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DEVOTED TO THE

EXPOSITION AND DEFENCE OF THE
CHRISTIAN RELIGION.

ISAAC D. WILLIAMSON, { EDITORS AND PROPRIETORS.
RUFUS O. WILLIAMS, }

"Which hope we have as an anchor of the soul"—"Inquire, I pray thee, at the word of the Lord"

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PROPOSALS

For publishing the Fourteenth Volume of the
RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

The Inquirer and Anchor will be devoted, as heretofore, to the exposition, defence and promulgation of the Christian Religion in its primitive purity; and especially that part of it which develops the final holiness and happiness of all intelligent beings, and the great duty they owe to God, themselves and their fellow creatures. It will contain Sermons and Essays on various subjects; Illustrations of Scripture; Religious Intelligence; Hymenals and Obituary notices; Poetry and Miscellany. Articles from opponents, as well as friends, and discussions of the great question of universal reconciliation, will be admitted into its columns, if written in the spirit of the gospel.

It will be the zealous advocate of religious freedom, and the uncompromising enemy of intolerance, bigotry and superstition. In fine, it will be steadily devoted to the incultation and advancement of truth, virtue and piety, in opposition to error, vice and impiety.

The favors of many valuable correspondents, whose contributions have heretofore enriched its columns, will be secured; and no pains will be spared to present a pleasing variety of useful matter, and combine instruction with delight.

The typographical execution of the 14th Volume will be materially improved, and of course its expense considerably increased. The proprietors therefore expect, as they intend to merit, and must rely upon, the increased exertions of their patrons to extend the circulation of the paper, so as to meet the expense. They trust that they shall have an increased list of prompt and paying subscribers.

CONTRIBUTORS.—The Inquirer and Anchor will be published simultaneously at Hartford, Ct. and Albany, N. Y. every Saturday, (commencing on the first of April) on a Royal sheet of fine white paper, in a quarto form, with new type, at \$3.00 per annum. \$1.50, if paid in advance, or within four months from the time of subscribing will be received for one year's subscription. Agents and companies who become responsible for single copies, shall be allowed the tenth gratis and so in proportion for a larger number. City subscribers and those who receive their papers by a carrier will be subject to an additional charge of twenty cents. Letters and communications, in order to receive attention, must be addressed, free of expense, to the Editors, either at Albany, N. Y. at Hartford, Ct.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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EDITORIAL.

THE INVITATION.

"Come thou with us and we will do thee good;
for the Lord hath spoken good concerning Israel."

Such was the language of Moses to Hahab, his father-in-law, as he was departing for the land of Canaan. To this entreaty it appears that Hahab returned a negative answer: "And he said, I will not go; but I will return to my own land, and to my own kindred." With the history of the departure of the Israelites from the dominion and bondage of the Egyptian monarch, and of their journey to the land of Canaan, every intelligent reader is doubtless familiar.—We shall not, therefore, intrude upon their patience by any lengthy allusions to those circumstances.

It will be our object in the present article, to apply the language of Moses to Hahab, to the situation and circumstances of mankind at the present age of the world as it respects their moral or religious condition; and to excite their endeavors to meliorate their situation by urging the interesting considerations mentioned therein. As Moses had been made acquainted with the excellence of the goodly land to which he was journeying, it was perfectly natural that he should desire that his kinsmen should accompany him and participate in its enjoyments. Thus it is with every truly benevolent mind. It seeks not its own good merely, but the good of others. It looks beyond the narrow circle of its own individual security to the situation of the numerous brotherhood by whom it is surrounded. It walks abroad amid those clouds of ignorance and error which hang around the moral horizon, and seeks to dispel their noxious vapors. It is the duty, and it should be the happiness of every rational being to do all in his power to extend to those around him the blessings which he enjoys. This is the dictate of philanthropy to man and the most acceptable manifestation of our gratitude to God. If we cast our eye upon the mass of human existence and behold the mental darkness in which so many of our fellow-beings are engulfed, who will not desire to aid in their emancipation, and to "deliver those who through fear of death have all their lifetime been subject to bondage." And when we reflect how much suffering has contributed to the misery and degradation of our race, who can but weep for the credulity of their natures, and lament over the wretchedness which their delusions have produced.

Surrounded as we are by the prevalence of false views of religion; and viewing as we do,

the unhappy influence which they are exerting upon the minds of their votaries, we are urged by every consideration that benevolence and philanthropy can suggest, to direct their wandering footsteps to that "more excellent way," in which alone they can find rest to their souls; and to urge upon their acceptance a system of religious faith which is "pure and gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

The progress of the human mind in its growth in knowledge and religious improvement, may fitly be compared to a journey. Its path is not illumined by an instantaneous refugence of intellectual emancipation, but like the shining light it shineth more and more unto the perfect day. It is upon this journey that the mind is led away from the bondage and servitude of ignorance and error, and pointed to that intellectual Canaan, which is the "promised rest" of every rational being that will exercise the faculties which God hath given him.

Before we proceed more directly to urge the invitation which we have placed at the head of this article, we will briefly describe the journey upon which we are travelling. In doing this, we shall direct the attention of the reader to that system of religious faith in which it is our happiness to believe, and which it is our high satisfaction to urge upon their acceptance.

The doctrine of God's universal and impartial love, extending to every son and daughter of Adam, is certainly the most delightful contemplation that could engage the attention or excite the credence of a rational being. It addresses itself, not to a few believing favorites, but to every intelligence within the circle of humanity. It comes to us, not in the garments of terror and vengeance, but robed in its own native excellence and loveliness. It speaks not the language of denunciation and wrath, but that of mildness and parental entreaty. It presents for our admiration and gratitude, a Father in heaven whose paternal hand is continually over us for good—whose guardian care encircles the universal family and supplies every varied want. It points us to the kindest and best of beings whose equal and unchanging benevolence extends to every object of his creating power. It rejoices our hearts with the assurance that our Father in heaven is "good unto all and that his tender mercies are over all the works of his hands"—that he is good in the sun-shine, and equally good in the storm—good when he dispenses his blessings and equally good in the dispensations of his chastening hand. That every allotment of his providence, though to us they may appear dark and mysterious, is ordered by infinite wisdom and goodness, and will eventuate in the highest good of the intellectual creation.

We are consoled by the joyous contemplation that "the Lord will not cast off forever"—that "though he cause grief, yet will he remember mercy, according to the multitude of his tender mercies will he have compassion"—that he punishes us not in anger but for our profit—that "his chastenings which for the present are not joyous but grievous, will nevertheless work

out the peaceable fruits of righteousness in those who are exercised thereby." We read the manifestation of this endearing character in the wide spread volume of nature. We behold their reflection in the world without, and the world within us. With what pleasurable emotions can we contemplate the mission of the Son of God. We behold him as the compassionate Savior of the world—the medium of that divine communication by which life and immortality were brought to light, and which is to serve as a lamp to our feet as we descend the declivities of life's uneven way. We can revert to those scenes of benevolence and philanthropy which marked his course in the land of Judea, under the consoling reflection that his was a mission in which all hearts were interested, and that the light and life which it has unfolded to mankind are destined to illumine every heart and to encircle within its purview the purity and happiness of every created intelligence.

Such, friendly reader, is the intellectual pilgrimage upon which the rational Christian travels, and such the delightful contemplations that are strewn in his path. Like the Israelites of old, "we are journeying unto the place, of which the Lord said, 'I will give it you,' while the encouragements which our journey holds out are far more satisfactory and of certain fulfillment. Our faith is stayed upon the immutable reasonings of him, 'who cannot lie,' and based upon a foundation as lasting and immovable as the throne of the Almighty. 'Hath he said it, and will he not do it? Hath he purposed it and will he not also bring it to pass?' It is to a refuge like this, that the way-worn traveller can flee for shelter, when the dreary forebodings of darkness and doubt, obstruct him in his way. And here can he recline with unshaken confidence upon that unfailing security—where love is equal with power, and where neither know limit nor end.

It is from considerations like these, Christian reader, that we would urge upon your acceptance the interesting invitation: "come thou with us and we will do thee good." We have no burning gulf—no infernal spectres with which to haunt your fancy, or to excite your fears. Our message is one of gladness, of tenderness, and of kind entreaty. It speaks to you in the mild accents of a Father's love, bidding you welcome to all the endearments of heaven's best boon to man. Will you not then, come with us, that we may do you good—that we may lead you from the wilderness of uncertainty and fear, to that more enduring inheritance, in which "the Lord hath spoken good concerning Israel."

Reader, whoever thou art; to whatever sect thou mayest be attached; if thou art still a stranger to the "covenant of promise," we would say to you in the language of Moses: "Come thou with us." Abandon your treacherous systems of human device, which obscure the splendor of the divine benevolence, and repose beneath the foliage of the rational Christian's hope, which will prove to you "an Anchor of the soul, sure and steadfast." With inducements of this inviting character before

you, can you disregard our fraternal invitation? Will you still refuse to listen to that voice which calls you away from error's dark and rugged path, to the pleasurable abode of happiness and peace? Can you feast your souls upon the insipid husks of *partialism*, or slake your thirst with those bitter waters, which flow from delusion's polluted fountain; while in your Father's house there is enough and to spare? Will you—can you spurn this heavenly invitation? Will you, like Hobab of old, disregard the message that beckons you to its kind embrace; and like him return the unwelcome answer, "I will not go?"

Spend no longer "your money for that which is not bread, nor your labor for that which satisfieth not;" but come to the plentiful table of your heavenly Father's bounty, where the wine and milk of impartial and equal love are flowing in rich profusion, without money and without price. Feast your souls upon the rich provisions of this eternal truth, which is unfolded in "the gospel of the grace of God." Here may you bask in the sunshine of satisfaction and joy, and participate in those enduring contemplations, in which are centered the undying happiness of man, and the eternal glories of the immortal God.

Come all YE THE WORLD, come render thou,

The Gospel feast is ready now,

"There need not one be left behind,

For God hath bidden ALL MANKIND."

H. J. G.

The following communication and reply was prepared for the *Inquirer* previous to its union with the *Anchor*. We take much pleasure in presenting it to our readers. It will repay an attentive perusal.

A CANDID ANSWER TO A CANDID QUESTION.

The following communication from a respected friend of liberal principles may be thought deserving of a more labored reply than either our time or room will allow.

Ma. FORTIN.—As soon as I was old enough to understand language, my parents and teachers began to tell me many things which I was to believe concerning religion. Among the rest, I was told that God concerned to appear on earth, in the form of a certain Jew, who was crucified on Mount Calvary, and after his death ascended to heaven; and that this Jew was the Almighty God. All this I believed of course, counting as it did from those in whom I confided. When I reached the age when the mind becomes inquisitive upon the reasons of its belief, I began to inquire what evidence there is of that wonderful account which had been given me of this Jew—a man? Generally, the answer to my inquiries has been, "It is a mystery—secret things belong to God; but it is all true, for God hath spoken it; none but infidels deny it." Sometimes the inquiry has been answered more reasonably; and as one proof that the Jew spoken of was none other than man, it has been said, "He rose from the dead," which expression was understood to mean that he actually died and afterwards rose from the dead. While evidence have you (I then inquired) that Jesus Christ, the Jew alluded to, actually died upon the cross? To this the answer has commonly been, that we have the same evidence of his death that we have of any one mentioned in history—the same, for example, that we have of Caesar's death, when he was stabbed by Brutus.

If Caesar had been seen, after his supposed death, alive upon Mount Vesuvius or the Appenines, or eating fish upon the shores of the Mediterranean, I should admit that we have the same

evidence that Christ died upon the cross, that we have of Caesar's death by the hand of Brutus—and no more. And if no more in one case than in the other, the evidence is unsatisfactory; for no person would believe that Caesar was dead, when he felt at the foot of Pompey's statue, if there were convincing evidence that he was alive forty days afterwards.

Let me here illustrate my meaning. An old Newspaper before me contains the following article: "The heroism of Batavia died, and was interred with great pomp in his Mausoleum." Two days afterwards, the workmen had occasion to enter the Mausoleum; they found the body of the Baron lying at the door of the sepulchre, covered with blood. He had been buried alive. On recovering from his trance he had forced the lid of the coffin, and endeavored to escape from the charnel-house—it was impossible; and therefore in a fit of desperation, as it is supposed, he dashed his brains out against the wall.

Now will any one who reads this account believe that Baron Horstman was dead when he was interred? Certainly not. Will any person believe, in any case that ever occurred, that a person was alive after his supposed death, that he had actually died? The case of Jesus Christ excepted. Certainly not. What are the reasons which should induce us to believe that Christ actually died, which should not induce us to believe in actual death in every similar case?

The object of this communication is, to solicit a candid answer to the last question. That it may be clearly understood, I will repeat it in different words. What evidence can you furnish that Jesus actually died on the cross, and that he was not placed in the tomb alive? I shall esteem it a favor if you will give a deliberate answer to this question—such an answer as believers in the Gospel will be willing to abide by, and rest upon for the defence of their faith. I take it for granted that a satisfactory answer can be given—that sufficient evidence can be furnished of actual death; but never having seen that evidence clearly and candidly stated, I should be gratified if you would present it in the *Inquirer*.

The question you will perceive is not an unimportant one. St. Paul runs the truth of the gospel system upon the single fact of Christ's death. If he did not die, he did not rise; and if he did not rise, there is no resurrection for any of the human race. "If Christ be not risen," said Paul, "then is our preaching vain, and your faith is also vain."

REMARKS.

In the statement concerning the death of Christ, the inspired writers give us no account of any thing miraculous. We are to judge of the fact stated as we would of any other. The destruction of his life required no other means than those usually employed. His resurrection was a notable miracle. Hence, when we are asked, as in the present case, did he actually die upon the cross? and attempt a reply, we have only to take into consideration the statement of the means employed to effect his death, and the credibility of the statement. That we may proceed methodically, let us, in the first place, consider the facts recorded.

It is plainly declared in the gospels that he was crucified, and that he died. The time he hung upon the cross is also stated, it being from the sixth to the ninth hour of the day. It is further said that he was pierced in the side; and that blood and water flowed from the wound. It is also said that when Joseph of Arimathea applied for the body, Pilate marvelled that he should have died so soon, and would not consent that the body should be delivered, until he had obtained a full assurance from the centurion, that life was extinct. The account gives us further to understand that the disciples of Christ

actually supposed him dead. These are the statements—let them be examined.

Admitting now, for the sake of argument, that the credibility of the scriptural account of his death stands unimpeached, it follows, that, according to the best judgement of the witnesses, he was actually dead,—we can have no doubt of it. The fact is as well established as is the fact that the people thought that Caesar died from the wound inflicted by the dagger of Brutus—as well as it is that those who attended the funeral of Baron Horstman actually thought him dead. We do not say that the fact of his death is thus clear—but the fact that they actually thought he was dead.

We next inquire whether it is likely that they were deceived in respect to the fact—and this will lead to a brief consideration of the adequateness of the means employed, to procure his death. As regards the crucifixion itself, it might, and might not, have resulted in his death. He was suspended only, during a few hours; and it is said that persons have been known to live for three, and even for seven days. It would, however, seem almost incredible that suffering so intense could be endured so long—especially when we consider the following facts:—

1. The position of the body is unnatural, the arms being extended back and almost immovable. In case of the least motion an extremely painful sensation is experienced in the hands and feet, which are pierced with nails. 2. The nails being driven through the parts of the hands and feet which abound in nerves and tendons, create the most exquisite anguish. 3. The exposure of so many wounds to the open air brings on an inflammation, which every moment increases the suffering. 4. In those parts of the body, which are distended or pressed, more blood flows through the arteries, than can be carried back in the veins. The consequence is that a greater quantity of blood finds its way from the aorta into the head and stomach, than would be carried there by a natural and undisturbed circulation.

Now, should our correspondent find, even in an old Newspaper, an account stating that a friend of his had been taken by an enraged populace, and nailed to the cross, and had hung upon it for three hours, we very much doubt whether he would be disposed to say that he had survived. The pains of crucifixion, we should think, would in that time terminate existence. But the account does not stop here.—To make sure work of it, a soldier thrust his spear into the side of Christ; but no signs of life appeared. If he had not been dead, a wound of this kind in his side would have put a period to his life, as has been shown by eminent physicians. The wound was undoubtedly made in the left side. The part pierced was the PERICARDIUM; hence lymph and blood flowed out.

It is worthy of observation that the account of all this is distinguished by great simplicity and ingenuously. The reason assigned for piercing his side is fully given. It was preparation day. Generally, the crucified person remained suspended till he died, and the corpse had become putrid. While he exhibited any signs of life, he was watched by a guard, but they left him, when it appeared that he was dead. The corpse was not buried, except by express permission, which was sometimes granted by the emperor on his birth day, but only to a very few. It is however, a well established truth

that an exception had been made by the Romans in favor of the Jews, on account of a certain provision in their law thus expressed in Deut. xii. 22, 23. "And if any man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day: [for he that is hanged is accursed of God:] that thy land be not defiled, which the Lord thy God giveth thee for an inheritance." And accordingly, crucified persons in Judea were buried on the same day.

In this we have a reason why Joseph of Arimathea should have been induced, by considerations distinct from his respect for the Savior, to apply for the body, on the day of crucifixion, and also a reason why Pilate should have consented to let him have it. But, in the mean time we find no cause for a relaxation of the vigilance of those who were interested in procuring his death. The same anxiety which prompted them to set a guard at the sepulchre, to prevent imposition, must have led them to ascertain that he was actually dead before he was entombed. And these facts make it sufficiently clear, first, that the witnesses thought him dead; and secondly, that they could not well have been deceived.—And thus, claiming no more respect for the account we have of the transaction than our friend "Inquirer" seems to entertain for the account given of the assassination of Cæsar by Brutus, and for that contained in the old Newspaper concerning the interment of Baron Hornstein, we are able to make it out that Jesus was "actually dead" before they took him from the cross.

But here comes the objection—and this, be it remembered, is the only one that can invalidate the facts and arguments given above—he was afterwards seen alive, and does not this justify the opinion that he never had been actually dead? Our answer is, no—not in the least, keeping in view all the facts.

For, observe,—his restoration to life, is set forth as a *miracle*, and this is, for *that very reason*, no impeachment of the fact that he was dead. We admit that if the sacred historians had imputed the whole to the operation of natural causes, and we had been left to form our opinion on such statements, reasoning from what we know, we should come to the conclusion that they were in error in supposing him actually dead. But, suppose that in the account of the interment of Baron Hornstein, it had been stated, that some person, thinking it possible that he might not be actually dead, had penetrated his side with a spear, and that lymph and blood flowed out; that after this they entombed him, and that several days afterwards he was seen by five hundred friends, and that it was given out, and generally understood, that his re-animation had been effected by a miracle—this, as we readily perceive, would place the matter on a different footing from that on which it stands in the account referred to.

Now the resurrection of Christ was an event which he himself, and others, had predicted.—But this was spoken of as an event to be the effect of a supernatural cause. It was, moreover, to be regarded as the seal of God set to the truth of all his doctrines and pretensions.—All this was known at the time, and hence the greatest care was taken to prevent deception. Having satisfied themselves that he was actually dead, they were next anxious to avoid being

imposed upon by his disciples who might come and take him away, and thereupon give out that he had risen. They had no fears of his coming to life, and thought their ends would be answered if they could keep his friends at a distance. In this they were disappointed, for "God raised him from the dead." And now we say, that the fact of his being seen alive afterwards, (his resurrection being stated as the effect of the miraculous interposition of God,) does not invalidate the proof of his having been actually dead.

The fact of his having been thus miraculously raised, depends upon the credibility of the scriptures; and all questions in relation to their claims to our confidence are to be decided by other arguments and facts than those that come within the scope of this discussion. That they have been, and can again be defended, I fully believe; still I leave their defence to those better qualified than myself.

In this brief notice of the inquiry of our correspondent, we have endeavored to avoid losing sight of the simple question "Was he actually dead?" In this instance, as in all others, we speak on our own responsibility. Much more might be said; but this must, for the present at any rate, suffice. We shall have accomplished all that we dare anticipate, if these remarks shall lead our readers to seek for an acquaintance with the works of the able writers who have discussed this, and other kindred topics, with great ability and success.

L. S. E.

Original.

TO THE REV. CHARLES SHERMAN, WINSTON, CT.

Sir:—I have been informed, that in denouncing Universalists a while since, at Colebrook, you descended even to *personalities*, and related among other things, a ridiculous story about Rev. H. Ballou. For the sake of brevity, permit me to propound the following questions, and to request of you definite answers to each of them.

1. Did you report from the desk, that Mr. Ballou was discovered in a grog-shop in Boston, by a couple of intoxicated men, and that one of them proposed to "treat" him, because he preached the true doctrine?

2. Did you undertake to give the impression, that Universalists are generally inclined to all manner of iniquity—that they generally love the grog-shop, better than other people?

3. Did you tell your people on the occasion herein referred to, that Universalists were unwilling to state their opinions—that some of their "first men," had been asked to say what they believed, and that they had uniformly refused?

Now, Mr. Sherman, I have been assured that to the above questions, truth will reply in the affirmative. I ask for proof. The story concerning Mr. Ballou, is too silly to be reported to an understanding audience for fact, and especially from a desk dedicated to the worship of that God, who *cannot lie*. The man that can prostitute the ministerial office, to an attempt at public slander, deserves the compassion of community for his weakness, and folly. And your efforts to stigmatize the Universalist domination, as a set of intemperate and grossly wicked people, will sooner or later fall with ten-fold vengeance on your own head. Look among

your own brethren and sisters, and see if it becomes you, to throw stones. If you wish to make the trial of a comparison, I will engage to furnish facts and reasons there, which will enable us to see whether your people are all so glibly as your Pharisaical boasting would intimate.

What you say of our *opinions*, and of our refusing to state them, remains to be tested. I believe it to be false—done for effect, and without the shadow of proof to justify it. You, Sir, ought to have known better than to make such an assertion. The many books and papers that are published by our order, seal that statement with falsehood. But to remove all doubt from your mind on this subject, permit me to say, that I know of *one* at least, that is willing and ready to state and defend his religious opinions. If you are desirous of knowing what Universalists believe, and are willing to point out their errors, I will engage to place before you a creed, to which they will all subscribe, and which I pledge myself to support according to the best of my abilities. If you accept this proposition, choose your *time, place, and manner* of discussion, and I will endeavor to meet you.—If you are ignorant of, and desire to know what we believe, or what I believe, you can easily make it manifest. At any rate, I hope you will not fail to answer the three questions prearranged in this letter—I beg you not to follow the example of your Br. Coo, whose silence indicates any thing, rather than a disposition to communicate light. Respectfully Yours,

J. BOYDEN, JR.

Berlin, March, 1834.

Original.

GOOD ADVICE.

That the doctrine of universal grace and holiness is on the advance in this country, admits of no dispute. Information received from all quarters, abundantly sustains the assertion. But that it is as permanently established in all places, where Universalist Societies are organized, as could be desired, is not admitted. There is too much momentary zeal manifested on some occasions. A Society is sometimes formed in a hurry; every one who is violently opposed to the prevailing *duty* of the place, is invited to subscribe for preaching; a minister is employed at random for a certain number of Sabbaths—he commences, and there is a general *run-out*,—and all are well pleased. But soon, the Sabbath day, as we call it, happens to be rather "dull," "rainy," "hot," or "cold," and but few people are at meeting. The preacher grows disheartened, concludes that his preaching must be uninteresting to those who abstain from public worship for such trifling reasons; and, in their going to such neglect on the just side of the people, his preaching does become dull and uninteresting to the few, who are punctual in their places; and the hue and cry goes abroad, that the minister has run the Society all down!

Now, being somewhat advanced in years, and much experienced in Society matters, I want to offer a word of advice, to our good brethren, every where.

My serious opinion is, that Universalism can never command the respect and confidence of cool men of various persuasions, so long as our Societies are got up in the hurried, inconsiderate manner before named. I would advise, that the formation of religious Associations, even upon a small scale, be the effect of deliberation and co-action among real believers in our doctrine.

2. When a Society is once organized, and composed of sound materials, and a minister engaged to supply it, let each member, at least, consider himself under a moral obligation to attend meeting, constantly, if possible. Let *paritas* see their en-

deavors to have their families at the house of worship. It is the only way by which they can effectually promote our common cause. The mere subscription of money, is not half the story. Nay, I had rather speak to an attentive, punctual auditor, for half price, than to a few hearers scattered among many pews. Be punctual at meeting, then, especially where Societies are organized in a third population.

3. But if you neglect your own meeting, and thereby give your neighbors reason to think it is not worth attending, do not lay all the blame to the minister, if the Society does run down. How can he make the meeting run up, when half his supporters run away from the house of worship, or remain at home, through neglect?

R. GERRARD.

ORIGINAL.

FEEBLE CHURCHES.

In the Connecticut Observer of Feb. 17, we find some editorial remarks upon a proposal made by a correspondent for supplying the "feeble churches" in this State, with the bread of life. It is proposed to "have two churches unite under one pastor, and "the two funds and area for the more desolate portions of our land." He says that "it appears to him that the want of ministers as well as men may require it." The editor seems to doubt the practicability of the plan. He says that "the difficulty is to persuade either society to disband, and desert a long cherished place of worship, for another at a distance." But he closes his observations in the following manner—"But the period, perhaps, is coming, when the churches that have so long enjoyed the full labors of a pastor must be content with half his labors.—Certain it is that much needs to be done, to maintain religious institutions among the increasing number of feeble churches in Connecticut. Perhaps it is a duty—but if so, it is a trying duty, to take the bread that is needed for our own churches, and give it to those at a distance, though they be our brethren."

What is the difficulty? Why is the number of "feeble churches" so rapidly increasing?—Assuredly, our brethren have not been idle.—There has been no want of exertion, on the part of those who preach to these churches.—Protected meetings have been sufficiently numerous. What is the cause of this decline?—It is, we apprehend, the rapid increase of liberality. The orthodoxy of this state is behind the spirit of the age. The mass of mind can no longer be controlled by the terrors of damnation in the world to come. We mention this for the benefit of these "feeble churches"; that they be prepared for the fate that is to be their portion. They shall have our most ardent prayers for their speedy and effectual deliverance from the evils of any other ministerial labors than such as are calculated to bring them to the knowledge of the truth, that "God is the Savior of all men."

L. S. E.

SCATTERED THOUGHTS.

Strange as it may appear—and wonderful as it may at first sight seem—"the term damnation sounds sweeter in some men's ears than would the music of the spheres. To such lovers of unavailing superstition, these thoughts will prove unpleasant; but to the honest inquirer after truth, to those who prize truth more than preconceived opinions, I will submit my lucubrations. It may astonish some persons to learn the fact, and it is a solemn truth, that the book called the Bible, that is the original of that book, contains no word which is synonymous with the term damnation or punishment. Also, that the English terms damned

and damnation received their birth in the zeal of a comparatively modern generation, to accommodate the believers in a future hell, with a term that suited their refined ideas, and their Christian benevolence. This musical word damnation, has been squeezed into the translation of the Bible in less than twelve passages; while the legitimate term salvation, occurs one hundred and seventy times! Notwithstanding which, those who read the Bible to find damnation, are sure to find it, and sermons are seasoned with it so highly, that those who attempt to feed their minds by receiving their religion from the pulpit, and its theological disquisitions. What then, is damnation?

If he that believeth not shall be damned, what shall be his condition? Reader, the declaration is not that the unbeliever shall be damned unless he repent—it is imperative. He shall be damned. What is the scriptural definition of damnation? Who are the subjects of damnation?

"First, What is damnation? John informs us, chap. iii. 19, 'This is the condemnation, that life has come into the world, and men loved darkness rather than light, because their deeds were evil.' Second—Who are the subjects of damnation? Paul informs us, Rom. v. 18, 'By the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life.' But these passages speak of condemnation, not damnation. It is the same word in the original, however.—The translators of the book have done accountable for the discrepancy. They render the Greek term krima, with its variations, damnation, condemnation and judgment. Therefore, if, as the translators make Mark affirm, he, that believeth not, shall be damned, then Paul teaches the doctrine of universal damnation, so far further. It is impossible that all men shall go to hell, if all are damned, in order that they may be subjects to justification unto life.

"The same Paul declares "the wages of sin is death." They who are the subjects of the condemnation of the scriptures, suffer death. Paul was at one time, an unbeliever. He was condemned. He received the wages of sin, which is death. He says, 'sin revived and died.'—'death, I am deceased and slew me.'—What is the death spoken of?—The scriptures answer—"To be carnally minded is death."

"Reader, I have produced for your conviction of the truth, evidence from the scriptures of truth. I have not insulted your understanding, by offering you the dogmas of sectarian, or bigots. I have not threatened you with a penalty for not believing. I have not presented you with a penalty for not believing. I have presented you, for your consideration some of the prominent truths of the scriptures, stripped of their false glosses. I have referred you to the fountain head for the definition of scripture terms; and I appeal to your understanding—I will not attempt to operate on your passions, whether by fears of hell, or by hopes of heaven, founded on the excitement of the moment, or the creature of a diseased imagination. I would say, in the language of inspiration itself, 'Come, let us reason together.'—Though your sins be as scarlet, they shall be as wool;—though they be red like crimson, they shall become as snow.' If you will not reason, if you will prefer the darkness of human dogmas to the light of the gospel, it is because your deeds are evil; and you dread the light, lest you be reproved. You must then experience the condemnation of the scriptures, and be the subject of that fearful and consequent torment, which is the portion of all those who are unacquainted with God, their Creator and Judge, and strangers to the knowledge of the glory of his character and beneficence of his purpose. Christ's apostles exhorted men by the mercies of God, to present their bodies a living sacrifice; and the preaching differed widely from that of many of the preachers of the present age. The apostles persuaded men—divines now frighten them. The apostles besought men by God's mercies—divines terrify them by the endless wrath of Jehovah.

How great the contrast! When will professed ministers preach the only damnation the Bible names, and follow Paul as he followed Christ?"

THE BIGOT.

The bigot has been carefully trained up, or terrified by the rantings of some gifted preacher into a serious and industrious temper; he pines close to his lessons, and gains applause for his diligence and proficiency; he hears grievous lamentations at the universal depravity and blindness of mankind, is perpetually taught the doctrine of the straight gate, and put in mind how happy it is that he has the means and disposition of mind afforded for entering it. He looks upon it as his indispensable duty to attain a higher degree of perfection than ever yet was attained, at least since the primitive times; he affects to talk meekly of himself, as unable to do or think any thing that is good, but that God will give his abundant grace to such as call upon him earnestly. He sighs and groans at the infatuation of mankind, as giving a real grief and vexation to the Holy Spirit, whose fondness thereby becomes more strongly attached to those very few that seek him, and he is sure none seek more earnestly than himself; so of course he must be the prime favorite of Heaven, to whom he is become necessary, because without him there would be no true worship in the world.

He shows a strong propensity to work miracles, but the inquisitiveness of the times not permitting, he deals largely in secret whispers, private illuminations, and inward feelings, wherein nobody can contradict him. Providence seems to have nothing else to do than to tend his minute motions, and every little turn of chance respecting him is an interposition of Heaven. He thinks himself humble, but sees none comparable to himself in that only valuable quality, a zeal for the divine glory; if he has any sincere wishes for the good of others, they are overwhelmed by the joy of gathering a multitude of followers, whom he strives to chide and frighten into his train, rather than to invite and persuade; for he does all in eagerness and anger, and whoever proves refractory he censures, and damns most unmercifully. He penetrates into the secret counsels of Heaven, sees minutely its ways of proceeding, what is a mercy, and what a judgment; for having the spirit of the Lord he must know the mind of the Lord, and be the sure interpreter of his word, which to the carnal mind, that is, to 'all other persons, appears in such manner as that seeing they do not see, and hearing they do not understand.

He searches the Scriptures daily, for he talks scarce any other language, hunts perpetually for texts to support his particular persuasions, turns the most foreign so as to make them serve his purpose, introduces them by head and shoulders upon the most trifling occasion, and then he calls searching. He finds them inculcate strongly the duties of prayer, of abstinence, of almsgiving, of devout exercises together with a good life: so he pronounces a good life to consist wholly in them, and that crying incessantly, Lord, Lord, is the doing the Will of our Father which is in heaven. He would have everybody hunt lectures from morning to night, or sing psalms every third hour, or continually ejaculate at their work, or mingle prayers among their diversions, starve themselves both in food and clothing, but give him all their money to dispose of in pious uses and purchase himself more followers and more adoration. He hears

to study human nature, for nature is utterly corrupted by the fall, and we are to act as contrary to it as possible, living in the world although we were not in the world.

He wants calmness enough to observe that crooked stick must be bent the contrary way just so much beyond the line, as you expect it will recoil after taking off your hand: so a prudent teacher will enjoy a greater strictness than he wishes should be adhered to, allowing for the recoil of natural appetites, old desires and habits: but he keeps bending on with all his might, until, by continual pressure he brings the sick to remain in the opposite curvature. He moves solely by zeal, and is an utter stranger to discretion; nor even regards what is feasible, by what is right in his own theory. He considers not that there are many necessary professions which require the whole application to fulfil the duties of them, and that men may be pious and useful members of society, without being divines; but having nothing else to do himself, with neither knowledge, genius, nor ability for any other employment, he would persuade all mankind to follow their respective callings only by the by, making divinity their principal study, because then they must all resort to his oracle, from whence alone they can receive it genuine.

INQUIRER AND ANCHOR.

SATURDAY, APRIL 5, 1834.

THE INQUIRY.

"To whom shall we go?"

The superlative excellence of our views of Christianity, over every prevalent system of faith by which they are opposed, may be easily recognized in the consideration of this important inquiry. It appears from the connection in which this question is found, that many of the primitive disciples became odious with Jesus, and "went back and walked no longer with him." This circumstance occasioned the question of our Savior to the twelve. "Will ye also go away?" which drew from the devoted Peter, the inquiry at the head of this article.—"Lord to whom shall we go? thou hast the words of eternal life."

Whenever we are urged by those who reject our heavenly doctrine, to abandon our present views of the divine character and government, and to embrace those of an opposite character, we are reminded of the inquiry of Peter—"To whom shall we go?" To what system of doctrines shall we look for those happy views of heaven, which constitute the crowning excellence of the Christian faith? Where is that theory whose features are more inviting—whose promises are more sure of their fulfillment—whose hopes are more consolatory, or whose varied excellencies shine more clearly, than the one which encircles within its extended folds, the wide spread family of humanity?

These are questions, kind reader, which contain their own answers. If "the words of eternal life" are not contained, (not merely for a favored few, but for every one for whom Christ died,) in that message of universal benevolence which is "full of mercy" and "without partiality," we can find them—no where! If the peace-giving influences of Christian truth, are not centered in the joyous anticipations of universal peace and happiness, where can we go to experience their healthful operation? If we cannot derive that consolation and peace which our souls

desire in the contemplation and enjoyment of our present faith, in vain may we look for their manifestation in a less benevolent theory. In vain may we seek for the healing streams of contentment and peace in the abandonment of those happy views in which we have trusted, and which have proved to us, the "one thing needful."

Before we leave these consolations and these hopes, should we not inquire, whither are we going? Upon what and exchange are we about to enter, by forsaking this fountain of living waters and hewing out to ourselves cisterns, broken cisterns, that can hold no water? Can we satisfy our mental appetites with those noxious weeds that grow in superstition's soil? Can we quench our thirst at those turbid streams whose fountains cast up mire and dirt? No, friendly reader, we cannot. Having tasted of the good things of that plenteous board, which has been spread in our Father's house for the innumerable family of Adam's race, where after all have parted, enough and to spare remains; shall we return to the 'beggarly elements' of the *partialists* faith? Surely we cannot—should not—will not do this. Every thing lovely and desirable in human happiness—every thing excellent and inviting in our holy religion protests against such an unnatural procedure.

Kind reader, "Will ye also go away?" Will you turn back and walk no longer with that benevolent Jesus, whose philanthropy knows no bounds—the blessings of whose mission are as lasting as eternity, and as unbounded as the Creation of God? The existence upon which you have entered is glorious and fleeting. Its fond anticipations must soon be realized or evaporate like the morning dew. And what are your hopes for that interminable continuance of being, which is to succeed the present state? Will you spurn the invitations of our rational faith to ewing in the forbidden vortex of scepticism and atheistical insanity? Will you still refuse its proffered blessings, and wonder "without hope and without God in the world?" Will its dreary prospects of annihilation and death, impart that pleasurable satisfaction which as tenants of this transitory life, we all need?

Art thou a Calvinist? Can you look with composure upon that gloomy picture which a deluded imagination has presented to your mistaken vision? Can you rest your hopes of a happy hereafter, upon that *partial* selection which it teaches you has been made for the enjoyment of its blessedness? May not both you and yours be found among that unhappy number, who "were raised by an ordinance to damnation and wrath?" If so, (and how great the probability, if your theory be true,) how dreadful—how unspeakably dreadful will be your eternal doom! Will these reflections console you as you agitate this fearful question in your bosoms? Will the trembling prop of a *partial* doctrine, unknown to you, until its tremendous reality may burst upon your astonished vision, in an interminable storm of wretchedness and despair, yield you that support which your contemplations would desire! Alas! kind reader, how gloomy—how indelibly gloomy must be your reflections, [if you have any], and the still more dreadful forebodings which they inspire. Tell us not of the consolations of *Calvinism*. Its brightest rays are but "the blackness of darkness forever."

How is it friendly reader, with that system of *Amosism*, which predicates your eternal weal or woe upon your own good works? Do

you—can you, rest satisfied with this sickle assurance? Consult the nature and weakness of your present constitutions—the variety and irresistible influence of the circumstances by which this momentary existence is surrounded—the unstable and insufficient character of your highest efforts, and the utter impracticability of securing thereby so unequal a reward. Let these considerations have their proper weight in the scale of serious reflection, and the delusive phantom of *ETERNAL* rewards, and *ENDLESS* punishments, as a recompense, for the rectitude, and the follies of a few fleeting moments on earth, will pass us as an idle tale—as a reverie; the pretensions of which are as baseless, as the bubble that floats upon the ocean's wave.

Tell us not of the "conditionality" of our future well being, so long as it is contended that millions of the human race will not comply with those conditions. Tell us not that salvation has been "freely offered" to all men, while (as partialism affirms) it is to be withheld from the greater part of them. Tell us not that God is "calling" upon us "to come to him that we might have life," while at the same time he has so constituted us that his "call" will invariably render those whom he never intended to save, the more deaf. Tell us not that God is "waiting to be gracious," when he knows by an unvarying foresight that this "waiting" will but *aggravate* the unending condemnation of the creatures of his power.

To whom then will you go? Will you sever yourself from that unifying source of light, of life and joy, which will guide you to the Canaan of universal security, to roam unprotected thro' the wilderness of uncertainty and fear? Will you—dare you, thus rashly launch upon the untrodden ocean of futurity, in the fragile bark of human merit, exposed to the mad ravings of partialism's dark sea? Whither are you going? Alas! you know not where. Without rudder or compass, you may soon be tossing upon the billows of vindictive wrath, or wrecked upon the coast of interminable and unmitigated woe. May we not then, leave these morbid entertainments, and return to the storehouse of our Father's love. Here we can find comfort, satisfaction and peace. Here can we recline upon the strong arm of "one mighty to save," and procure beneath the canopy of everlasting security.

In leaving this subject with the consideration of our readers, we would once more reiterate the inquiry proposed:—"To whom shall we go?" And in reply to this interesting question, we would earnestly and affectionately impress the accompanying reflections upon the attention of every inquirer after truth, under the belief and assurance that if we neglect "this *ORRAT* salvation," there is for us no escape, from the gloomy phantoms of delusion and error.

H. J. G.

Those of our friends who have the names of new subscribers to this paper in their possession, will confer a favor by forwarding them to either of our offices as soon as practicable: and those who have not any in their possession, will also confer a favor by making a little exertion to obtain them. There are but few, if any, of our present subscribers, who could not if the effort were made, procure us a few names to add to our list. Brethren, Will you not make that effort? The present is a favorable opportunity for so doing, as the number before you

commences a new volume. We have incurred a very considerable expense by presenting you this sheet under its present appearance, and a still greater one by recurring for its columns a weight of talent, and a degree of interest in the editorial department which we flatter ourselves, will not be surpassed by any similar publication in the Universalist connection. Do we ask too much then of any of our present patrons, or of the friends of rational christianity in general, when we respectfully solicit their earnest endeavors to extend the circulation of our paper? Brethren, "If there be any virtue, if there be any praise think on these things."

THE PRESS.

We fear that the usefulness and importance of the Press, as a means of counteracting ignorance and error and diffusing a knowledge of the truth, are not duly appreciated by the generality of our brethren. In a community like ours, where the habit of reading is constant and universal, its influence upon the public mind is certain and irresistible. To the power of this moral engine are we greatly indebted for the past success, and present encouraging prospects of our rapidly increasing denomination. Much has already been effected through this medium. Much still remains to be accomplished. The success of the past should excite us to more vigorous exertions for the future. Let it be remembered then, that no reading is so cheap and useful as that which can be obtained from a well conducted Newspaper—that a weekly periodical has, from the frequency of its publication, a decided advantage over all others. Let these facts be realized by our brethren. Let the utility of our periodicals, and the necessity of an earnest co-operation to sustain them, be impressed upon the mind of every friend to our cause; and let that impression exhibit itself in a determined effort to extend their circulation.

H. J. G.

TO SUBSCRIBERS TO THE "ANCHOR."

It will be perceived by our new arrangement, that our publishing Office for this State will hereafter be at Albany. As the Editor contemplates making this city the place of his residence, and devoting his attention to the interests of the present publication; he has made an arrangement with Messrs. Kenble & Hooper, of Troy, who were the Proprietors of the "Anchor," during the publication of its first and second volumes, and to whom a considerable amount is yet due on those volumes, to collect the remaining subscriptions which are due for the third volume. The books, therefore, for the first, second and third volumes of the "Gospel Anchor," will remain for the present at Troy, and payments for either may be made to Messrs. Kenble and Hooper, of that city whose receipts will be recognized as good and sufficient. Those of our patrons who are owing in part for the first or second volumes, and in part for the third are requested to remit their several amounts without further delay. An Agent, with bills for all sums due on either of the three volumes, will soon be sent to the principal places where subscribers reside, when we trust all who are in arrears will be ready to settle their accounts.

All monies intended to be applied upon the new numbers should be directed (*post paid*) either to B. Sperry, Hartford, Ct. or to the Editor at

Albany, N. Y. as convenient or distance may render most agreeable. H. J. G.

THE INQUIRER AND ITS RECENT EDITORS.

In assuming a relationship to the "Inquirer," which has hitherto been so creditably sustained, by the faithful brethren who have recently retired from its Editorial department, we should do injustice to our own feelings and to the praise-worthy labors which have contributed as much to the interest and good repute of its columns, should we succeed that efficient trio, without tendering to them the feeble tribute of our respectful remembrance. It will be our constant endeavor to cherish and cultivate that cordiality of feeling, which has heretofore so happily existed between us, and to imitate in some humble degree that fearlessness, independence and unbending integrity, which characterized their labors while associated in the management of the "Inquirer." It would be peculiarly gratifying to us to receive from those highly esteemed "fellow-laborers" such occasional communications as their leisure and circumstances may prompt them to indite, and to number them as the most acceptable contributors to our columns.

We invoke for their continued happiness, the rich consolations of our delectable faith, and the high satisfaction which their devotedness to its promulgation must inspire.

While upon this subject, we with pleasure advert to the agreeable visit from Br. Robert Smith, with which our friends in this section were recently favored, and to the pleasing opportunity which the occasion afforded us of listening to his instructive ministrations of the word of life. Br. S. delivered his message to great acceptance, in our churches at Albany and Troy, with a clearness and solidity of diction which secured for him a welcome reception.

This worthy brother, whose consistency of character and conscientious regard to his convictions of truth, should excite the admiration and esteem of every Universalist, is doing much for the extension of the best of causes, by his fondness to illustrate, and his constant efforts to scatter wherever he goes, the "good seed" of the kingdom. He has our undisguised good wishes for his individual happiness, and for the success of his benevolent exertions to spread the knowledge of the christian name. And we would cordially commend him to the kind attentions and the fraternal embrace of our heavenly Father's children, in whatever part of our common vineyard his lot may be cast.

H. J. G.

☞ The Editor wishes it distinctly understood that the several gentlemen associated with him in the management of this paper, are individually responsible for such articles only, as may appear over their own initials. The general supervision of our columns they are not, and should not be held, accountable for.

☞ Owing to the hurry and confusion in our affairs, which our new arrangements have occasioned, a notice of Br. Le Fevre's removal, and of the Societies at Albany and Troy, with several other articles intended for this number have been delayed until our next. G.

☞ Our readers may look for something from our esteemed Associates in our next. The absence from home, of one or two of them, and the

indisposition of another, with the multiplied engagements of the remainder, must serve as a apology for the absence of a greater variety of original matter, than appears in the present number of our paper. G.

TO CORRESPONDENTS.

We have on hand several very acceptable communications from our valued correspondents, which shall receive due attention, as soon as time and circumstances will permit.

NEW YORKER.

We have received the first and second numbers of a paper bearing this title, published in New York city. It is on the plan of the "Saturday Evening Post," but is every way its superior. It bids fair to rank high among our literary periodicals. We recommend it to our readers, both for cheapness and excellence. Price \$2 per annum. Subscriptions received at this office.

NOTICE.

A meeting will be held in Granby, Conn. on the first Wednesday and following Thursday in May next, (7th and 8th,) for the purpose of forming an Association.

Each Society in this State is requested to send two delegates to assist in the formation of the same.

(OFFICIAL.)

TO THE YOUNG MEN OF HARTFORD.

It will be understood of course, that these observations are addressed to those young men who have, either by their words or conduct, expressed a determination to investigate, with candor, the various religious doctrines believed among us. Many of this class have already embraced the faith which maketh free. My object, in making this communication, is, simply, to suggest, for your consideration, certain methods of doing much good to the cause of truth and moral righteousness.

You will do well, in the first place, to be candid and ingenuous, in your examination of the Scriptures, and the various doctrines purporting to have been derived from them. Be not too ready in rejecting, nor too hasty in adopting opinions. Be fully persuaded in your own minds. Next, keep it constantly in your minds that doctrines are of little use, unless they are beneficial when reduced to practice. Seek, therefore, for those which will serve you as rules of action—as guides amidst the dangers and trials to which you are exposed. Remember that you are now forming characters, either for usefulness and happiness, or vice and wretchedness, and that much depends upon your adopting sentiments of a truly beneficial tendency. And above all things, avoid those sins and follies, which, in too many instances lead on to great and incurable evils. You cannot too carefully guard against temptations to commit little, and as they are considered by some, unimportant faults. The eyes of those who watch for your stumbling, are upon you. Walk as "children of the light and of the day." The writer of this article has observed, with emotions which he cannot express, the manifestation of a desire, on the part of those now addressed, to sustain a doctrine which is dear to his heart. Nothing could give him greater pleasure, than to know that his young friends aim at distinguishing themselves, as the obedient disciples of that

Jesus whose message of grace they delight to hear and rejoice in believing.

This paper is devoted to candid inquiry, and to the defence of that truth which maketh free. Will you give it from time to time a careful perusal? Will you contribute something for its columns? Will you lend in extending its circulation? Each one of you can do something for our blessed cause. We shall look to you for encouragement—we shall not be disappointed in our expectations.

L. S. E.

SOUTHERN ASSOCIATION.

This Association will meet at Charlton, Mass. the third Wednesday and Thursday in this month.

EARLY REPUTATION.

It is an old proverb, that he who aims at the sun, to be sure, will not reach it, but his arrow will fly higher than if he aim at an object on a level with himself. Just so in the formation of character. Set your standard high, and though you may not reach it, you can hardly fail to rise higher than if you aimed at some inferior excellence. Young men are not, in general, conscious of what they are capable of doing. They do not task their faculties, nor improve their power, nor attempt, as they ought, to rise to superior excellence. They have a low commanding object at which to aim; but often seem to be passing away life without object and without aim. The consequence is, their efforts are feeble; they are not waked up to any thing great or distinguished; and therefore fail to acquire a character of decided worth.

Intercourse with persons of a decided virtue and excellence, is of great importance in the formation of a good character. The power of example is powerful. We are creatures of imitation, and by a necessary influence, our temper and habits are very much formed on the model of those with whom we familiarly associate. In this view, nothing is of more importance to young men than the choice of their companions. If they select for their associates the intelligent, the virtuous, and the enterprising, great and most happy will be the effects on their own character and habits. With these living, breathing patterns of excellence before them, they can hardly fail to feel a disgust at every thing that is low, unworthy and vicious, and to be inspired with a desire to advance in whatever is praise-worthy and good. It is needless to add, the opposite of all this is the consequence of intimacy with persons of bad habits and profligate lives.

Young men are in general, but little aware how much their reputation is affected in the view of the public by the company they keep. The character of their associates is soon regarded as their own. If they seek the society of the worthy and respectable, it elevates them in the public estimation, as it is an evidence they respect virtue in others. On the contrary, intimacy with persons of bad character, always marks a young man in the eye of the public. While he periphrases in intercourse with such persons thinks but little of the consequence, others are making their remarks; they learn what his taste is; what sort of company he prefers; and predict on no doubtful ground, what will be the issue of his principles and character. There are young men, and these too, who have no mean opinion of themselves, to be intimate with whom would be as much as one's reputation is worth.

"LOVE YOUR ENEMIES."

If we profess to be Christians and have not charity, (or love) we deceive ourselves, and stand reprimanded by our Lord and Master, who is the great pattern for us to follow; and whose spirit we should strive unceasingly to imitate—or if our charity extends only to those whose sentiments correspond exactly with ours, we are wanting in one of the brightest and most lovely characteristics that adorn the Christian profession. We are divinely commanded to love our enemies as well as friends; for if we love our friends only, we do no more than the worst of men. And how, permit me to ask, shall he who openly professes to be the disciple of the "meek and lowly Jesus," be distinguished as such, if he be destitute of this spirit? Had the divine Redeemer confined his kind offices of charity and mercy to those only who were his professed friends, what would have been the condition of the afflicted and oppressed who surrounded him for relief? Would, think you, the ears of the deaf been unstopped, or the eyes of the blind opened—the sick made whole, and the dead brought to life? His friends were few, but his enemies many; nevertheless his kind benevolence was bestowed on all without distinction; he displayed in the most striking manner, the universal love of his heavenly Father, who "maketh his sun to shine on the evil and on the good, and sendeth his rain upon the just and the unjust." And if we profess to be his followers, we must imitate him. "Let that spirit be in you, which was in Christ Jesus."

The very design of his teachings was to imbue mankind with the spirit of disinterested benevolence, that it might be extended to foes as well as friends; he displayed to the multitude this spirit of philanthropy. He "went about doing good;" the condition of his most inveterate enemies was alleviated. Go then ye who bear the name of his disciples and "do likewise." And if we believe others to be in error, and those errors to be dangerous, what better way can be pointed out, to win them to the "truth as it is in Jesus," than to move in the full strength of this heaven-born spirit and bestow upon them offices of charity and mercy.

But how often do we behold in our intercourse with each other, a limited and narrow contracted spirit, that seems unwilling to do good to any but those whom we consider our friends; the exclusive language of which seems tacitly to say, "stand by, for I am holier than thou." All their sympathy seems to be extinguished when they are called upon to alleviate the condition of those who may differ from them, and whom they consider their enemies. But these things ought not so to be, and in whatever bosom this unkind and earthly spirit does exist, it is a destroyer of human happiness, and tells in the plainest language that we love our friends better than our Master. Let us then subvert this evil, this unlovely spirit; let it not enter our breast to destroy our happiness; but rather if we would aid the progress of true religion, let us give room to those more noble and heavenly principles, that prompt us to do good to all mankind.—*Independent Messenger.*

BENEVOLENCE.

Happy is the man who is free from envy, who wishes and rejoices in the prosperity of his neighbor, being contented with his own condition, and delighted at the good fortune of those around him, his sympathetic heart beats in unison with

the sufferer, and from his little store bestows a generous mite to the children of poverty. Enjoyment attends him through the various walks of life, and misfortune rests lightly on his head; the morsel which he eats is sweet and nourishing; the water he drinks is cool and refreshing, and the straw which supports his weary limbs, soothes him into soft forgetfulness. When he visits his neighbor in trouble, such benignity appears in his countenance, that the eye of sorrow wears a smile, and the distressed breast ceases to heave a sigh. Like a minister of peace he is received among them, and his very words prove the oil of consolation. Surely he, above the rest of his fellow mortals, partakes of heaven here below, and a bliss, which none but the good and virtuous can ever claim.

THE SLANDERER.

If there be a person in the wide world that should be pitied, shunned, and abhorred, it is the slanderer. This character has been almost exclusively attributed to females; but if we draw aside the veil, we discover that they are not alone—and this justice imperiously demands. Men there are, (or rather monsters, in the form of men) as well as women, who are addicted to this hateful practice. And if it be hateful in women, how much more detestable must it appear in man—man, the offspring and image of his God.

That woman, who by nature is far inferior to man, both in her mental and physical powers, should so far lose sight of all that is amiable and lovely, as to engage in this kind of slaughter, is astonishing—but that man, man, the noble creature man, should become so depraved, so forgetful of all that constitutes a godlike mind, as to lend his aid in carrying on the work of destruction, surpasses wonder.

But that this is a melancholy fact, no room remains for doubt. Too many sorrowful and heart-rending instances have already been made public. And there are still, we fear, those in community, whose hearts, (if indeed they have any) are sufficiently callous, to endeavor, either by insinuation or downright accusation, to destroy that portion of public esteem and confidence, which every person in sober reason, wishes to deserve and realize, and to which the sensitive mind clings with more firmness than to life itself. What being is there so lowly, so much to be pitied, as she whose fair fame is thus rudely torn, thus cruelly mutilated?

Reader, hast thou a heart? commiserate the sufferings of your fellow-beings, and do not, by giving credence or circulation to slanderous reports, add poignancy to the arrows that pierce their already lacerated bosoms.—*Ladies Repository.*

Dr. FRANKLIN.—The leading property of Dr. Franklin's mind, great as it was—the faculty which made him remarkable, and set him apart from other men—the generator, in truth, of all his power—was good sense—only plain good sense, nothing more. He was not a man of genius; there was no brilliancy about him; little or no fervor; nothing like poetry or eloquence; and yet by the sole, unaided operation of this humble, unpretending quality of the mind, he came to do more in the world of science—more in council—more in the revolution of empires—uneducated, or self-educated as he was—than five hundred might have done, each with more genius, more fervor, more eloquence, and more brilliancy.

POETRY.

The following Original Hymn, by Mrs. SARAH J. HALE, was sung at a late meeting in behalf of the Seamen's Aid Society, in Boston.

God, who judgeth o'er the nations,
Mighty Lord of all below,
From man's loftiest habitations
To his lowliest cell of woe—
God hath said—*Defend the needy,
And relieve the poor oppressed!*
Lord we come with purpose ready
To obey the high behest.

Mourner, on thy lonely pillow,
Pale and stricken with alarms,
Weep'st thou him beneath the pillow?
Or his sick babe in thine arms?
Want's sharp pang art thou sustaining?
Reft of fortune, friends and home?
Helpless, hopeless, uncomplaining
Woman, to thine aid we come.

Stinted arms we do not proffer—
"Would degrade our favored land—
But the just reward we'll offer
To industry's willing hand;
Virtue thus may find, though lowly,
Tranquil nights and cheerful days,
Till Hope's beams, so pure and holy,
Warm the soul to prayer and praise.

Wanderer on the pathless oceans!
When thy thoughts like sea-birds fly,
Swifter through the storm's commotions,
Till thine own home greets thine eye.
Oh, thy stormiest task 'twill lighten,
Danger cheer and soothe despair,
E'en thy dying gasp 'twill brighten,
To reflect—*"Tis happy there!"*

LORENZO DOW

Was an oddity of the oldest kind. His sayings, for a time, like those of the celebrated Rowland Hill, filled the newspapers, and pleased the public from Maine to Louisiana. Dow was known in all parts of the Union; and it is probable that not a town or city of any note in the boundary of the States was left unvisited by him. The story of his raising the devil, and the way he did it, is well known. The best anecdote of him is, that being one evening at a hotel kept by one Bush, in Delhi, New York, the residence of the celebrated Gen. Root, he was importuned by the latter gentleman, in the presence of the landlord, to describe heaven. "You say a great deal of that place," said the General, "tell us how it looks." Lorenzo turned his grave face, and looke, waving beard, towards Messrs. Root and Bush, and replied with imperturbable gravity: "Heaven, friends, is a vast extent of smooth, rich territory; there is not a spot nor a bush in it, and there never will be." "Take Dow for all in all, the country will not soon look upon his like again. He was a politician as well as a clergyman, and his statesman-like maxims have done some good. He was an author of renown in various ways. One of his works was entitled "The chain of reason: consisting of five links, three books, and a savior." But he has gone, and his works will soon follow him. Yet his memory, we think, is destined to be kept green.

SUICIDE.

It may be seriously questioned whether any man ever committed suicide, except in a state of derangement; at least that state of mental alienations called *monomania*. For no man hath his own flesh. In such case, the act is no more criminal, and involves no more moral guilt, than any other act of a maniac. Does this deserve endless punishment?

! The heavens declare his righteousness, and all the people see his glory.

MARRIED.

At Granby, on the 18th inst. by the Rev. Charles Spear, Rev. Albert Case, of New Haven, to Miss Phoebe Eveline Case, of the former place.

In Sandfield, (Mass.) on Wednesday evening last, Mr. Wm. Lewis of Hartford to Miss Mary Denning of the former place.

DIED.

At Tallahassee, (Florida,) on the first of March, Mr. Erasmus S. Roberts, merchant, formerly of Granby, Ct. aged 29.

RELIGIOUS NOTICES.

Ba. C. SPEAR will preach in Westfield, Mass. the second Sunday in April, and in Agawam in the evening of the same day.

Ba. R. SMITH will preach in Cheshire in the school house near Russell Miles' on Sunday 6th of April; at Oxford Tuesday evening 8th; at Southbury Wednesday evening 9th; and at North Salem Sunday 13th.

Ba. F. HIRACON will preach in Falls Village in Canaan on Monday evening the 7th of April; at Linerick Village in Salisbury on Tuesday evening the 8th.

STREETERS NEW HYMN BOOK

THE subscriber has published the Sixth Edition of this popular Hymn Book, which he now offers to the public at the low price of 62 cts. single, handsomely bound and lettered, either in black morocco, or light sheep. A liberal discount will be made to those who buy by the dozen. Universalist Clergymen and others, wishing to circulate the book can be supplied on sale, by directing their orders to B. R. MURSEY.

No. 29 Cornhill, Boston.
N. B. Publishers of Universalist papers will please insert the above and charge it to

22 B. R. M.

Paige's Selections.

JUST published and for sale at the Trumpet Office, "Selections from Eminent Commentators who have believed in Punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment." By LEONARD R. PAIGE, Pastor of the First Universalist Society in Cambridge. Pages 324, 12 mo. Price 81.

This is a highly valuable work to all Universalists. It proves by the most respectable orthodox authority, that the interpretations which Universalists have given of the passages of scripture which relate to punishment, are correct. For sale on the very lowest terms, by Thomas Whittemore, joint publisher, at the Trumpet office.

PROSPECTUS
OF THE
RELIGIOUS INQUIRER AND GOSPEL
ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF
RATIONAL CHRISTIANITY.

B. SPERRY, PUBLISHER.

HENRY J. GREW, EDITOR.

C. F. LE FEVRE,
I. D. WILLIAMSON, } ASSOCIATE EDITORS.
R. O. WILLIAMS,
J. BRADLEY,

This publication, as its title imports, is exclusively devoted to the investigation and defence of doctrinal truth. In its general design and

leading features, the work will not be materially varied from the preceding volumes, which (under the separate titles,) are already before the public. Its columns will ever be held subservient to the general interests of the Universalist connection, and to a scriptural and logical defence of their consociatory views.

It will labor to excite and encourage a spirit of unrestrained inquiry into all subjects of a religious nature; and to enforce upon the minds of its readers the importance of a strict adherence to just rules of scripture interpretation.

Such intelligence respecting the state and prospects of our cause generally, or the circumstances, the efforts, and the successes of different individuals and societies within our order, which would be interesting to our friends will be duly noticed.

It is the intention of the Editor to obtain from his Associates and other ministering brethren an Original Sermon, for publication in its columns, as often, if desirable, as every other week.

This publication will be zealously devoted to the inculcation of the distinctive principles of Rational Christianity, as distinguished from every prevalent system of doctrines, which does not recognize the UNITY of God and the RATIONAL CHARACTER of the divine government.

The great aim of its conductors will be to detect and expose error, to discover and disseminate truth. To unveil the absurdity and incorrectness of the various and discordant systems of faith, that stand opposed to the unity and paternity of God; and by candid appeals to scripture and the reason and fitness of things, to exhibit the impartial and illimitable benevolence of our great Creator; issuing in the eventual termination of sin and misery, and the consequent purity and happiness of his intelligent offspring. With this brief, thorough, explicit, avowal of its objects, this publication is respectfully submitted to the kind attentions of its friends, with the hope that a liberal community will appreciate the importance of its continuance, and by their exertions, secure to it a generous and permanent patronage.

CONDITIONS.

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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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A SERMON,

BY A. C. THOMAS.

"Then answered Peter, and said unto him, Behold, we have forsaken all and followed thee: what shall we have therefore?" Matt. xix. 27.

Mankind are creatures of want and desire; and disinterestedness, when spoken of in reference to any being but Deity, is a mere figment of the fancy. I do not purpose entering largely into the discussion of this particular, at present. I shall merely notice, that the precepts of the Gospel are usually enforced by an appeal to our self-love. "Thou shalt love thy neighbor as thyself." Man does love himself—and by this self-love, our love to our neighbor should be graduated.

It is true, the blessed Master said to his disciples, "Love your enemies, and do good . . . hoping for nothing again"—but it should not be forgotten, that he added, "and your reward shall be great."

1. The question proposed by Peter, shall be considered a sufficient confirmation of the position advanced. He urged sacrifices made, and services rendered—and wished to be informed concerning the reward he was to receive. "Behold, we have forsaken all, and followed thee; what shall we have therefore?"

2d. In pursuing the train of thought suggested by this subject, the question arises. What did Peter expect to receive? We have seen that he forsok all and followed Jesus, anticipating the reception of a suitable reward, in due season; and we need not be long in the dark concerning the nature of the expected recompense, if we carefully notice that Peter was a Jew, entertaining, in common with the Jewish people, the idea, that the Shiloh of Jewish prophecy was speedily to make his appearance. To the King of Zion foretold by the prophets, the character of a temporal deliverer was ascribed. On his coming in the power of the mighty God of Jacob, the hopes of the Jews were suspended, for deliverance from the Roman yoke. They remembered the former glory of Jerusalem, the extent of their dominions, and the terror their valor excited in the neighboring kingdoms—and as the remembrance of the days of prosperity increases the sorrows of adversity, they groined in their degradation, and mourned over the perishing glory of the children of Abraham. But still they hoped for the advent of the promised deliverer—and believed that this hope would speedily be realized.

There can be no doubt that Peter believed Jesus to be the King of Zion. He viewed him in the light, not of a spiritual, but a temporal King. There can be no doubt that with these

impressions Peter went forth as the follower of Jesus. These were the impressions of all the disciples prior, yea subsequently, to the resurrection of Jesus. The twin who journeyed to Emmaus, said—"We trusted that it had been he who should have redeemed Israel."

Such being the impressions of Peter, we can readily determine the nature of the reward he expected for sacrifices made and services rendered. When he inquired, "what shall we have therefore?" it is most likely he expected an assurance of high exaltation in the temporal kingdom of the Messiah.

Peter was not alone in entertaining expectations of this description—for Zebedee's wife said to the Savior—"Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." "When the ten heard" this request, "they were moved with indignation against the two brethren"—not because James and John wished to be exalted—but because each expected to occupy one or the other of the important and honorable stations requested for the sons of Zebedee. No doubt Peter was especially "moved with indignation on the cited occasion." He was the first of the twelve who followed Jesus—and although he had simply the promise of being made a fisher of men, why should not he be placed on the right hand of the King of Zion, and his brother Andrew on the left?

The propriety of stating the great expectations of Peter, in this particular manner, will more clearly be seen in the progress of the discourse.

2d. The query now comes up for consideration, touching the magnitude of the sacrifice made, and the value of the services rendered, by the apostle. And here it would be well, for us to observe due caution, in order to avoid undue exaltation, on the one hand, and unjustifiable extenuation, on the other.

"Behold, we have forsaken all, and followed thee; what shall we have therefore?" It is reasonable to suppose, that the sacrifices made, and services rendered, should, in all cases, graduate the measure of the anticipated recompense—that expectations concerning the latter, should bear due proportion to the magnitude and value of the former.

Inasmuch, then, as Peter expected an important and honorable station in the kingdom of the Messiah, we naturally conclude that the sacrifices he made in becoming the follower of Jesus, were very great. Do facts warrant the conclusion? Did he come down from the pinnacle of the temple of fame, to toil for the upbuilding of the Master's cause? Did he lay the glittering crown of worldly honor and grandeur at the feet of the Nazarene? Did he leave a palace where pleasure and plenty awaited his call, to become the companion of him who had not where to lay his head? No—Peter made no such sacrifices as these. What did he forsake?—for he affirmed that he had forsaken all. Why, forsooth, he was but a fisherman—and had nothing he could forsake, except a few fishing nets! And yet, as a recompense for having made this trifling sacrifice for and following Jesus, he expected to be

exalted to a station of honor and ennoblement, in the kingdom of the Messiah!

As, on the one hand, we do not feel disposed harshly to condemn the apostle, so, on the other, we do not feel inclined wholly to justify his conduct. It is true, we are prone to magnify our services, and too frequently anticipate a disproportionate reward—but in thus doing, we act unwisely—and thus much, at least, may be said of Peter. Besure, he forsook all he had—and though it was but little, it was his all—yet we cannot avoid thinking, that he should have restricted his expectations—he should have been more moderate in his calculation of the sacrifice he made, on which if he had placed a proper estimate, he would not have felt disposed to calculate so largely on the prospective reward.

Perhaps, however, we would do well to overlook so much of the apostle's failing, as may not be covered by the mantle of charity. He became, confessedly a disciple of our Lord, while wholly ignorant of the nature of the Gospel kingdom. And besides,—in looking for an onward reward, he overlooked that inward recompense, the consequence of well-doing, to which if Christians generally would attend, we should hear much less than we now do, concerning the joys reserved in a future state of existence, simply for those who are virtuous in this.

11. The way is now opened for an application of the subject—for the subject is susceptible of an application—and we think a profitable one. We find that the majority of Christian professors—however strenuously they may contend for disinterestedness—virtually say to the Lord, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" And though they inform us that all they expect to receive will be the unpurchased, unmerited, free-gift of God, still they give us to understand, that if they do not purchase, and merit, that free-gift—they will not receive it,—or, in other words—if they exercise faith, (which is the gift of God) and practice good works, (which are the fruits of faith) they will receive, as a free gift, that which they would have received without.

I have little hope that you will comprehend their views on this point of doctrine. I have stated them as clearly as I can—though I must confess I do not understand what they cannot explain concerning their own views,—and it cannot be expected that I should clearly explain for them, a doctrine by them considered a holy mystery.

1st. The question relative to the expectations of the majority of professing Christians, may easily be determined. Ask one of them what he expects to receive, and he will inform you, that his soul is comforted, while sojourning in this wicked world, with the prospect of "an inheritance, incorruptible, undefiled, and that fadeth not away." If you inquire for the grounds of his expectation, his reply will inform you, in various ways, that his faith and good works are the pillars of his confidence. Should you express a doubt of the validity of the claim, he will tell you, that he has forsaken all and followed Christ which he would not have done, had he doubted the reception of an eternal reward. He will tell

you, that if it were not for the expectation of an eternal recompense, he would not go mourning all his days, nor would he be at the trouble of worshipping God. He cannot conceive what motive the believer in universal benevolence can have for being virtuous—and to evince his sincerity, he will, perhaps, assure you, that were it not for the dread of future punishment, on the one hand, and the hope of endless bliss, on the other, he would cast down and trample in the dust, the cross he now bears as the follower of Christ. From these particulars, and others that might be named, we gather the answer to the question, touching the expectations of a majority of professing Christians. They expect an endless reward.

24. Now, as expectation should always be governed by reasonable principles, we should naturally conclude, that the sacrifices made by our brethren who expect an endless reward, are neither few nor small. Surely, as they hope for a recompense of joys, eternal in duration, transcending all the pleasures of earth, their sacrifices made in following Jesus, must be of no trifling nature. Their losses must be very serious—the privations endured exceedingly vexatious—the temptations resisted very alluring—and the labors performed severe and arduous beyond calculation.

"Behold, we have forsaken all." What have they forsaken, in consideration of which they expect an ever-enduring recompense? Give ear, O ye inhabitants of the earth,—they have forsaken their sins! What a dreadful loss! They have forsaken the pleasures of sin!—"Well done, good and faithful servant."

If the hearer is disposed to exercise charity towards all men, I shall expect him to place the most charitable construction on the motives by which the speaker is induced to proceed with the subject.

Peter forsook all he had—expecting to receive as an equivalent the honors and emoluments of a high station in a temporal kingdom,—which honors and emoluments were, at the best, infinitely small in degree and short in duration, when contrasted with never-ending glory. Yet he who expected the former sacrificed much more than they do who expect the latter. Besure, Peter's fishing nets were of small value—yet they afforded the means of procuring a subsistence,—while the sins professedly forsaken by our Christian brethren were not only of no possible advantage to them, but a disadvantage. Yet they expect a reward as much greater than Peter expected, as the enduring joys of heaven exceed the transitory pleasures afforded by "a little brief authority."

If I was sure I should not give offence, I would inquire, whether there can be any thing meritorious in being restrained from sinning, who sinful propensities still reign in the heart, ready to burst into overt acts of wickedness, so soon as the restraint imposed is taken away. But this inquiry would have a tendency to impeach the piety of those who affirm, that they would not forsake their sins, were it not for fear of future punishment, and the hope of an exceeding great reward in heaven.

They have forsaken their sins. What else have they done? They have followed Christ—they have taken up the grievous cross of denying themselves the comforts and enjoyments of the wicked—they have left the flowery path of the transgressor, and now walk in the thorny road of virtue! They are subjected to vexations

privations—they are obliged to resist the most alluring temptations—and they are compelled to perform the irksome duties expected of the Christian! They dare not swear as they used to do—they dare not become intoxicated as formerly,—in a word, they are obliged to forego all the pleasures of sin! "What shall we have therefore?"

If the object designed by this plain exposure has been attained, the hearer must be satisfied that he who forsakes his sins, makes no sacrifice of any thing valuable; and that he who becomes a true follower of Christ advances his own happiness. Why, then, should such an one expect a recompense for forsaking the evil and cleaving to the good, apart from the beneficial consequences of the change? What opinion would you entertain of a man, who after having ceased to do evil through your instrumentality, should expect you to reward him with the most valuable gift in your possession? And what would you think of him, were he to tell you, that, if he thought his expectations would not be realized, he would return like the ass who has been washed to wallowing in the mire?

The truth is, mankind do not so egregiously err in relation to any other subjects, as they do in relation to that of religion. For having forsaken their sins, (from which they never derived any advantage,)—and for having followed Christ, (in doing which their happiness was increased)—many Christians anticipate a recompense in a future mode of existence,—in nature, and extent of duration, surpassing human thought.

Perhaps the views of Benjamin Franklin, on the subject before us, may be interesting to the hearer. "By heaven we understand a state of happiness, infinite in degree, and eternal in duration. I can do nothing to deserve such rewards. He that, for giving a draught of water to a thirsty person, should expect to be paid with a gold plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit: how much more, the happiness of heaven! For my part, I have not the vanity to think I deserve it; I do not expect it, nor the ambition to desire it; but content myself in submitting to the will and disposal of that God who made me, and who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable; and that even the afflictions I may at any time suffer, shall tend to my benefit."

To the general misunderstanding that prevails, concerning the nature and object of the Gospel, the errors we have endeavored to expose, must be attributed. If it were generally believed that sin produces present unhappiness, we should hear less than we now do about future punishment. And we should hear less than we now do about future rewards, if it were generally allowed that virtue and happiness are inseparably connected. These two points of doctrine are plainly taught by revelation, and they are confirmed by reason, experience, and observation. And they only who keep those doctrines out of sight, feel disposed to expect eternal beatitude, simply because they have forsaken their sins and become the followers of Christ. They who consider the pleasurable sensations that attend the practice of virtue, as the reward thereof, cannot consistently maintain the doctrine of

an endless reward in a future state of being, or even any recompense hereafter, for the virtue practiced here. And he who disavows the doctrine of future rewards, to maintain consistency, must discard the doctrine of future punishments also.

III. The improvement of the subject calls for a consideration of the following particulars.

1st. In forming our calculations concerning the magnitude of anticipated rewards, we should place the proper estimate on the sacrifices we have made, or are required to make. Peter, as we have seen, magnified his few fishing nets into something very valuable—i. e. if we may judge from the magnitude of the reward he expected to receive. Yet his expectations were very reasonable, compared with the expectations of many professing Christians. They were comparatively reasonable in a two-fold sense,—what he forsook was, to him at least, worth something; and his expectations concerning the recompense were limited not only in extent, but in duration. But what shall we say of many of our brethren? The sins they have forsaken were worth nothing—yes, less than nothing—they were an injury. Yet their expectations picture out a recompense infinite in degree, and endless in duration! If we cannot wholly justify Peter, what shall we do in the latter case? Perhaps we may as well charge it to their lack of consideration; and in so doing, be cautioned to avoid the like error ourselves. He who puts us in the way of being rid of a nuisance of any description, deserves our thanks, and in ordinary cases receives them. We should esteem it a privilege to forsake our sins,—a blessing to be convinced that in forsaking them, we are delivered from the pains produced by a moral disease.

2. In further calculating the magnitude of anticipated rewards, we should inquire what we have done to deserve them. We act unwisely whenever the reward expected is disproportioned to the actions, by the performance of which expectations seem placed on the proper foundation. Of what virtues can frail man be the author, in three score years and ten, that will entitle him to eternal blessedness? We cannot do more than our duty,—and after we have done all, we are recommended to allow that we are unprofitable servants.

It does not affirm that there is any thing criminal in the expectation of an endless recompense for finite virtues; but such an expectation certainly argues a presumptuous vanity in the possessor, that is by no means consistent with the humility of the christian character.

Does any thing we perform, benefit the Savior? This question calls for a reply which pointedly condemns the conduct of many Christians at the present day—and so far as they are condemned, Peter is justified. Peter rendered an essential service to the Master, and on this account, perhaps, had a right to expect some distinguishing mark of favor. But even if we allow that they who anticipate an eternal reward are sincere followers of Christ, we are not required to allow that in following the Savior they have been of any advantage to him. They have benefited themselves—and, however they may have erred in their expectations, their own happiness was the object of pursuit. No doubt Peter had the same object in view—but in subserving that object he was rendering an essential service to his Master.

And besides—Peter endured hardships and suffered reproaches in following Jesus. from

which the expectants of an unfeeling recompense are wholly exempt. The former was mere deserting of favor than the latter can possibly be, if services rendered be the standard for graduating favors. Yet the latter anticipate the reception of a reward infinitely greater than the recompense expected by the former!

Now, if Christians would uniformly inquire what they have done for which they expect to be rewarded—and then remember, that equitable rewards must be in proportion to the work performed, they would find that they deserve no more than they have received. And we can assure them, that, as to rewards, they will receive no more than they deserve. If they have forsaken their sins, their sins will not trouble them; and if they have become the genuine followers of Jesus, they have not lost their reward. If, in imitation of the Master, they have gone about doing good, it will not be necessary to inform them that benevolence opens a fountain of living waters in the soul. If they have "ministered to a mind diseased"—plucked from the memory a rooted sorrow—or, rased out the written troubles of the brain—they will not feel inclined to ask, "what shall we have therefore?" If, by kindness and clarity, they have dried the orphan's tear, and caused the heart of the widow to rejoice, their own feelings will assure them that they have performed their duty, and conscience will bear witness. For

"He who hath visited a widow's woe,

Or wiped an orphan's tear, doth know

There's something here of heaven."

Finally,—in consulting our own interest, let us carefully remember, that interest can never be subserved by the neglect or violation of duty. And in remembering that happiness is here suspended on the performance of all the duties involved by all our moral relations, we are cautioned to avoid supposing that by our finite virtues we impose an obligation on the Deity to bless us hereafter. Viewing a future state of existence and the happiness therein to be enjoyed as the free gift of God, we may rejoice in believing, that in Christ, all the nations, families and kindreds of the earth shall eventually be blessed. AMEN.—*Messenger.*

THE SHEEP AND THE GOATS.

What did our Savior intend to represent by the sheep and the goats? The Evangelist says, "All nations shall be gathered before the Son of man; and he shall separate them as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." This passage authorizes us to say that *men* and *women* are prefigured or represented by the sheep and the goats; and also, that there is as much difference existing among mankind as there is between sheep and goats.

It is also evident, that, in this parable,—the good man, is compared to a *sheep* and a *bad one* to a *goat*. For the Evangelist says, "Then shall the king say unto them on his right hand, Come ye blessed of my Father, &c. And, 'Then shall the king say unto them on the left hand, Depart from me ye cursed.' &c. But why did our Savior of mankind use this figure? What analogy is there between the difference existent among men, and that between sheep and goats?

These questions will be answered by ascertaining what the two characters are, which we shall do by enquiring, 1st. What is the character of the sheep? Answer. It is meek and lowly, mild and peaceable; yielding her peace and fruits, to alleviate the miseries of mankind, which are caused and increased, by the want of food and raiment. Can he be called a good, blessed, and righteous man who does not do as much for the

happiness of his fellow man as a sheep? We answer No. For says the Apostle James, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" That is, he who does not "honor the Lord with his substance," in clothing the naked and feeding the hungry, is not a good, blessed and righteous man—he is not food, and one of you say unto them, Depart in peace be ye warmed and filled; with a good whose appearance is proud, haughty, and self-sufficient; which yields not a timely fleece to comfort man but coars even every coarse hair it wears.

It is plain therefore, that there are none good except those who do good.

There are none who are worthy to be called *sheep* excepting those who feed the hungry, give drink to the thirsty, clothe the naked, &c.

And when John the Baptist saw our infatigable and spiritual Guide, he exclaimed, "Behold the Lamb of God which taketh away the sin of the world." Why did John attribute this name to the Savior of the world?

Did he ever feed the hungry, give drink to the thirsty, and clothe the naked? He certainly has, and still continues to do so.

He feeds the hungry souls of those "he is not ashamed to call his brethren," with the bread of God which cometh down from heaven and giveth life to the world. He also gives their thirsty spirits, that drink which will be in them a well of water springing up into everlasting life. And clothe them with a garment of salvation which never will wax old.

In the nature of the goat to wander about in the most wild and rugged mountains, leaping from crag to crag, through ravines, and along the most dangerous ascent. They seem to be entirely indifferent to the happiness of others. Hence they prefigure the wild and untamed disposition of the sinner who neglects to cultivate the social affections, and perform those deeds of kindness and charity which the religion of Jesus requires.

In conclusion: as wild as the goat is, he can be tamed and made subservient to man's happiness. Under the Law he bore away the sins of the people, figuratively, into the wilderness. So may the wicked flee from sin by turning unto righteousness, by refraining from crimes and doing those deeds of active benevolence which will promote the happiness of others.—*Impartialist.*

A CONFESSION OF ROSSEAU, A PHILOSOPHICAL UNBELIEVER.

"I confess that the majesty of the Scriptures astonish me; that the sanctity of the gospel speaks to my heart. View the books of the philosophers with all their pomp: what little they have they when compared with this! Is it possible, that a book, at once so sublime and simple, should be the work of men? Is it possible that he, whose history it records, should be himself a mere man? Is this the style of an enthusiast, or of an ambitious sectary?—What sweetness, what purity of manners!—What affecting grace in his instructions! What elevation in his maxims! What profound wisdom in his discourses! What presence of mind, what delicacy and what justness in his replies! What empire over his passions! Where is the man, where is the philosopher, who knows how to act, to suffer, and to die, without weakness and without ostentation! When Plato paints his imaginary just man, covered with all the ingenuities of guilt and deserving all the honors of virtue, he paints Jesus Christ in every stroke of his pencil! The resemblance is so strong that all the fathers have perceived it, and that it is not possible to mistake it. What prejudices, what blindness must they have who draw a comparison between the son of Sopheronius and the son of Mary

What distance is there between the one and the other! As Socrates died without pain and without disgrace he found no difficulty in supporting his character to the end; and, if this easy death had not shed a lustre on his life, we might have doubted whether Socrates, with all his genius, was any thing but a sophist. They say that he invented morality. Others before him had practiced it; he only said what they had done; he only read lessons on their examples. Aristides had been just before Socrates explained the nature of justice! Leonidas had died for his country, before Socrates made it the duty of men to love their country. Sparta had been temperate, before Socrates praised temperance. Greece had abounded in virtuous men, before he defined virtue. But where could Jesus have taken among his countrymen that elevated and pure morality, of which he alone furnished both the precepts and the example? The most lofty wisdom was heard from the bosom of the most furious fanaticism; and the simplicity of the most heroic virtues honored the virtue of all people. The death of Socrates, serenely philosophizing with his friends, is the most gentle that one can desire; that of Jesus, expiring in torments, injured, derided, reviled by a whole people, is the most horrible one can fear. When Socrates takes the poisoned cup, he blesses him, who presents it and who at the same time weeps; Jesus in the midst of a horrid punishment, prays for his enraged executioners. Yes! if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God. Shall we say, that the history of the gospel is invented at pleasure? My friend, it is not thus that men invent; and the actions of Socrates, concerning which no one doubts, are less attested than those of Jesus Christ. After all, this is shifting the difficulty, instead of solving it; for it would be more inconceivable, that a number of men should forge this book in concert, than that one should furnish the subject of it.—Jewish authors would never have devised such a manner, and such morality; and the gospel has characters of truth so great, so striking, so perfectly inimitable, that its inventor would be more astonishing than its hero."

THE PASSOVER.

The Passover was the principal festival of the Jewish nation. It was appointed to commemorate the deliverance of the people from their bondage in Egypt, and received its name from the circumstance that the destroying angel who was sent to slay the first-born of the Egyptians, *passed over* the houses of the Israelites. It was also called the Feast of Unleavened Bread, because no leavened bread might be eaten during its continuance. It lasted for seven days, and was observed with many appropriate ceremonies and sacrifices. The most remarkable was the sacrificing and eating of the paschal lamb, which took place on the first night. Each family slew its lamb, which was roasted whole, and eaten with many significant forms. The next day was signalized by the solemn offering in the Temple of the first fruits of the barley-harvest. Sacrifices peculiar to the festival were offered every day, and the first and the last were especially holy.

This festival occurred in the spring, at the full moon of the vernal equinox. It was a festival for the whole people; and all the male inhabitants of the land were obliged to go up and keep it at the temple.

Original.

THE POWER OF FRIENDSHIP.

REFLECTIONS ON THE CONDUCT OF JESUS, AT THE HOUSE OF LAZARUS.

The benevolent Redoubter shared the sorrows and woes of suffering humanity—he made them his own. He wept with those who wept; and seems to have sought for no other enjoyment, than that which was desirable from the most devoted efforts to promote and multiply the enjoyments of others.

There was a family in Bethany which had become particularly endeared to him. This family consisted of three persons—two sisters, named Mary and Martha, and their brother, whose name was Lazarus. We have reason to suppose that these persons were sincere disciples and friends of the Savior. They confided in him, believing that he was a teacher sent of God. And, subjected as he was, to trials not a few—to difficulties and dangers, to mental sufferings severe in proportion to the tenderness of his sensibilities, we need not wonder at the high estimate which he seems to have placed upon the friendship and confidence of that family.

The sacred historian informs us, that, during the absence of Jesus from Bethany, Lazarus was seized with a dangerous illness, which terminated in his death. His sisters, while there was yet a hope of his recovery indulged, went to the place where Jesus was, inviting and urging him to come, and by an exertion of his power, to prevent, if possible, the sad result, which they had too much reason to fear. He received their message, but for good reasons delayed visiting them until the fourth day after the decease of Lazarus; and on his arrival found the sisters overwhelmed with their affliction. The interview was indescribably affecting. "Jesus was no sooner come into the neighborhood," observes an elegant writer, "but presently the news of his approach was brought to the afflicted family, that had been so long impatiently desirous to see him. Martha, therefore, as soon as she heard that Jesus was coming, immediately went out to meet him." Suffering the most poignant grief on account of the loss she had sustained, she could not refrain from uttering a gentle reproach for the delay of her Master, in not coming in season to prevent the death of her brother. "Lord," she exclaimed, "if thou hadst been here, my brother had not died." But this implied no diminution of his respect, nor any want of confidence in his ability to afford relief. She immediately added, "But I know that even now, whatsoever thou wilt ask of God, God will give it thee." She thus laid her griefs, her hopes, her wishes, at his disposal, confident that the result would be for the best. Mary, likewise, expressed, in her turn, the same friendship and confidence. "Their sorrow on account of what they might have considered his disregard for them, in not coming immediately to their relief, seemed now to be merged in a chastened respect for his wisdom and kindness. Jesus, therefore, when he saw them thus affected, "granted in the spirit, and was troubled, and said, where have you laid him?" They replied "Lord, come and see—JESUS WEPT."

In order to obtain a clear view of the high estimate which our Lord put upon the friendship of these persons—and we can call it by no other name—we must take into consideration those secular circumstances under which he was pla-

ced. You must bear it in mind that he was despised and rejected of men—that but a short time previous to this, he had been compelled to flee from Jerusalem—that he had a perfect knowledge of his approaching fate—that he knew that his own disciples would forsake him, and that his enemies would inflict upon him the pains of a disgraceful and horrid death. He was sensible of the condition of the world; and "had not where to lay his head." He knew that he was dependent on a precarious charity for the pittance required for the support of life; and that the welfare of a suffering world was to be promoted by his own labors and death. When, therefore, for a moment, he found himself screened from the tempest of popular indignation; when providence threw him in the way of a friend who would take him by the hand and wish him success; when some expression of confidence fell upon his ear, and a spirit of kindness soothed his troubled soul, there was he—even Jesus, affected by a sense of the preciousness of friendship; and his immaculate nature confessed its power.

Here lies the living spring of his emotions. He felt the weight of the world's contempt—he had witnessed the unbelief of his own disciples—he had suffered the inconveniences of poverty—his motives, though pure as heaven, had been misrepresented—had none of these things had moved him. But the regard of these friends; the ingenuousness of their regret for his protracted, and as they supposed, his fatal absence; the free expression of the confidence which they still reposed in him—in a word, their friendship, excited the pure sympathies of his heart; and Bethany, sanctified by a faith so true, and a scene so affecting, became a green spot in the midst of a sterile desert, to which memory would ever afterwards revert with a serene and holy pleasure.

The interesting story of the interview to which I have adverted, affords a useful lesson. It is calculated to lead our minds into a train of agreeable reflections upon the inestimable value, and consequent desirableness of that christian friendship, which holds a high rank among the virtues. We are so situated in the world, that the best and wisest among men are liable to disappointments, and reverses. A turn of fortune may suddenly, and unexpectedly, throw us upon the mercy of those whom, to-day, we may regard as our inferiors. Our motives, however good, may be impeached; our characters may be assailed; our fairest prospects may be blighted; our most fondly cherished hopes may be destroyed—our fancied elevation may prove the means of our destruction. Christian friendship under these, or any other affecting circumstances, is invaluable. As an encouragement to the sorrowful and desponding heart, it is like the balm of Gilead. To know that we are esteemed, by those whom we esteem—to realize that they feel a deep and lively interest in our welfare—to find, on a trial of their confidence in us, that they will not forsake us—this is the sweetest solace of the anxious heart, and prepares the reviving soul for great and noble exertions.

The trials of this life are sufficiently numerous without being multiplied, and sufficiently severe without being aggravated, by an indulgence of any unreasonable distrust; or by any unnecessary unkindness. Our religion being "a system of faith and practice" derived from the impartial love of God, it would seem to be the

bounden duty of each believer in the final restitution of all, to labor, industriously, to lay their fellow creatures under some obligations to them, that a pure and sublimated friendship may prevail among men. By so doing, our holy cause will be carried triumphantly forward, and the truth which we proclaim will soon find a cordial reception in many grateful and happy hearts.

L. S. E.

Original.

MODERN AND ANCIENT TIMES COMPARED.

About the time that God raised up Moses, to deliver the children of Israel from the cruel oppression of Pharaoh, Egypt's tyrant king, it may be remembered that idolatry was very prevalent. Even so early as at that period, the people had gone astray after other gods. They apparently desired to worship some god, that they could behold with the naked eye. Accordingly they made unto themselves gods and worshipped them. And very likely they attributed to them characters very like their own. Notwithstanding the great, mighty Architect of heaven, earth and sea, by special manifestation, and revealed himself to Israel's children—though he had endowed Moses, their great lawgiver, with the supernatural power of working miracles before their eyes, yet they, while in exodus from Egypt, that land of bondage, to the promised land flowing with milk and honey, importuned Aaron their priest to manufacture them gods "to go before them."

During the forty days that Moses continued in the Mount, the people became impatient and tumultuous, and muttered forth the following language,—"For us into this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." And in obedience to their PRIEST'S URGE, they brought unto him their PENDANTS, and the EAR RINGS of their wives and children; which being brought, were melted down under their priest's direction, and formed into a golden calf.

Before this calf Aaron built an altar, and the people sacrificed, danced, and diverted themselves around it, exclaiming, "These be the gods, O Israel, which brought thee out of the land of Egypt." Thus, did the children of Israel in ancient times.

Eighteen hundred years ago, and more, the antitype of Moses, the great Nazarene Reformer, came into the world, and the *fast* went forth to all the world—"COME FOLLOW ME." He likewise confirmed his mission by astonishing miracles. And for a season, many followed him, and resped the rich reward.

But he disappeared, and has long been inscrutable to human ken. And appearances testify that many, in their hearts, have become impatient, and say to themselves, or rather to their priests—"As to this man (Christ) who brought us up out of (spiritual) Egypt, we know not what has become of him." And if we may, "judge a tree by its fruit," we should say, that, as the Israelites called upon their priest, to make them gods to go before them, so, have our modern Israelites, (Unitarians) called upon their priests.

And agreeably to the people's importunity, their priests have, in their turn, called upon the people, for their pendants, ear rings, finger rings, and with all, a little cash to melt down into gods. And the people have heeded the cry. Their pendants, ear-rings, finger-

rings, earls, gold watches, &c. &c. have been given up. We would not contend that the priests have melted down their gold into a calf. No. The gods, which modern priests have manufactured consist in *tract, bible, and missionary societies, and Sabbath schools.* And the people, from Sabbath to Sabbath are called upon to worship these mammoth gods. And a-greable to the high behest, of their spirit-ual guides they fall down and worship them, saying, "These be the gods, O! Israel (imitations) that brought us up out of (spiritual) Egypt"—that is, total depravity.

And now judge ye, my respected readers, whether I have succeeded in my comparison of the Ancients with the Moderns. Are they not twins? And are they in features handsome or deformed? "By their fruits ye shall know them?" E. R. C.

INQUIRER AND ANCHOR.

SATURDAY, APRIL 12, 1834.

REMOVAL OF BR. L. E. FEVRE.

It is with the deepest regret that we are compelled to record the removal of this amiable and talented brother from the society in Troy, upon whom, for several years past his useful labors have been bestowed, to the pastoral care of the "3d Society of Universalists in the city of New York." From the intimate and pleasing acquaintance we had formed with this excellent "fellow laborer" in the cause of intellectual emancipation—from the generous and efficient aid he has so constantly contributed to the columns of our paper—and from the innumerable obligations which his continual kindness and friendly solicitude have imposed upon us, we cannot but deplore his removal from our immediate vicinity.—Nor are we alone in this regret. Our ministering brethren in this section, do most deeply lament the increased distance which now intervenes between him and them. They revert with many pleasing recollections to the frequent opportunities which his late residence afforded them, for that fraternal communion in which they have so happily participated, and of that sweet counsel which has so repeatedly been enjoyed while walking to the house of God together.

Br. Le Fevre may rest assured that in exchanging his residence among us, for one in which the relationships of life are more inviting to his family, he carries with him the fraternal solicitude, affectionate remembrance, and undying esteem of all his friends (enemies he had none) and particularly of the society of his recent charge.

We congratulate our friends in New York, upon their joyful success in securing for the "furtherance of the gospel" among them, the rich store-house of intellectual attainments, moral worth, judicious zeal, and well-directed efforts which Br. Le Fevre will attach to the good cause in that city.

May this connection so happily formed be a lasting and agreeable one to both pastor and people, and may the richest—choicest of heaven's blessings descend and rest upon our much loved friend, the remembrance of whose virtues, will pervade the bosoms of all who know him.

H. J. G.

"MAGAZINE AND ADVOCATE."

It is known to a portion of our readers that we had occasion a few weeks since to take a somewhat disagreeable notice of Br. Dolphus Skinner, Editor and Proprietor of the "Magazine and Advocate." We should have supposed that the length of time which has elapsed since the commencement of his hostility to the "Anchor" would have been sufficient for the gratification of his pious malvolence towards us, and that we might have been spared the unwelcome labor of any further allusion to his conduct.

We exceedingly regret the necessity of polluting our columns with the recital of any circumstances connected with the existing unpleasantness.—We are compelled, however, by the incessant rigmarole and abuse of our neighboring Editor, to hastily glance at the most prominent particulars which have characterized the existing difficulty, that those of our present readers who have not heretofore received the "Anchor" may judge for themselves of the unreasonableness of the censures which have been extended towards us.

It would be doing nothing more than justice to ourselves, under present circumstances, to copy all we have said upon this subject into the "Inquirer and Anchor," as Br. Skinner appears desirous to prejudice as many as possible by the grossest misrepresentations of its character. Suffice it to say, however, that we had the unpardonable audacity some few weeks since to express our individual disfavor for a Commentary upon the Scriptures which was pledged to the support of *misery after death*—a sentiment which we regard as a relic of heathenism, which has done much to perpetuate ignorance and delusion. Since our commencement with the "Anchor" we have endeavored to pursue a consistent, independent, unambiguous course in its management, and we have had the satisfaction of being associated with others in this labor who have assumed themselves to practice upon those principles. We have no extravagant affection for the prevailing speculations about a *HELL in the future state*, and consequently there has not been much trucking in its columns to the superstitious fancies of bankrupt upon that subject.

For the exercise of the frankness we have expounded ourselves to the perpetual mortice of Br. Dolphus Skinner, whose fondness and attachment to his *protestant purgatory* has increased of late, in the exact ratio in which his views upon that subject have become known to the public. In the "Magazine and Advocate" of Jan. 25. Br. Skinner provoked and commenced this unpleasantness by volunteering his services for the management of our paper, and by a most unreasonable and indefensible attack upon the temple of our mental liberties. Any attempts of that character, to invade the exercise of our intellectual faculties and the free expression of our thoughts, was of itself an insufferable encroachment upon the liberties and prerogatives of every public journalist; and as such should be treated with the disgust and contempt of every independent or high minded man.

In the "Anchor" of Feb. 1st we noticed somewhat at length the unjustable article which ap-

peared in our neighboring journal. We informed Br. Skinner that as he had been so unaccounted himself to any thing like a frank acknowledgment of his views upon the subject of *future misery*, we could readily account for his alarm at the *openness of character*, which the columns of the "Anchor" had exhibited. We endeavored to show him by a reference to his English Dictionary that we had said nothing of his fabled purgatory but what was *strictly true and appropriate*; at least, so far as the convictions of our own understanding was concerned. We reminded him, that in censuring us for expressing our dissent from opinion, which were "held sacred by many ancient and modern Universities," he also condemned his innumerate self, and introduced some amusing specimens of his *admirable mildness* in opposing other opinions held equally "sacred" by many ancient and modern Universities. We took the liberty to refresh his memory with a recollection upon his unaccountable opposition to the subject matter of Br. Balfour's Essays, and of the affection which he would probably manifest for a standard work among Universalists which was pledged to the promulgation and support of that sentiment. And also of the ineffable inconsistency between his preaching and practice, by condemning us (in a spirit of dictation peculiar to himself) for doing the self same thing which he is continually practicing himself. We have no desire to conceal the fact that our article was somewhat severe. We meant it should be, as its severity was richly deserved. It might have been rather unpalatable for that stage of the disease, but we think it was no more so than the "premonitory symptoms" of the patient seemed to require.

In the "Magazine and Advocate" of Feb. 15th we were honored with the second out-pouring of wrath, which for the hypocrisy of its pretensions, and the malignity of its object, secured the undisturbed title to its own ridiculous pre-eminence.—As the difficulty between us was one of his *own making*, and as his *pretended anxiety* for "peace, union and harmony," of which we had heard so much of late, could be accounted for upon no other supposition but his desire, in that particular also, to preserve a *uniformity* in his accustomed inconsistency of character, we were disposed to pass over this discharge of spiritual malignity, with that silent contempt which his arrogance and dictation had inspired.

We supposed that when his own resources of *meanness and abuse* were exhausted, that there would be, at least, a temporary suspension of his hostilities. We had forgotten that there were located at the several corners of his Bishopric, certain clerical rhycolants who are required to remunerate him for their papers, in the sickish adulation of flattery and fawning. In the last number (the 31st) of the "Magazine and Advocate," will be found a specimen of this disgusting employment, from one of his minions who was so "frank" in avowing his belief in future misery, that he found it expedient to withhold from his philippic even the initials of his name. Who this *nominees, shameless scribbler* may be we know not—care not. Br. Skinner is perfectly welcome to all the assistance his numerous understrappers can ren-

der him. As fast as we can find them out we intend to send them our paper *gratuitously*, and we trust they will at all times be in readiness to chime in with the vibrations of their *leading strings*.

Before closing, this article we have a few words for the private accommodation of Br. Dolphus Skinner.

So far as the character of our paper is concerned, our friend "D. S." may rest assured that we shall advocate Universalism "as we understand it, and not as it is understood by others" who differ from ourselves. If he can discover any consistency or desirableness in believing one thing in his own mind and hypocritically feigning another, directly opposite, in the columns of his paper, we cannot. We shall advocate what we believe to be *truth* and fearlessly oppose what we deem *error*, with a decision of character which can neither be envious by his flatteries nor awed by his frowns. We have no "middle extreme" between truth and error—frankness and dissimulation, upon which to affect an equal fineness for the negative and affirmative of the same proposition. We have never accustomed ourselves to that *studied silence*, and *non-committal policy*, which another not quite so "young in the business" has discovered; nor imitate the *evasiveness*, and *double-dealing* which a fineness for those qualities has so often exhibited.

However successful Br. Skinner may have been heretofore in his efforts to drown the free expression of opinions which are found in a different channel from his own, and however efficient may have been the exertions of his parasites to aid him in that object, he may yet learn that there are those in his Bishopric, whose mental liberties he can never invade with impunity—to whose hearts, his popish nod carries no terrors; and to whom he may look in vain for the fawning and flattery which he covets. We are aware that his fineness for "co-operation among brethren" has a very interesting connection with the ginging of dollars and cents in his own pocket, and accordingly we do not ask any thing more of our neighbor than the exercise of that *decency* which we should suppose might exist in a mind, under the influence of no higher considerations. We will not even ask him to notice, even the existence of our paper, lest by pretending to "wish it success" he should practice upon his policy of dissimulation. We shall be perfectly satisfied, if in future he can content himself with minding his own business, and whether he is pleased or displeased with us may remain for the present a matter of the most sublime indifference. If he is determined to continue his ridiculous quarrel with us, he may blockade our ports as soon as he pleases. Perhaps it would be quite as conducive to the repose of his Holiness to keep "hands off" of

H. J. G.

Many of our friends have requested us to send them numbers of the last volume of the *Inquirer*. We regret to say that we are unable to furnish them. We have none of the numbers wanted.

UNIVERSALISM IN TROY.

The good cause in this delightful city is in a healthy and flourishing condition. Here are a goodly number of choice spirits who delight to listen to the gospel's joyful sound. We had feared that the removal of their beloved and able pastor might lessen their exertions in the promotion of this best of causes. We have the happiness however, to infer from existing appearances that they have given heed to the reasonable and fraternal advice of their recent faithful pastor in his parting address; and to bear of their good resolves and unabated anxiety to secure to themselves and the children which God hath given them, the inestimable blessings of rational religious worship.

In aid of this object they are about to avail themselves of the unexpected and favorable opportunity of disposing of their present house of worship to the "Second Society of Baptists" in this city; with the intention of erecting immediately a new and spacious Church in a more central location than their present one. We understand that the lot upon which the new church is to be built has already been contracted for and that from the spirit of liberality which has been manifested, there is every reason to believe that the day is not far distant when our brethren in Troy will bask in the *fullness* of the blessings of the gospel of peace.

H. J. G.

ANOTHER LABORER.

It affords us much pleasure to state, that Br. Fordyce Hitchcock of Danbury has commenced preaching the doctrine of a world's salvation. His prospects are fair. He has preached to good acceptance in Berlin, and many other places, and is now ready to preach wherever the brethren desire to be fed with the bread of life.

J. B.

We learn by a letter recently received, that the Universalists in Anderson District, S. C. are engaged in erecting a commodious Church, in which to worship God. Br. A. Fuller is expected to labor in that place a stated portion of time.

UNIVERSALISM IN ALBANY.

The society in this city, was organized in the spring of 1830. Their house of worship, although once enlarged since its erection, has for some time past been entirely inadequate to the wants of the increasing congregation. They have now in progress (of which mention has been made in the "Anchor"), a spacious and imposing edifice 80 feet by 48, built of brick in a neat and substantial manner. The new church will be completed the coming season and will be dedicated at the meeting of the "United States Convention of Universalists," which is to convene in this city on the third Wednesday in September next.

Much praise is justly due to the generosity and untiring efforts of the few good brethren who have so generously watched over this society from its earliest infancy, and for the discreetness and stability of purpose which have characterized their progress.

To these efforts, in connection with the efficient and devoted labors of one of our most happy and instructive sermonizers are we indebted for the

past success and encouraging prospects of this stable, united, and prosperous society.

Enjoying as they do, the counsel and ministry of one of the most faithful and best of pastors, we doubt not that they will continue to increase, not only in numbers, but in the knowledge and consequent enjoyment of that consoling truth which is here dispensed to them in its purity and power.

H. J. G.

BR. L. F. W. ANDREWS.

This indefatigable messenger of glad tidings, so favorably known to many of our readers, has received and accepted an invitation from our friends in Alabama to settle at Montgomery in that state. A new Meeting House for their mutual accommodation has been contracted for, and is to be completed in May next. The success and flattering prospects which have attended the Mission of our worthy brother to the South are of the most gratifying character, and should serve as an inducement to "other laborers" to go forth to the harvest, which in that section of our country is ready for the sickle of truth and argument.

Br. A. knows what we wish him, and therefore his expression is unnecessary.

G.

EXCHANGES.

We have received several numbers of different periodicals of late, which were probably sent us under the expectation of an exchange. We should be happy to comply with each of these invitations for the sake of gratifying the individuals from whom they have proceeded, but we are reminded that our exchange list is already much larger than our own interest requires, and as the publications before us would not (for the want of leisure to peruse them,) be of much service to us, we must decline, at least for the present, the proffered permutation.

Those Editors with whom we exchange, will oblige us by sending us as heretofore, a copy of their several papers to each of our offices. We will send them two copies of our own, if agreeable, in return.

"SENTINEL AND STAR IN THE WEST."

We have received the three first numbers of the fifth volume of this useful publication. It is published weekly at Philomath, Ia. by Br. S. Tizzard, and edited by Bes. J. Kidwell, S. Tizzard and A. A. Davis.

It is an able, independent and unambiguous periodical, devoted to the defence of rational Christianity, in its primitive purity and excellence. We sincerely and cordially wish it, what it merits, an extensive patronage and pious readers.

Our readers will excuse the appearance of this paper, as several articles intended for it are mis-carried. Consequently, we had to insert such as were on hand.

Reader! Will you not exert yourself to circulate our paper?

All subscribers to the "Religious Inquirer," who are in arrears for the same, are requested to remit the amount due immediately.

B. SPRAY.

WHAT IS EDUCATION?

This may seem a very simple question, and very easily answered; but many who think so would really be very much at loss to answer it correctly. Every man, in a first count, has three sorts of education: one to fit him for his own particular trade or calling,—this is professional education; another to teach him his duties as a man and a citizen,—this is moral and political education; and a third, to fit him for his higher relations as God's creature, designed for immortal life.—This is religious education. Now, in point of fact, that is most useful to a man which tends most to his happiness: in a thing so plain, that it seems foolish to state it. Yet people constantly take the word "useful" in another sense, and mean by it not what tends most to a man's happiness, but what tends most to get money for him; and therefore, they call professional education a very useful thing; but the time which is spent in general education, whether moral or religious they are apt to grudge as thrown away, especially if it interferes with the other education, to which they confine the name of "useful"; that is, the education which enables a man to get his livelihood. Yet we might all be excellent in our several trades and professions, and still be very ignorant, very miserable, and very wicked. We might do pretty well just while we were at work on our business; but no man is at work always. There is a time which we spend with our families; a time which we spend with our friends and neighbors; and a very important time which we spend with ourselves. If we know not how to pass these times well, we are very contemptible and worthless men, though we may be very excellent lawyers, surgeons, chemists, engineers, mechanics, laborers, or whatever else may be our particular employment. Now what enables us to pass these times well, and our times of business also, is not our professional education, but our general one. It is the education which all need equally, namely,—that which teaches a man, in the first place, his duty to God and his neighbor; which teaches him to good principles, and how to put them into effect; and not only of himself. It is that education which teaches him, in the next place, his duties as a citizen,—to obey the laws always; but to try to get them made as perfect as possible; to understand that a good and just government cannot consult the interests of one particular class or calling, in preference to another; but must see what is for the good of the whole; that every interest, and every order of men, must give and take; and that if each were to insist upon having every thing in its own way there would be nothing but the wildest confusion, or the most tyrannical. And because a great part of all that goes wrong in public or private life arises from ignorance and bad reasoning, all that teaches us, in the third place, to reason justly, and puts us on our guard against the tricks of unfair writers and talkers, or the confusions of such as are puzzle-headed, is a most valuable part of a man's education; and one of which his wife and children should whenever he has occasion to open his mouth to speak, or his ears to hear. And finally, all that makes a man's mind more active, and the ideas which enter it nobler and more beautiful, is a great addition to his happiness whenever he is alone, and to the pleasure which others derive from his company when he is in society. Therefore it is most useful to learn to love and understand what is beautiful, whether in the works of God, or in those of man; whether in the flowers and fields, and rocks, and woods, and rivers, and sea and sky; or in fine buildings, or fine pictures, or fine music; and in the noble thoughts and glorious images of poetry. This is the education which will make a man and a people good, and wise, and happy. Give this, and the ends of professional education can never be altogether lost,—for good sense and good principle will insure a man's knowing his particular business; but will not insure them in business, on the other hand, and will not care for sense and principle, and goodness the fairest and most profitable qualities

with which any man can enter upon life now, but they are articles of which there never can be a glut: no competition or over production will lessen their value; but the more of them that we can succeed in manufacturing, so much the higher will be their price, because there will be more to understand and to love them.

SCRAPS OF CRITICISM.

Repeat ye, for the kingdom of heaven is at hand."—Matt. iii. 2.

The word *repeat*, in this instance, signifies a change of life, a change for the better. If repentance is generally understood in these days, a supernatural change of a man's nature; but we read of no such change in the scriptures. "Repeat, for the kingdom of heaven is at hand," i. e. reflect on what you are doing. You are pursuing a wrong course of life. Turn to righteousness. Hence it is said verses 5 and 6. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptised of him in Jordan, confessing their sins," not confessing their wicked natures.

The kingdom of heaven here spoken of was the gospel kingdom, the moral reign of Jesus Christ, which he came to establish among men. It was not a kingdom of place, but of moral power; not of pomp and display, but of a mild and secret influence swaying the heart. Jesus came into the world to teach new doctrines, to set up new moral precepts and laws, and bring men to acknowledge and obey new principles. His throne was established in the heart; and as a moral king he thus swayed the sceptre over all who acknowledged his authority. Such was the kingdom of heaven which he came to establish.

To become members of this kingdom, the Jews, in the time of John, were required to change their lives, to reform, to "bring forth fruits meet for repentance," or, in other words, to produce the proper fruits of reformation. We here see the propriety of the call—Repeat, change, reform. A new disposition is at hand. A new king is about to reign! This great change in the moral world requires a corresponding change in your hearts. The ignorance of former ages God winked at; but now he commandeth all men every where to repent.—Why? Because Jesus has begun to rule and judge the nations. The gospel day has come, in which God will rule and judge the world in righteousness by the Lord Jesus Christ.

Modern preachers say, Repent for the kingdom of HELL is at hand. We should always urge men to repent by arguments drawn from heaven. It is with the utmost propriety that Universalists call on men to repent; they bring a religion so different from any other now prevailing, that men in order to receive it must repent, change, reform. It is the kingdom of heaven out of hell, and we say to all, "repent, and receive it, and bring forth the proper fruits of reformation." Live holy lives, love one another.—Trumpet.

CHRISTIANITY.

If christianity were compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislation, or the throng of busy men, we should find her last resort would be the female heart; her last audience would be the children gathered around the knees of the mother; the last sacrifice, the last prayer, escaping in silence from her lips; and heard, perhaps, only at the throne of God.

TOTAL DEPRAVITY.

Christianity has been reproached with teaching, that God brings men into life totally depraved, and condemns immense multitudes to everlasting misery for sins to which their nature has irresistibly impelled them. This is said to be irrational, and consequently such must be the religion which teaches it. I certainly shall not attempt to vindicate this theological fiction. A more irrational doctrine could not, I think, be contrived; and it is something worse; it is immoral in its tendency, as it is unreasonable. It is suited to alienate men from God and from one another. Were it really believed (which it cannot be) men would look with dread and detestation to the Author of their being, and look round with horror on their fellow creatures. It would dissolve society. We mean, to see in one another wholly corrupt beings, incarnate fends, without one genuine virtue, society would become as repulsive as a den of lions or a nest of vipers.—All confidence, esteem, love, would die; and without these, the interest, charm, and worth of existence would expire. What a pang would shoot through a parent's heart, if he were to see in the smiling infant a moral being, continually and wholly prone to sin, in whose mind were thickly sown the seeds of hatred to God and goodness, and who had commenced his existence under the curse of his Creator!—What good man could consent to be a parent, if his offspring were to be born to this infinitely wretched inheritance? I say the doctrine is of immoral tendency; but I do not say that those who profess it are immoral. The truth is, that none do or can hold it in its full and proper import. I have seen its advocates smile as benignantly on the child whom their creed has made a demon, as if it were an angel; and I have seen them mingling with their fellow creatures as cordially and confidently as if the doctrine of total depravity had never entered their ears.—Perhaps the most mischievous effect of the doctrine is the dishonor which it has thrown on Christianity. This dishonor I would wipe away. Christianity teaches no such doctrine. Where do you find it in the New Testament? Did Jesus teach it, when he took little children in his arms and blessed them, and said "Of such is the kingdom of God?" Did Paul teach it, when he spoke of the Gentiles, who have not the law, or a written revelation, but who do by nature the things contained in the law? Christianity indeed speaks strongly of human guilt, but always treats men as beings who have the power of doing right, and who have come into existence under the smile of their Creator.—Channing.

THE PENTECOST.

The Pentecost was a festival in commemoration of the giving of the law from Mount Sinai. This event took place fifty days after the departure of the Israelites from Egypt; consequently the Pentecost occurred fifty days after the Passover, and because it thus took place at the interval of seven weeks, it was called the *feast of weeks*. It was celebrated by the offering of the first fruits of the wheat harvest, which at that time was gathered in, and by various additional sacrifices at the Temple. It was one of the three great occasions on which all the males of the land were required to present themselves in religious solemnity before the Lord.

Render evil for evil to no man.

POETRY.

PAUL BEFORE THE AREOPAGUS.

Come to the Hill of Mars, for he is there,
That wondrous man, whose experience doth touch
The heart like living flesh. With brow as cloudland'd
And eyes of fearful ardor, he confronts
That high tribunal, with its pen of flint,
Whose irreversible decree must rule
The Gentile world. All Athens gathers near—
Fickle and warm of heart, and fond of change,
And full of stangers, and of men who juss
Life in the idle talk, to hear or tell
Of some new thing. See hither during the bands
Of Epicurus, wrapt in gorgeous robe,
Who seem with bright and eager eyes to ask,
"What will this babbler say?" With frowns austere
Stand a dark group of stoics, sternly proud,
And predestin'd to refute, but still
Nod the deep wrinkles of their scull'd brow,
Lurk some unwonted gathering of their powers
As for no common foe. With angry frown
Stalk the fierce cynics, anxious to condemn,
And prompt to punish; while the patient sons
Of gentle Plato bid the listening soul
To search for wisdom, and with reason's art
Build the fair argument.

Behold the throngs
Press on the speaker, drawing still more close,
In denser circles, as his thrilling tones
Speak of the God who warms every where
Men to repent, and of that fearful day
When he shall judge the world. Loud tumult
wakes,
The tide of strong emotion hoarsely swells,
And that blest voice is silenced. They have knock-
ed

The ambassador of heaven, and he departs
From their wide circle. But his graceful hand
Points to an altar with its mystic scroll—
'The unknown God.'

Ah, Athens, is it so?
Thou who didst crown thy woe with rays
As a divinity, and callest the world
Thy pilgrim worshipper, dost thou confess
Such ignorance and shame? The unknown God!
While all thy lilylocks and resounding strains,
Yea, every heart that beats within thy walls,
May choose its temple and its priestly train,
Victim and garland, and appointed rite;
Thou mak'st the gods of every realm thine own,
Fostering with lawless hospitality
All forms of idle worship. Can it be
That still ye found not him who is near
To every one of us,—in whom we live,
And move and have a being? He of whom
Thy tuneful poets spake with childish awe?
And thou Philosophy, whose art refined
Did aim to pierce the labyrinth of fate,
And compass with thy fine spun sophist web
This mighty universe, dost thou fall short
Of the upholding cause?

The unknown God!
Thou who didst smile to find an awe struck world
Crouch to thee as a pupil, wert thou blind?
Blinder then he who in his humble cot,
With hardened head, his daily labor doo,
Turneth the page of Jesus, and doth read
With toil, perchance, that the trim school-boy
mocks,
Counting him in his arrogance a fool;
Yet shall this poor wayfaring man lie down
With such a hope as thou couldst never teach
The kingly sage; yea, a hope that plucks
The sting from death—the victory from the grave.
Hartford, Conn. L. H. S.

Religious Souvenir.

Let us rather consider what we ought to do
ourselves, than hearken after the doings of oth-
ers. The stories of our neighbors' errors tend
but little to the reformation of our own.

They that laugh at every thing, and they that
fret at every thing, are fools alike.

RELIGIOUS NOTICES.

Br. BORNES will preach at the west School-
house in Colebrook, on Friday evening 18th
April—at East Otis, Mass. 19—West Otis
Sunday 20—New Marlborough, Tuesday even-
ing 22—East Sheffield, near Ashby's Mills, 23
—Ellsworth (C. Chapman's) 24—Sharon, 25—
Cornwall Hollow 26—Wolcottville Sunday 27—
Plymouth Hollow in the evening—Oxford 28—
Waterbury 29.

Br. W. A. STICKNEY of Spencer, Mass.,
will preach in Berlin the 3d and 4th Sundays in
this month.

Br. C. SPEAR will preach in Barkhamsted,
the fourth Sabbath in April.

NOTICE.

A meeting will be held in Granby, Conn., on
the first Wednesday and following Thursday in
May next, (7th and 8th.) for the purpose of
forming an Association.

Each Society in this State is requested to
send two delegates to assist in the formation of
the same.

Universalist Books.

AN assortment of Universalist Books and
pamphlets are kept constantly for sale at
this Office.

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N. B. Publishers of Universalist papers will
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22 B. B. M.

Paige's selections.

JUST published and for sale at the Trumpet
Office, 'Selections from Eminent Commenta-
tors who have believed in Punishment after death;
wherein they have agreed with Universalists in the
interpretation of Scriptures relating to Punish-
ment.' By LUCIUS R. PAIGE, Pastor of the First
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ists have given of the passages of scripture
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PROSPECTUS

OF THE
RELIGIOUS INQUIRER AND GOSPEL
ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF
RATIONAL CHRISTIANITY.

B. SPERRY, PUBLISHER.

HENRY J. GREW, EDITOR.

C. F. LE FEVRE,
J. D. WILLIAMSON, } ASSOCIATE ED-
R. O. WILLIAMS, } ITORS.
J. BRADLEY,

This publication, as its title imports, is exclu-
sively devoted to the investigation and defence
of doctrinal truth. In its general design and

leading features, the work will not be materially
varied from the preceding volumes, which (under
the separate titles), are already before the
public. Its columns will ever be held subservient
to the general interests of the Universalist
connection, and to a scriptural and logical de-
fence of their consociatory views.

It will labor to excite and encourage a spirit
of unrestrained inquiry into all subjects of a
religious nature; and to enforce upon the minds
of its readers the importance of a strict adhe-
rence to just rules of scripture interpretation.

Such intelligence respecting the state and
prospects of our cause generally, or the circum-
stances, the efforts, and the successes of
different individuals and societies within our or-
der, which would be interesting to our friends
will be duly noticed.

It is the intention of the Editor to obtain
from his Associates and other ministering brethren
an Original Sermon, for publication in its
columns, as often, if desirable, as every other
week.

This publication will be zealously devoted to
the inculcation of the distinctive principles of
Rational Christianity, as distinguished from every
prevailing system of doctrines, which does
not recognize the Unity of God and the eter-
NAL CHARACTER of the divine government.

The great aim of its conductors will be to
detect and expose error, to discover and discus-
sion truth. To unveil the absurdity and in-
correctness of the various and discordant sys-
tems of faith, that stand opposed to the unity
and potency of God; and by candid appeals to
scripture and the reason and fitness of things,
to exhibit the impartial and illimitable benevo-
lence of our great Creator; issuing in the
eventual termination of sin and misery, and the
consequent purity and happiness of his intelli-
gent offspring. With this brief, thorough, ex-
plicit, avowed of its objects, this publication is
respectfully submitted to the kind attentions of
its friends, with the hope that a liberal commu-
nity will appreciate the importance of its con-
tinuance, and by their exertions, secure to it a
generous and permanent patronage.

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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGER THINGS TO OUR EARS—WE WOULD KNOW; THEREFORE, WHAT THESE THINGS MEAN."

VOL. XIII.

SATURDAY, APRIL, 19, 1834.

NO. 3.

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ASSOCIATE EDITORS.

OBJECTIONS TO LIBERAL CHRISTIANITY CONSIDERED.

I proceed to another objection, and one which probably weighs more with multitudes than any other. It is this, that our doctrine respecting Christ takes from the sinner the only ground of hope. It is said by our opponents, "We all men are sinners by our very nature, and infinitely guilty before God. The sword of divine justice hangs over us, and hell opens beneath us; and where shall we find a refuge but in an infinite Savior? We want an infinite atonement: and in depriving us of this, you rob us of our hope, you tear from the scriptures the only doctrine which meets our wants. We may bury our Bibles, if your interpretation be true, for our case is desperate; we are lost for ever." In such warm and mild language, altogether unwarranted by scripture, yet exceedingly fitted to work on common and terror-stricken minds, our doctrine is constantly assailed.

Now to this declaration, for such we esteem it, we propose one plain request. Show us, we say, a single passage in the Bible in which we are told, that the sin of man is infinite, and needs an infinite atonement. We find not one. Not even a whisper of this doctrine comes to us from the sacred writers. Let us stop a moment and weigh this doctrine. It teaches us that men, although created by God a frail, erring, and imperfect being, and even created with an irresistible propensity to sin, is yet regarded by his Creator as an infinite offender, meriting infinite punishment for his earliest transgressions; and that he is doomed to endless punishment, unless an infinite Savior appear for his rescue! How can any one, we ask, charge on our benevolent and righteous Parent such a government of his creatures? We maintain, that man is not created in a condition which makes an infinite atonement necessary; nor do we believe that any creature can fall into a condition, from which God may not deliver him without this rigid expedient. Surely, if an infinite satisfaction to justice were indispensable to our salvation, if God took on him human nature for the very purpose of offering it, and if this fact constitute the peculiar glory, the life and essence, and the saving efficacy of the gospel, we must find it expressed clearly, definitely, in at least one passage in the Bible. But not one, we repeat it, can be found there. We maintain, further, that this doctrine of God becoming a victim and sacrifice for his own rebellious subjects, is as irrational as it is unscriptural. We have always supposed that atonement, if necessary, was to be made *to*, not by, the sovereign, who has been offended; and we cannot conceive a more unlikely

method of vindicating his authority, than that he himself should bear the punishment which is due to transgressors of his laws. We have another objection. If an infinite atonement be necessary, and if, consequently, none but God can make it, we see not but that God must become a sufferer, must take upon himself our pain and woe; a thought from which a pious mind shrinks with horror. To escape this difficulty, we are told, that Christ suffered as *man*, not as *God*; but if man only suffered, if only a human and finite mind suffered, if Christ, as God, perfectly happy on the cross, and bore only a short and limited pain in his human nature, where, we ask, was the infinite atonement? Where is the boasted hope, which this doctrine is said to give to the sinner?

The objection, that there is no hope for the sinner, unless Christ be the infinite God, amazes us. Surely if we have a Father in heaven, of infinite goodness and power, we need no other infinite person, to save us. The common doctrine dispraises and dishonors the only true God, our Father, as if, without the help of a second and a third divinity, equal to himself, he could not restore his frail creature, man. We have not the courage of our brethren. With the scriptures in our hands, with the solemn attestations which they contain to the divine Unity, and to Christ's dependence, we dare not give to the God and Father of Jesus an equal or rival in the glory of originating our redemption, or of accomplishing it by undivided and infinite power. Are we asked, as we sometimes are, what is our hope, if Christ be not the supreme God? We answer, it is the boundless and almighty goodness of his Father and our Father; a goodness, which cannot require an infinite atonement for the sins of a frail and limited creature. God's essential and unchangeable mercy, not Christ's infinity, is the scriptural foundation of a sinner's hope. In the scriptures, our Heavenly Father is always represented as the sole original, spring, and first cause of our salvation; and let no one presume to divide His glory with another. That Jesus came to save us, we owe entirely to the Father's benevolent appointment. That Jesus is perfectly adequate to the work of our salvation, is to be believed, not because he is himself the supreme God, but because the supreme and unerring God selected, commissioned, and empowered him for this office. That his death is an important means of our salvation, we gratefully acknowledge; but ascribe its efficacy to the merciful disposition of God towards the human race. To build the hope of pardon on the independent and infinite sufficiency of Jesus Christ is to build on an unscriptural and false foundation; for Jesus teaches us, that of himself he can do nothing; that all power is given to him by his Father; and that he is a proper object of trust, because he came not of himself, or to do his own will, but because the Father sent him. We indeed lean on Christ, but it is because he is "a corner stone, chosen by God and laid by God in Zion." God's forgiving love, declared to mankind by Jesus Christ, and exercised through him, is the foundation of hope to the penitent, on which we primarily rest, and a firmer the universe cannot furnish us.

THE JEWISH SYNAGOGUE.

The synagogue was the Jewish place of worship, answering to our churches. The desk, or pulpit, from which the law was read and explained, stood in the centre of the building. The book of the law was kept in an ark, or chest, at one end (either the eastern end, or that which faced the Temple,) and was brought from it, at the time of worship, with great form. In front of this ark were placed the seats for the elders, called by our Savior "the chief seats;" and facing them were the seats for the congregation. The women sat in a gallery apart, concealed from view by a lattice.

The service of the synagogue, like that of the Christian Church, consisted of prayers, the reading of the law, and the expounding it, or preaching. It was the custom to read through their sacred books once every year, a certain portion being allotted to every Sabbath. The Scriptures, like all ancient books, were written brought on long strips of parchment, like long pieces of narrow cloth. These were rolled upon round pieces of wood, as ribbons are at the present day. When a person read the book, he unrolled it as he went on, and wound it up again on another roller. So that when he stopped reading, and laid down the book, it was partly on one roller and partly on another; and when he took it up again, and opened it, his eye fell at once on the place where he had left off. Whoever therefore was appointed to read the portion of the law on the Sabbath, found the place without difficulty, by merely opening the roll. There were no regularly appointed readers, but the rulers of the synagogue called upon any competent person to read the portion for the day.—*Parce's Life of the Savior.*

SCRIPTURE ILLUSTRATION.

There is harmony and agreement in truth, which can never be the result of error and misconception. The Scriptures may be considered under the figure of a majestic tree: the roots of which are invisible to man, and support it, as the Author of revelation supports the truths he has promulgated. The trunk of the tree answers to the great leading truth of revelation, relative to the being, character, and purposes of God.—The principle branches, to the conclusion resulting from the great truth first mentioned; while the numerous smaller branches and ramifications of the vegetable, shows the diffusive evidence, all in kind, of the truths of revelation. Agreement is the test of truth; disagreement of falsehood. When we discover a tree bearing two kinds of fruit we are convinced that the soil is illegitimate, and the contrivance of the husbandman, who has grafted a strange scion into the tree, of a different quality. Thus translators of the Scriptures have grafted sprouts from the Calvinistic and other trees, into the Scripture tree. This deception can always be discovered with as much certainty, as the deception practised by the husbandman. The fruit is not of the kind and quality. First ascertain the fruit of the tree, and the fruit of any branch that differs, must be the spurious work of man. God is the author of truth; "God is love."

Love, then, is the root, the cause of all, and the fruit must not, cannot be hated: "The tree," says Christ, "is known by its fruit." Here, then, is the grand criterion. Love, infinite, immutable, and ever-existing, is the great root of all, from which proceeds all the good to man. If evil is produced, it cannot be of a legitimate origin, but must cease when the cause is removed.

The root is love—the trunk of the tree is of the same quality of the root, and so are the branches: and the fruit is the product, the very quintessence and virtue, and excellence of the vegetable. Thus of God's revelation to man—Love made it. Love is the subject of it. Love is the object of it. And as it commenced in love it will end in love; when it shall be fulfilled in every heart, and God's universal beneficence live and reign in every bosom. For the "tree of life" bears fruit for the healing of nations, and its fruits are continually wet and fructified by "the pure river of waters of life, clear as crystal, proceeding out of the throne of God and the Lamb." See Rev. xxii. 1.

THE HAPPINESS OF HEAVEN.

To the eye of man, the sun appears a pure light, a mass of unmingled glory. Were we to ascend with a continued flight towards this luminary, and could we, like the eagle, gaze upon its lustre, we should in our progress behold its splendor become every moment more intense. As we rose through the heavens, we should see a little orb changing gradually into a great world; and as we advanced nearer and nearer, should behold it expanding every way, until all that was before us, became an universe of excessive and summa-ble glory. Thus the heavenly inhabitant will, at the commencement of his happy existence see the divine system filled with magnificence and splendor, and arrayed in beauty: and as he advances onwards through the successive periods of duration, will behold all things more and more luminous, transporting, and sun-like for ever.—*Dringt.*

A FRAGMENT.

I knew her well. She was the most comely personage that ever my eyes beheld. She was the very personification of goodness, gentleness, and compassion, mildness, generosity, benevolence, forgiveness, charity—for these shone conspicuously in all her actions. She seemed to breathe the very atmosphere of love, and to hold converse with angels. In her mouth was the law of kindness. Kindness beamed from her eyes, and pity seemed to flow in copious effusions, upon all the sons of grief, and unto all the children of affliction. As a mother, she was tender-hearted—as a sister she was kind and obliging—and as a wife, the heart of her husband did safely trust in her, and his confidence was never disappointed.

I beheld her again—when disease had marked her for his victim. The bloom of youth and health had left her cheek—animation no longer sparkled in her eye. Her frame was enfeebled, and activity had forsaken its former dwelling place. How great was the change! How sudden the transit! How soon are the scenes of life changed! To day we are in health and prosperity—to-morrow in adversity. To-day we possess of health and beauty—to-morrow deprived of both.

But, with her health and beauty fled not the loveliness of mind. In the last hours of mortal agony, her soul was as calm and untroubled as the

sweet morning zephyr. With her sunken eyes raised to heaven, and her pained hand uplifted, she pronounced a benediction upon her companions, children, parents, relations, and friends, and died as she had lived,—blessing her fellow-creatures, and in full hope of the ultimate reconciliation of all men to God, through the Lord Jesus Christ.

Though dead, she yet lives in the remembrance of those she has left behind, and speaks to them in definite language, telling them to do good unto all—to bless and curse not.

Reader—her character is portrayed for your imitation. Let her spirit possess your mind. Let her virtues shine in your life, and you shall leave, as a rich inheritance for your children, a good name.—*Ladies Repository.*

Extract of a Sermon on the Parable of the Sheep and Goats. By O. A. SKENNER.

The Divine teacher borrowed from the grand and interesting scenery by which he was surrounded, from the manners and customs of his age, and from the laws and employments of his country, figures to illustrate and enforce the great doctrines and duties of his kingdom.—Hence, to understand his instructions, we must go back to the time in which he lived; we must visit the mountains and valleys and cities which witnessed the language that fell from his lips; we must become familiar with the character, the sentiments, and the condition of the people whom he addressed.

Many of his laws were designed to meet the exigencies of his times: many of his instructions were intended for his immediate followers, and many of his judgments only referred to the people of his age. I know it is thought by some, that every command of Christ is applicable to all men, in all conditions of life. The same idea is entertained respecting the writings of the apostles: but when we consider that much of what they said was called forth by the circumstances under which they were placed, by the errors and vices of their age, and by the dangers and sufferings to which the Christians were exposed, we shall see the impropriety of saying, that every law, command and exhortation of the New Testament, is applicable to all the varieties of men.

We should consider, also, that the sceptre was about to depart from Judah, that the old dispensation with its types and shadows, and imposing ceremonies was about to be abolished, and that a fatal judgment was soon to fall upon the Jewish nation, and render powerless the arm which had so long been raised against the Christians. Events of such high importance as these and which would so materially affect the circumstances of the disciples, and the prosperity of the gospel, would naturally claim much attention from the Savior and his apostles. And unless this judgment was to fall indiscriminately upon the good and the bad, it is natural to suppose, that they would draw from it motives to patience under the suffering, resignation under the distress, perseverance under the persecutions, caused by their enemies, that on this great one terrible day, they might rest under the broad wings of divine protection.

To those who look upon our text as the grave of a general judgment beyond the grave these remarks may appear foreign and inappropriate; but to those who regard it as descriptive of the separation between the Christians and the Jews at the destruction of Jerusalem, they will appear just and proper.

As the common opinion of our text has been so long received, and as it is thought by a great majority of Christians to be indisputable, we will present a few considerations to show its incorrectness.

1. It rests entirely on presumption. It is natural to suppose, that if the Savior were here giving a description of a judgment when the whole universe shall be assembled together, he would state in plain terms, that it would take place after death. But no such terms are used; here is nothing said respecting death, or a resurrection, or a last judgment.

2. A general judgment at the end of the material universe is useless. It is a general sentiment among materialists, that when we die, we go either to happiness or misery, and that our condition is unalterably fixed. If such be the case where is the utility of a judgment? It cannot come from the prison of darkness, and exalt them to heaven; neither can it call any from heaven, and doom them to torment. Where then is its utility? It cannot be necessary to inform God, for he is omniscient: neither can it be necessary to vindicate his ways, for their justice can as well be displayed to each individual as to an assembled universe.

3. If we apply our text to a general judgment, we say that salvation is the reward of good works. Those on the right hand were blessed for feeding the hungry, clothing the naked, visiting the sick and imprisoned; and those on the left, were cursed for neglecting these duties. Now if the cure of the latter is endless misery, the reward of the former must be endless happiness. But shall we give to the Savior's language, a significance that will justify boasting, and expunge from the Christian system the doctrine of free grace? Shall we say that human merit will open the kingdom of immortality to frail and fallen mortals, when the apostle has expressly affirmed "that we are saved by grace?" Perhaps it will be said, "the righteous receive the unmerited sentence of blessedness for the sake of Jesus Christ, and in virtue of his availing merit." If so, then their entering the kingdom is not the reward of having fed the hungry and clothed the naked, but a blessing purchased by the death of Christ; and therefore, the sin of the wicked cannot deserve endless suffering. Perhaps it will be said, the "righteous on the right hand, is blotted out by the Savior's merit; and his righteousness substituted in its place, which together with their personal merit, entitles them to the reward." We answer, this still leaves a chance for boasting, and those who are saved will have whereof to glory before God. We must therefore, either say that salvation is of works, or admit that our text does not express the unalterable condition of the righteous and the wicked; because if there is not sufficient merit to entitle the good to an infinite reward, there cannot be sufficient demerit in the bad to call down upon them an infinite torment. The merit of one must certainly be as great, as the demerit of the other.—*Southern Pioneer.*

HOPE.

Were the entire principle of hope to be erased from the human mind, that there might be a single foothold for a resting place neither here nor hereafter, I question whether the spirit of man could bear itself up. The weight of despair which would be the natural consequence, would so press him down, that even should the

"null boon of existence be still granted him, that existence would be bereft of the most envouling gift of Heaven, and like a rudderless barge on the ocean, be driven hither and thither guideless, until the great whirlpool of Death shall engulf the HOPELESS WANDERER!"—*Weekly Messenger*.

SKETCH SERMON.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matt. vii. 13, 14.

These, surely, are important sayings, and should engage our earnest attention. Nor is it necessary for us to suppose, that the passage refers to the future and final condition of mankind, to justify the remark; since there are conditions even in the present world, which may well be represented by the contrast expressed in the text,—*destruction,—life*.

Indeed, we know of no Commentators of much note, who maintain that *few*, comparatively, of the whole human race, will be *finally* saved. That such may be the opinion of some of the ignorant and undiscerning, is not denied; but it is not so with the well informed. Such an application of the text, must labor under a two-fold difficulty, at least.—First, it makes our Savior advocate a doctrine which is certainly contradicted by his servant Paul, who says, expressly, that "as by one man's disobedience many, (*the many*) were made sinners, so by the disobedience of one shall many (*the many sinners*) be made righteous." And surely all the righteous are saved. Therefore, the *many*, instead of a *few* only, will be finally saved, by being made righteous or holy. Hence, to any nothing of a thousand other passages, which advance the same sentiment, Jesus would not have meant that only a few, a small part of mankind, will be ultimately holy and happy. Secondly, such a view of the text is irreconcilable with the present system, of the very men who would be glad to use it with reference to the ultimate destiny of the whole human race. Because, there are none, among our Protestant brethren, who do not hold that *more than half* the human race will be saved and go to heaven. Though too many of them are not yet convinced that St. Paul was literally correct in calling God, "*the Savior of all men*," yet, to prevent an open rupture in the church, they have graciously conceded, that *nearly all* men will be saved; that is, a *vast majority*. Consequently, if they need our text with reference to that final result, it would contradict their own theory; for Jesus says, that but *few* find the strait and narrow gate, and many go the broad road way to destruction. But, as before said, so far from thinking that a very small part of Adam's race will enter the gate of heavenly glory, the modern believers in endless misery maintain, that only a small number, comparatively speaking, will enter the iron gate of the infernal prison. So that, according to their creed, *many* will enjoy eternal life, and *few* be hopelessly destroyed. Hence, the text must at all events, be abandoned as teaching the final misery of any portion of our race.

The question arises, then, what are we to learn by the sayings of Jesus? Answer,

1st. By a *gate*, metaphorically speaking, we

are to understand the way which leads, or conducts the mind, to a true understanding of any prophecy or doctrine. "Hence, *Mainman*," treatise concerning the law of Moses, is called by a word signifying *the gate of Moses*. In a similar manner St. Paul speaks of "*a great door and effectual*," "*the door of faith*," and "*a door of utterance*," having reference to the way which was opened for the promulgation and belief of the gospel. And Dr. Clarke very aptly remarks, that the *narrow gate* answers to what we call *strict gates*; or small gates to large ones; so that we must walk *strait* in order to find it. The meaning appears to be that the way was opened for leading the mind to a true understanding of the gospel, or the doctrine of the ancient prophecies. But this way was strait and narrow, especially to the Jews. They not only found it *difficult*, but as it would seem, impossible, to understand the prophecies, according to their just import. The eyes of their minds were blinded. A prophecy has but one meaning, and but one true interpretation can be given. But a thousand wrong conjectures may be broached. The same is true of parables.—The gate therefore, is narrow, and the true explanation is *difficult*. But the way of error is broad enough; for almost any one can go wrong. The way of error, therefore, is wide and easy of access; and as truth leads to life, so error leads to death or destruction. As Jesus was the true teacher sent from God, he said emphatically, "I am the way, the truth, and the life." Those who rejected him were destroyed.

2d. Obedience to the commands of Jesus, of the moral precepts of his gospel, conducts to life and peace. Hear! "*All things whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law and the prophets*." No candid man will deny, but that a compliance with this command, produces joy, peace, and life. No one ever had it in his power to feel guilty and miserable for doing as he would be done by. This, also, is the gate of life. And is it not extremely narrow, as well as strait? Who does not find it one of the most difficult of all undertakings, to live up to this command? And if none are finally saved, but *such as do by others in all things*, even for one whole year, as they would be done by, how many, think you will enter heaven? Let our opposers look to this point. Amid the innumerable ways which are open, for doing otherwise than we are commanded, it is not only to find the right way, but equally so to *walk* in it, when found; especially, since it is *strait*. A dishonest man could walk in a narrow way, if it were only crooked enough to conform to his circumstances and policy; and so could a serpent crawl on a narrow mark, if its sinuities agreed with his meandering course. But to suit their consciences, the way must either be wide or winding.

Sober men, in like manner can find a narrow road, and walk in a strait path. But the *drunkards* require wide gates, and broad ways, and then, they sometimes are "not able to walk therein." They are beset with difficulties and dangers on all hands. And need we add, that even if they find a road broad enough for their accommodation, it is still the road to destruction. Are not destruction and misery in the way of the *intemperate*?

Finally, when the eyes of the understanding are enlightened, to behold and know the truth,

and the affections of the soul are purified by divine grace, then will there be no complaint, that the gate of life is narrow, and the path of duty strait and difficult.—*Pioneer & Visitor*.

IMMORTALITY OF GOD.

There is no subject so full of interest as the character of God. Admiration and praise are called forth in whatever light we view it. It is one of those subjects which are inexhaustible. Indeed, the deeper we go, the more unfathomable is the ocean. God fills immensity. On him, all worlds and all beings depends. While he guides the most distant star in its orbit, he is providing for the smallest insect. There is one perfection in the Supreme Being, especially, which I love to contemplate—his immortality. The most beautiful flower fades; the rocks crumble and decay; the sturdy oak totters and falls with age. The lofty pyramid must mingle with the same common dust with those who toiled in its erection. The gaily of Spring, the beauties of Summer, the luxuriance of Autumn, the rigors of Winter, all pass in rapid succession before our eyes. One generation starts into being, while another is ripening for the tomb. Amidst all these changes, there is One who changeth not, who moveth all things yet remains unmoved himself. "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is he weary?"

How consoling the thought that the Lord of the universe is ever the same. His plans outturn him from his purposes. His plans are formed, are certain of execution. "He is not a man that he should lie, nor the son of man that he should repent." Let a consideration of this perfection to Deity lead us to exercise a humble disposition. What is man when compared with his Maker? A feeble worm of the dust, a being passing rapidly through a brief existence, descending to the tomb to be numbered among the dead.

But glory be to God! He has designed for man another state of being as durable as his own. How grand that we are to live and live on forever with a world in the presence of God, whose throne is fulness of joy and pleasures forever more. To him be rendered honor, majesty and dominion, world without end.

Chris. Intelligencer.

EDUCATION.

The following elegant extract ought to be read by every father,—"If the time shall ever come when this mighty fabric shall totter; when the beacon of joy now rises in a pillar of fire, a sign and wonder of the world, shall wax dim, the cause will be found in the ignorance of the people. If our Union is still to continue to cheer the hopes and animate the efforts of the oppressed of every nation; if our fields are to be untrod by the hirings of despotism; if long days of blessedness are to attend our country in her career of glory; if you would have the sun continue to shed his unclouded rays upon the face of freemen, then educate all the children in the land. This alone startles the tyrant in his dreams of power, and rouses the slumbering energies of an oppressed people. It is intelligence that reared up the majestic columns of national glory; and this alone can prevent them crumbling to ashes."

Be at peace with all men.

INQUIRER AND ANCHOR.

SATURDAY, APRIL 19, 1834.

"FUTURE RETRIBUTION."

[Under this head we have published (in the "Anchor") several communications from our friend Rev. George Campbell, in defence of his views of punishment after death. The following article from this author is in continuation of the subject.—Ed.]

No. 10.

In proof that a perfect retribution takes place in this life, you have in reply to my former article *twice* quoted Proverbs xi. 31, "Behold the righteous shall be recompensed, in the earth, much more the wicked and the sinner." This has been quoted by you that deny future retribution, at least a thousand and one times before. Whenever to read one of your articles or sermons, I hold my reading facilities in readiness to pay their respects to this text two or three times repeated. You must be in a close strait for scripture proof, when this is the best and all the proof you can find. You repeat it so often, however, that it amounts to considerable *on paper*. But what is the *intrinsic* value of this proof? It does not deny a future retribution surely. Nor does it prove that all are recompensed *fully* in this life for the deeds done. I do not deny that there is a partial retribution rendered "in the earth." But it is not complete. It will be rendered equitable and complete in the judgment to come, when *every* soul will be perfectly recompensed *according to his works*, whether good or bad. Now if this text, just as it reads in King James' Bible, proves that *all the righteous are fully* recompensed in the earth it proves likewise that *all the wicked in the earth are much more* than fully recompensed. This you will not maintain. Therefore, as it proves *too much or too little*, it proves *nothing* to your purpose. It is not in the point. I am inclined to adopt the following rendering of this text, which is a close literal translation of the original. "Behold the righteous in the earth, he shall be recompensed; most assuredly the wicked and the sinner."—This better agrees with the text as quoted by the apostle Peter from the Septuagint. Let it be remembered that the Apostles quoted this same saying of Solomon, as he found it in the Greek of the Septuagint; and his quotation rendered into King James' English, is as follows: "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" 1 Peter iv. 18. I do not adopt this rendering because the common translation conveys the idea of a perfect retribution in this life, for it evidently does not, because it is a closer translation of the original, and renders this passage intelligible, and consistent when compared with Peter's quotation of it. Do you think that Peter quoted it to prove your doctrine? You say, "If God is an unchangeable being, and if he is just, and for the last 6000 years, has not been 'just and impartial' in his government of his creatures, what possible reason can we have for believing that his treatment towards us will ever be of a different character? certainly none."—This is an orthodox argument. Let us see—[God is an unchangeable being, and if for the last 6000 years, under his government men have continued to be sinners, and to suffer punishment; what possible reason have we for be-

lieving that such will not be the case to all eternity? "Certainly none," if your argument is good. If God is an unchangeable being and if he has subjected little children to pain through their whole lives, what possible reason have we for believing that he will not continue their sufferings to all eternity? "Certainly none" if your argument is good. I might multiply cases, but it is unnecessary. The argument that because God is unchangeable, therefore all his dealings and dispensations must forever be as they are of *have been*, is you know, nothing but sophistry. In your reply to my former article you give your "perceptions" of the amount of my reasoning. You say, "The amount of his reasoning appears to concentrate in the position, that all the inequality which is observable in the present circumstances and conditions of men will be counterbalanced by suffering in the world to come." In this your mistake. The amount of my reasoning concentrates in the position that the *sinner*, who receives his good things in this life, while the *good man* in his life receives *evil things*, will hereafter be tormented and the good man comforted. There is a wide difference between these positions.—You have told me some things that you believe, and will allow me by way of explanation to do the same. My view is, that in the judgment, every one will be rewarded and punished *according to his deeds*. This is what I mean by *equitable retribution*. In the cases which I stated, such was not the retribution of the present life. In one case, one received a much greater proportion of punishment according to his works; than another; and in the other case, a bad man had good things, and a good man received evil things. I do not believe, if a good man receives a less degree of good in this world than another good man—as in the case of Christ, the apostles and others you mention—that such inequality will be counterbalanced by *suffering* hereafter, as you infer that I have reasoned; but by a *less degree of reward*. I do believe, however, that the good man, who in his lifetime receives his evil things and yet maintains his integrity, while the sinner in his lifetime receives his good things and ungratefully abuses the rich blessings conferred, will hereafter be comforted and the sinner tormented—as in the case of the rich man Lazarus.

With regard to many things, you say about the design of the sufferings and afflictions of this world, &c. we are entirely agreed. I hope my friend that we shall yet come to be agreed upon the main subject. You admit that the punishment for sin is often received some length of time after the sin is committed, in consequence of the impotence of the sinner—that many die impotent in the perpetration of flagrant wickedness—and that for the same sin some are punished more than others in this life. And to the doctrine of "future retribution" *scripturally denied*, you say you have no objection. Now if you would take hold and maintain this doctrine, *scripturally denied*, evidently includes the idea that some will be punished in the future world, you would be consistent; much more so, after all these admissions, than you are in your concluding *ipse dixit*, that it "should be banished from the embrace of every Christian." G. C.

REPLY TO THE ABOVE.

In the course of G. C.'s remarks upon the subject of punishment after death, we have been furnished with innumerable allusions to what he

terms a "perfect retribution" in this world. It will be in time for us to contend or to disallow that such a retribution takes place in this life, *after we have become acquainted with what our correspondent understands by a 'perfect retribution.'* If he intends by it, that each individual should receive a certain, definite amount of suffering as an offset for a corresponding amount of vice, we have never contended that such retribution takes place in all nameable cases in this world. We have never contended for any retribution in the present life, but that which is the inevitable result of those laws by which our present existence is regulated. The Divine Being has so constituted our present disciplinary state, that happiness is the natural consequence of obedience to those laws, and on the other hand, suffering is the unavoidable result of their violation. When we speak of an equitable retribution in the present life, we do not pretend that each individual receives an amount of misery exactly proportioned to his criminality, when compared with that of every other individual. On the contrary, we have contended that the "equity" of the divine administration, does not consist in the amount of suffering inflicted upon the transgressor, but in the justice and impartiality of the principle upon which the infliction of that suffering is regulated. If we transgress those laws, we by so doing, become the administrators of our own misery. If we yield obedience to their requirements, we become the arbiters of our own enjoyment. To the wicked they are "the reward of his hands"—to the righteous, the "fruit of his doings." This we believe to be the principle upon which an equitable retribution does take place in this life; and upon this principle the experience and observation of every sane man harmonizes with the testimony of scripture, in declaring that "the righteous shall be recompensed in the earth, much more the wicked and the sinner." (Prov. xi. 31.)

The pains which our opposing brother has taken to fritter away the obvious import of the passage above quoted, can amount to nothing more than a useless play upon words. If the term "*much more*," as applied to the recompence of the wicked, had been the most happy and literal translation of the original words, which occur in their place, every person of common sense must know that they were a pardonable expression for emphasis. With how much plausibility our friend has argued against the common rendering of the passage, on account of the occurrence of the phrase "*much more the wicked and the sinner*" will readily appear from his own admission, that the phrase, strictly speaking, is but another expression for "*most assuredly*," which only serves to strengthen the very view which he intended to destroy.—Suppose then that we read the passage as it has been more "*closely rendered*" by our opposing brother "Behold the righteous; he shall be recompensed in the earth; *most assuredly* the wicked and the sinner." Or, if he prefers his own remodelling and transposition any better, we will let it read, "Behold the righteous in the earth, he shall be recompensed," [Where? "*In the earth*," of course, where alone those to whom the wise man says could 'behold the righteous,' most assuredly

only the wicked and the sinner.' To say that the wise man intended to convey the idea that the 'recompense' here spoken of, was to take place in the future immortal state, is assuming in the absence of every appearance of proof, a position which is not once countenanced in the whole of his writings. Let any intelligent reader, who doubts the correctness of our remark, take the trouble to carefully examine the several books in the Old Testament which are attributed to that writer, and satisfy himself (as he will), that among their contents, there is not a solitary allusion to the prevalent speculation of punishment in the eternal state of being which is to succeed the present life.

As we wish to be as accommodating as possible to our friend whose misfortune it is, to need so remodeling and transposition of the Scriptures to sustain his fanciful speculation, we will admit for the moment, that his favorite rendering of the troublesome passage, is admissible, and that that passage does not declare that the recompense spoken of should take place in the earth. As it must be admitted that nothing is intimated concerning misery after death in the passage under remark, it still remains for our correspondent to show that an allusion was made to the retribution for which we contend. Our friend has very obligingly informed us, that this passage, which we should infer had considerably amused his "reading faculties," is "the best and all the proof" we can find in favor of our view. To encourage him in this consoling representation, we are willing to dispense with the common reading of the passage, as it stands in King James' Bible. If the reader will turn to the testimony of this same writer as recorded in Ecclesiastes, iii. 16, 17, he will learn *where* and *where* the righteous and the wicked which the wise man beheld in the earth, were to receive the recompense of which he spoke. "And moreover I saw under the sun, the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in my heart, God shall judge the righteous and the wicked: for there is a time *there* [not in eternity, but "under the sun,"] for every purpose and for every work." Here we have it distinctly stated firmly reader, concerning the "recompense" spoken of by the wise man, that the present life furnishes a season for every purpose and for every work, connected with the "wickedness" and "iniquity" of this earthly imperfect state—that *there* is a "time" and "place" in which God will "judge the righteous and the wicked;" and consequently, that it is in the earth, "under the sun" that we are to look for that equitable retribution which flows from the unvarying laws of our moral nature.

With regard to the agreement of which we have been reminded, between the passage in Proverbs, and the quotation in 1 Peter, it is. "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" we can only say with Dr. Adam Clarke, that "such a latitude of construction can scarcely be accounted for;" and we will only add that this learned and universally accredited critic, contends for the correctness of the following rendering: "Behold, to the righteous, it shall be returned on the earth; and also to the

wicked and the transgressor." On the passage in Peter, as it stands in the common version, this celebrated commentator, has the following comment:

"If it shall be with extreme difficulty that the Christians shall escape from Jerusalem, when the Roman armies shall come against it, with the full commission to destroy it, *where shall the ungodly and the sinner appear?* The Christians, though with difficulty, did escape, every man; but not one of the [unbelieving] Jews escaped, whether found in Jerusalem, or elsewhere. They [the Christians] had but barely time to leave the city, before the Romans returned, under the command of Titus, and never left the place till they had destroyed the temple, razed the city to the ground, slain upwards of a million of that wretched people, and put an end to their civil polity and ecclesiastical state."

Allowing the passage in Proverbs to be synonymous with the quotation as it stands in 1 Peter, it is, we have the most conclusive evidence that the retribution of which it speaks, was applicable to occurrences in the present life—that the "judgment" from which the early Christians were "scarcely saved" was about to commence at the time that Peter wrote his epistle, and that it contained not the most remote allusion to any occurrences which were to transpire in the future world.

We have never advanced the absurd pretension that, "because God is unchangeable, therefore, all his dealings and dispensations must forever be as they are or have been." We only contend that we can know nothing of the "justice and impartiality" of any future retributions from the supposed justice and impartiality of the present administration of the divine government.

To the inquiry, "If an equitable retribution does not take place in this world, as certainly as God is just and impartial, will not such retribution be perfectly rendered in the future?" we replied that if God is (in the present tense) "just and impartial" it is certain that an equitable retribution *does* take place in this world. If on the other hand an equitable retribution *does* not take place in this life, there is no certainty that God is (in the present tense) "just and impartial" in his treatment of his creatures, &c. Whether the divine government will be more "just and impartial" at some future time, than it is, and for the last six thousand years has been, is a question which we shall leave for our correspondent to decide. For ourselves, we know nothing—believe nothing of God, his attributes, or his government, aside from those manifestations of his wisdom, goodness and power which are presented to our view in the present life.

The comparison which our friend has drawn between our argument predicated upon the immutability of God, and the "crisis" argument for the endless continuance of sin and misery, is obviously (to use his own language), "nothing but sophistry." The character of the two arguments, as every discerning reader must see, is entirely different. The one is predicated upon the immutability of the great Jehovah, and the unvarying

principles upon which the rectitude of his throne is established. The other is predicated upon the immutability of humanity, and the assumed pretension that man will always be continued under the circumstances which occasion his present sinfulness and suffering. The unvarying principles of the divine government as applied to the existing circumstances by which the condition of its subjects are characterized, is one thing, and the immutability of human character, under the different and opposite circumstances which will pervade its future development, is another and quite a different thing. It it could be shown, that those "who have continued to be sinners and to suffer punishment" in their present, earthly state, will enter upon the future life with their present organization, and under the circumstances which produced and sustained their sinfulness and suffering while in this state; our argument, predicated upon the unchanging character of the divine retributions, would indeed involve the possibility of the continuance of sin and suffering beyond the present life. If on the other hand, as we contend, sin and misery have their origin, and end in our present organization and the influences which pervade our present disciplinary state; and if, as we believe, the human race, will, in the future immortal state, be entirely freed from the "weakness," "corruption" and "dishonor" of the present one, it will be obvious that our argument remains untouched, and the endless continuance of sin and suffering completely nullified.

The same reasoning is applicable to G. C.'s allusion to the pains and suffering under which "little children" are continued in this world. We all know that the "pains and sufferings" which these innocent beings have been subjected to, are indispensably connected with the present physical order of our existence, and that in order for these unhappy effects to be continued beyond this life, the causes which here produce them must also be continued. Whenever our correspondent can discover any evidence that the "little children" of whom he speaks, will commence their immortal existence, under a *different* constitution, he will probably discover at the same time, the reasonableness of believing in an immortality of the *body*, or of any other, similar "pains" which he may think proper to append to their future existence.

We intended to notice somewhat at length the inconsistency of G. C.'s positions in regard to his views of an "equitable retribution," but the length of this article reminds us that it should not be protracted. We will hastily glance at them and pass them over to the consideration of the reader.

1. "The sinner who receives his good things in his life time, while the good man in his life time receives evil things, will hereafter be tormented and the good man comforted—as in the case of the rich man and Lazarus."

We can discover no propriety in our correspondent's lugging in so many allusions to the "evil things" and "good things" of the present life, to defend a retribution which he has all along been contending would come upon every man "accor-

ding to his works." Now if the retribution for which he contends is regulated according to the works of each individual, it is altogether foreign to his subject to talk about the future torment of those who in their life time receive "good things." He believes that those he denounces the impenitent at death, will be miserable after death, whether they receive "good things" in this life or not. He believes that the "saints" will be "comforted" after death, whether they received "evil things" in this state or not. He knows that the association he has made between the sinner and "good things" and the good man and "evil things," receives no countenance from the parable to which he alludes. There is not the most distant intimation in that parable, that the "rich man" was any more a sinner than the poor man; or that the beggar was any more a good man than the individual at whose gate he laid. Every person of common discernment must perceive from his own observation and reflections, that an "equitable retribution" could not, from the nature of circumstances, be regulated by the good and evil things which men receive in the present life. We should like to know what "good things" the sinner receives in his sinful course, which do not come alike upon the evil and the good, and what "evil things" come upon the good man which do not likewise befall the sinner? We should also like to know how many among the imperfect children of humanity are not sinners, and who among them has not exhibited, in a greater or less degree, the character of the good man? Who among them has not in his life time received "good things," and where is the individual who has not received a portion of the "evil things" of his earthly state? If men are to be recompensed hereafter, either "according to their works" or according to their receipts of good and evil things in this life, it will follow as certainly as such retribution takes place, that ALL without exception, must both suffer and enjoy hereafter, to a greater or less degree. There is no individual in existence whose character has not been composed of both good and evil qualities, and there is none who has not in his lifetime, received both good and evil things. View this subject in which light we will, the "equitable retribution" for which our correspondent contends, must inevitably involve the future misery and enjoyment of every created intelligence.

2. "I do not believe, if a good man receives a less degree of good in this world than another good man—as in the case of Christ, his apostles and others you mentioned—that such inequality will be counterbalanced by suffering hereafter, as you inferred that I reasoned; but by a less degree of reward."

We have no objection to the idea of a diversity of degrees in the happiness of the future life, predicated upon the different capacities for enjoyment, which the diversified character of human minds seems to render certain will exist there; but to suppose that those degrees of enjoyment are to be regulated by the quantity of good and evil which a man receives in the present state, appears to us a most unreasonable and visionary supposition.

Let us apply this principle to the case of our Savior. No one acquainted with the history of Jesus of Nazareth, will for a moment doubt, that there have been good men who received "a less degree of good" and a greater degree of evil in their earthly state, than our Savior experienced while on earth. To admit the principle for which our correspondent contends, would virtually amount to the admission that Jesus will enjoy much less hereafter, than many of his disciples.

The same objection is applicable to the circumstances which characterized the earthly condition of the apostles. St. John, it is certain, received a greater degree of good, and a far less proportion of evil treatments, than many of the other apostles. If we admit the justness of C. C.'s inference, this favorite apostle of our Lord, who was emphatically "the disciple whom Jesus loved," and who was manifestly the most amiable and affectionate towards the Mother of Jesus; (whom our Savior commended to his care,) must experience a less degree of enjoyment hereafter than any of his fellow disciples.

This same may be said of many Christians of the present age. We see men around us, of the most virtuous and exemplary character—whose intellectual and moral attainments are far in the advance of others upon whom the circumstances of life have bestowed a less degree of earthly enjoyment. Shall we contradict every known principle of the divine procedure, the established laws of the human mind, and the dictates of reason and the fitness of things; to embrace the fanciful and irrational conjecture of our opposing brother? Certainly, we cannot—should not do this.

We are willing that our friend G. C. should take any advantage he can of our admissions, of which he speaks at the close of his article. We have all along endeavored to be extremely accommodating, and to make any admissions which could be made consistently with our views, to enable him the more easily to exhibit the strength of his own theory. If he will furnish us with any scriptural, or philosophical proof of the infliction of misery upon any portion of our race in any state of being beyond the present life, he may avail himself of any assistance which those admissions can render him. This is the labor which he has undertaken to perform—with how much success, it will be the province of our readers to judge.

H. J. G.

We copy the following from a "Black List" published in the last Trumpet.

ELI PIERCE, who has resided in Chicopee, Mass. and Williamstown, Ct. moved away, gave no orders about his paper, and owes \$4.54.

For the benefit of Publishers of papers, we would add; ELI PIERCE owes us for the Religious Inquirer, \$5. We know of no better method of punishing such scoundrels, than that of exhibiting them to public view as swindlers and knaves. We have a list of such like worthies which we shall soon expose unless they pay what they owe us.

B. SPRAY.

THE ALBANY JOURNAL, AND TELEGRAPH.

The above is a thoroughly going Unitarian paper published weekly in this city, edited by an "Association of Gentlemen" and devoted to the interests of the strictest sect of the Pharisees.—We said it was edited by an Association of Gentlemen, and for this statement we have the authority of the paper itself, for so it reads on the first page.

Should any one inquire for other proof of the matter in hand, we freely confess, that their conduct to us, would, does and very clearly establish their claim to the title of Gentlemen. But our readers will judge of this matter. It is now several weeks since we addressed the following letter to these Gentlemen, (2) and though we have waited with much patience, we have as yet seen no notice relating to its contents. The Letter will explain itself; and we make no other comment, save to ask the reader, to judge for himself who loves darkness better than light.

Here follows the Letter:—

To the Editors of the Journal and Telegraph.

GENTLEMEN,—I observe that you have commenced publishing the Letters of Rev. Daniel S. Southmayd to Rev. Thomas B. Thayer on the subject of Universal Salvation. I am right glad to perceive that your attention is turned to the consideration of a question of such vast importance to man, as that which involves the immortal interests of millions of the human race. To me it has appeared somewhat surprising, that so little has hitherto been thought or said upon this subject.

I have wondered at the fact, that while professing Christians have been engaged in warm discussions about "new" and old measures, and about "free agency" and "baptism," yet the great question whether half the human race, are to be saved or lost, has been passed in silence, and almost entirely forgotten. Allow me, then to repeat; I am glad that you have not considered it altogether unworthy your attention. Trusting that you are willing your readers should be made acquainted with both sides of the question, I offer for your consideration the following proposals.

1. To discuss in your columns the following question, viz. Is the doctrine of endless misery taught in the holy Scriptures?

2. I propose to defend the negative of that question, in a weekly article not to exceed in length two columns of your paper.

3. The discussion on both sides shall be of equal length, and shall be published, first in the Journal and Telegraph, and shall be copied into the Gospel Anchor, a Unitarian paper of which I am an Editor.

If these proposals should meet your acceptance, as I trust they will, it will of course devolve on you to commence the controversy in the affirmative.

I shall hold myself in readiness to defend the negative, at any time it may suit your convenience to commence the discussion. You will confer a favor by signifying your pleasure upon the subject as soon as may be.

If you should not accept these proposals, will you allow me room in your columns for a review of the Letters of Dr. Southmayd?

As my object is not "useless disputation" but truth, I use no borrowed signature, but subscribe myself gentlemen,

Yours Respectfully,

I. D. WILLIAMSON.

The above, and the entire silence of the gentleman (?) Editors in relation to it, affords another proof of what we have often said, that Unitarians dare not enter upon a fair and honorable controversy with Universalists. We complain of this not so much, as of that ungentlemanly and unchristian spirit, which will not even answer a civil question. Speak, gentlemen, and if you have stolen goods in your sack, and are afraid of being searched, then say so, and we will spare you;—but if, like Balaam's beast, you will not speak till you have been cudgeled, then have a care lest we take up cudgel against you. "What wilt yet shall we come unto you with the rod, or in Love?" We will spare a little longer, in hopes that you will repent.

I. D. W.

"REV. N. LEVINGS."

This gentleman has at length come out with his promised discourse against Universalism. After so long a delay we have a right to suppose he went prepared to the battle, and did his best to refute the doctrine of God's impartial grace. According to notice a large congregation, much larger than the house could accommodate, assembled at the north Methodist Chapel, on the evening of the 30th ult. then and there to witness the overthrow of the whole system of Universalism. Of the merits of the performance we cannot speak confidently, being prevented by ill health from being present. Reports say, that there was no small share of abuse mingled with his words.—The main objection urged against the doctrine was its origin, which was no other than the devil. He was the first Universalist preacher, and preached it to our first parents in the garden of Eden, saying, "Ye shall not surely die." Now really friend Levings, we should suppose you would be ashamed to thrust this old threadbare negro argument in the face of an enlightened audience. Taking as much time as you did to prepare for the contest the public had a right to expect something which should be original if not reasonable. What then dost thou think when you come forward and place in the front rank, a sickening apology for an argument, which was invented by a negro in Vermont, and which has been repeated and refuted times without number for twenty years past.

We do not like going into the ditch to throw mud with any man; but since you compel us we shall notice your argument. There are two points in the prohibition which friend Levings would do well to notice. 1. God said, *In the day* thou eatest thereof thou shalt surely die. Now, Sir, do you not know that the point of difference between you and me is upon the question whether the punishment of sin is inflicted on the day of transgression, or in another world? I contend that it comes in the day we sin. You say it may come till another world. What did the devil say?

2. God said *surely*. He did not say they might

die, but positively they should surely die if they eat.

Now, Sir, do you not know that I maintain every sin *shall* be punished and there is no escape? Are you not constantly saying that any man who will, may escape this death? What did the devil but deny the certainty of punishment, and like you, point out some way in which it might be avoided?

I advise thee, Mr. Levings, to look well to thy skirts, or thou mayest find them held up by the devil.

But our readers shall hear more of this matter in due season. We have requested a copy of the sermon, and offered to publish it in the "Inquirer and Anchor" and also to publish 2000 copies in a pamphlet form for gratuitous distribution. We shall see how much confidence the gentleman has in the utility of his own productions. We predict that he will not, because he *dare* not give us a copy. Let him make us a similar offer and the sermon shall be forth coming.

In conclusion we have to remark that we regarded the Rev. gentleman has come out against the truth. It will lose nothing by being tried. We rejoice also that such multitudes flocked to hear! It shows that the public mind is awake, and it seems yet more and more to convince us that a redeeming spirit of inquiry is abroad in the land.—Verily we know there is a fire kindled in the earth which will not go out till some of the hay wood and stubble of error is consumed.

I. D. W.

ANECDOTE.

A certain lady in this city, *pious* of course, has been terribly annoyed with a full view of the tower of the new Universalist Church now building, as she sits in her window. She lately gave vent to her spleen by declaring that she could think of nothing like it, but one of the chimneys of hell. Whew! Wonder what materials they build chimneys with in hell! Is the devil a Master Mason?

I. D. W.

THE LOVE OF GOD.

"The love of God flows freely and spontaneously." The mother needs no argument to persuade her to love her child—the fountain needs no argument to induce it to send forth its waters—the sun needs no argument to win him over to shed forth his precious light; so the love of God is not constrained, but flows from his very nature; God is love; therefore he must love.

We find the above beautiful extract in the Western Methodistist. We rejoice to see it there. It is one among many proofs, of the increasing prevalence of just ideas of our Father in Heaven. Compare the sentiment here expressed with that set forth in some of Dr Watts' most popular Hymns. Compare it with the recorded confessions of faith of almost every church in Christendom. Compare it with the style of preaching, of which we have an everlasting monument in the writings of Edwards. We perceive a great change. We were taught of old, that the love of God "needed an argument." We were made to believe that it must be "constrained" by the stoning b'o'd of Christ. But the human mind moves on. The man puts away childish things. The present age is sick of

theology of the past age. It yearns for something purer, more tender, more consistent with the justice and love of God. The time is hastening on when the sacrifice of Christ, his life and his death, will be regarded as the highest pledge of God's love, the visible proof of his favor, and the heart of man will stand agliss at the idea, that it was to purchase the love of God, which is free as the Light and boundless as the Universe.

Christian Register.

LIFE.

It is Spring—Nature has put on all her charms and has decked the fields with flowers and blossoms, exhaling the most delicious perfume. All is gay and joyous—see you brilliant flower, a well watered plant, it has sprung up in majesty and loveliness. The dying-wind plays thro' the expanded foliage, breathing a melody soft as the whispered music of an Arabian harp; and 'stending and giving odor.' But the season passes away, and succeeds. The scene is changed into a dark and dreary waste, and the fragrant flower broken from its stem, lies faded, and scentless on his ground. Such is Man's life, his cruel fate, the destiny—brought into the world by a kind and beneficent Creator, his young heart is elate with the blossoms of fancy; and he seems daily to be springing into a new existence, merrily to enjoy happiness in all its ecstasy—he is tenderly alive to every impulse of friendship and love—he is cheered by the whispers of hope, and fortune smiles upon him.

But remorseless time passes on; and mows down each bud of youthful fancy. Disappointment's storm, and sorrow's flood complete the wreck, rolling the dark tide of desolation over its once enchanting prospects. In all the various scenes in which he may act his part in the grand drama of life,—the fate of man is materially the same—whether ambition beckons him up the steep ascent, or whether he loiters along through voluptuous paths of pleasure; whether the votary of virtue and science, or the child of ignorance, and the worker of iniquity,—he is but the creature of a day—with the morning he rises young and vigorous—at noon he is powerful and brilliant, and at eve where he is? In darkness—darkness so impenetrable that eye cannot fathom or theory explain it. His friends follow him to the silent tomb, and perchance drop a tear, as they lay his cold relics beneath the green sod—but, do the birds sing less sweetly, does the sun shine less brightly because a worm of the dust, to dust is returned? No, the tears of those that mourn are soon dried. In a few short months memory regardeth not the departed; and his place is filled by a successor, who, in his turn feels keenly the blasts of misfortune and the "thousand natural shocks that flesh is heir to," until death comes to his relief, and he too is buried in oblivion,— "ambitious life and labors all are vain."

Ecc. Post.

TRUTH.

The heaven's fetter that ever weighed down the limbs of a captive, is as the web of the gossamer, compared with the pledge of a man of honor. The wall of stone and the bar of iron may be broken, but the pledged word never!

Mrs. Opie says, that all who wear "imitation" ornaments are virtually telling untruths, by imposing on the spectators mock jewels for real ones.

POETRY.

THE VILLAGE WATCHMAN'S SONG.

FROM THE GERMAN.

Hark! 'tis ten o'clock! attend
To the counsel of a friend!—
First kneel in prayer and then to rest
With conscience clear, and tranquil breast—
Sleep sound! above you star-in blue
There's an eye will wake for you.

'Tis eleven!—now attend
To the counsel of a friend—
To him who's o'er his work still waiting,
To him who still at cards is playing.
I say, leave off—to bed repair
And sleep beneath your Father's care.

Twelve o'clock has struck! attend
To the counsel of a friend—
Oh! if there be a wretch still waking
With heart and tears through sorrow aching:
May Heaven on hour of sleep bestow,
To lull the heart, and cool the brow!

One o'clock has struck! attend
To the counsel of a friend—
Oh! if deceived by Satan's guile
There's one abroad on purpose vile—
(I do not think that such can be)
Go home—thy judge in heaven must see!

It is three o'clock! attend
To the counsel of a friend—
Lo! Heaven is streaked with lines of grey—
Let him who prays a peaceful day
Breathe forth his power of gratitude
For mind refreshed and strength renewed!

About a year since, a zealous member of the Presbyterian church in Bethel, visited a poor widow, who obtained a scanty support by washing for her neighbors, and solicited her charity for the American Tract society. She replied that she was unable to support herself and children, although she daily worked very hard for that purpose and that she was herself an object of charity. He coaxed and urged her, made as an argument the assertion that if she gave in her mite for this glorious object God would visit her less with affliction, and that her times the amount she gave for this object would be really saved in her doctor's bill. After long and repeated solicitations he prevailed upon his victim to give him six cents, which was the only farthing she owned on earth! But this did not satisfy the accursed appetite of this long-faced, hypocritical robber. He asked her if her children had any pennies. She replied that her little boy had four cents, which a neighbor had paid him a few days previous for his labor.—The pious scoundrel insisted upon being possessed of that sum, the woman resisted, but at last he threatened her with the awful vengeance of God in this world and eternal misery in the next—she was frightened, overcome and dismayed, she gave up the money of the poor orphan and the pretended missionary of God departed after having wrong from the destitute widow the last cent she had under her roof! These are facts and susceptible of the most ample proof. The case occurred in the society of Bethel, about two miles from the village. A very similar transaction also occurred in the village of Bethel about the same time. Such unfeeling acts of barbarity would be a disgrace to the meanness and most degraded wretch who ever trod the footstool of God.—*Herald of Freedom.*

RELIGIOUS NOTICES.

Dr. BOWEN will preach at the west School-house in Colebrook, on Friday evening 18th April—at East Otis, Mass., 19—West Otis, Sunday 20—New Marlborough, Tuesday evening 22—East Sheffield, near Ashley's Mills, 23—Ellsworth (C. Chapman's) 24—Sharon, 25—Cornwall Hollow 26—Wolcottville Sunday 27—Plymouth Hollow in the evening—Oxford 28—Waterbury 29.

Dr. Wm. A. STICKNEY of Spencer, Mass., will preach in Bertha the 31 and 4th Sundays in his month.

Dr. C. SPERR will preach in Barhamsted, the fourth Sabbath in April.

NOTICE.

A meeting will be held in Granby, Conn., on the first Wednesday and following Thursday in May next, (7th and 8th,) for the purpose of forming an Association.

Each Society in this State is requested to send two delegates to assist in the formation of the same.

Universalist Books.

AN assortment of Universalist Books and pamphlets are kept constantly for sale at this Office.

STREETERS NEW HYMN BOOK

THE subscriber has published the Sixth Edition of this popular Hymn Book, which he now offers to the public at the low price of 62 cts. single, handsomely bound and lettered, either in black morocco, or light sheep. A liberal discount will be made to those who buy by the dozen. Universalist Clergymen and others, wishing to circulate the book can be supplied on sale, by directing their orders to,

B. B. MUSELL,

No. 29 Cornhill, Boston.

N. B. Publishers of Universalist papers will please insert the above and charge it to

22

B. B. M.

Paige's selections.

JUST published and for sale at the Trumpet Office, "Selections from Epistles at Communion, wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment." By LUCIUS R. PAIGE, Pastor of the First Universalist Society in Cambridge! Pages 324, 12 mo. Price 81.

This is a highly valuable work to all Universalists. It proves by the most respectable orthodox authority, that the interpretations which Universalists have given of the passages of scripture which relate to punishment, are correct. For sale on the very lowest terms, by Thomas Whittemore, job printer, at the Trumpet office.

PROSPECTUS
OF THE
RELIGIOUS INQUIRER AND GOSPEL
ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF
RATIONAL CHRISTIANITY.

B. SPERRY, PUBLISHER.

HENRY J. GREW, EDITOR.

C. F. LE FEVRE,
I. D. WILLIAMSON,
R. O. WILLIAMS,
J. BRADLEY,

ASSOCIATE EDITORS.

This publication, as its title imports, is exclusively devoted to the investigation and defence of doctrinal truth. In its general design and

leading features, the work will not be materially varied from the preceding volumes, which (under the separate titles,) are already before the public. Its columns will ever be held subservient to the general interests of the Universalist connection, and to a scriptural and logical defence of their consociatory views.

It will labor to excite and encourage a spirit of unrestrained inquiry into all subjects of a religious nature; and to enforce upon the minds of its readers the importance of a strict adherence to just rules of scripture interpretation.

Such intelligence respecting the state and prospects of our cause generally, or the circumstances, the efforts, and the successes of different individuals and societies within our order, which would be interesting to our friends will be duly noticed.

It is the intention of the Editor to obtain from his Associates and other ministering brethren an Original Sermon, for publication in the columns, as often, if desirable, as every other week.

This publication will be zealously devoted to the inculcation of the distinctive principles of Rational Christianity, as distinguished from every prevalent system of doctrines, which does not recognize the Unity of God and the PATERNAL CHARACTER of the divine government.

The great aim of its conductors will be to detect and expose error, to discover and disseminate truth. To unveil the absurdity and incorrectness of the various and discordant systems of faith, that stand opposed to the unity and paterfamilias of God; and by candid appeals to scripture and the reason and fitness of things, to exhibit the impartial and illimitable benevolence of our great Creator; issuing in the eventual termination of sin and misery, and the consequent purity and happiness of his intelligent offspring. With this brief, thorough, explicit, avowal of its objects, this publication is respectfully submitted to the kind attentions of its friends, with the hope that a liberal community will appreciate the importance of its continuance, and by their exertions, secure to it a generous and permanent patronage.

CONDITIONS.

The "Inquirer and Anchor" is published simultaneously at Hartford, Ct. and Albany, N. Y. every Saturday, in the quarto form, upon a Royal Sheet of fine white paper, and with entire new type.

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Agents or companies who procure and become responsible for six copies, will be entitled to the SIXTH, GRATIS.

No subscription received for less than one year, unless the money be paid in advance, and none discontinued until all arrearages are paid, except at the option of the Publisher.

* * The above terms will be strictly adhered to. All communications and letters must come to us free of postage, and may be addressed either to the Editor at Albany, N. Y. or to the Publisher at Hartford, Ct. as may be most convenient.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGER THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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SATURDAY, APRIL, 26, 1834.

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VALEDICTORY SERMON.

By C. F. LE FEVRE, TAOS N. Y.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." 2 Cor. xiii. 11.

In the epistolary communications of the great Apostle of the Gentiles, to those churches over which the Holy Ghost had made him overseer, we have ample evidence afforded us of the deep and abiding interest which he felt in their growth and prosperity. His love for the brethren, and devotion to that holy cause in which he labored, lost none of its intensity or sincerity by that absence from them, which the circumstances under which he was placed rendered necessary. Though absent from them in body, he was present in spirit, and the deep feelings of a soul devoted to their welfare, breathe in every line of his epistolary writings.

But while the affections of his heart were closely interwoven with the beloved objects of his ministry, and while he often adverted to his necessary separation in the tenderest strains of unaffected sincerity and love, the energies of his mind rose superior to the mere animal sensation, and instead of indulging in fruitless lamentations, he adopted the more judicious and profitable course of giving them salutary admonitions, and furnishing them with a rich variety of precepts, by due attention to which, they might be built up in the most holy faith, "adorn the doctrine of God their Savior in all things, and walk worthy that high vocation to which they were called."

In the passage of scripture which I have selected as appropriate to this occasion, the apostle having given an affectionate valedictory presents them with a word of advice, "be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you." In making a profitable application of these words, I shall direct your attention to the following considerations:—

First—I shall notice the admonition contained in the text.

Secondly—Show the importance of duly attending to it.

Thirdly—Notice the accompanying blessing. The text contains four special and emphatic injunctions, each of which will demand a separate consideration. The first admonition to his Corinthian brethren, is to "be perfect." The phrase which is here rendered *be perfect*, in its original signification, means "be compact, or fitly joined together." The doctrine of *human perfection* was no part of the creed of him, who felt himself, the "chief of sinners." The

spiritual temple in the apostolic writings is often compared to the outward and visible sanctuary in which the worshippers assemble. We have an instance of this in the Epistle to the Church at Ephesus, where the apostle uses the same figure, in which he represents the believers as "built upon the foundation of the apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord, in whom ye are also builded together for an habitation of God, through the Spirit."

Another image no less appropriate is that which applies to the members of the body, and the admonition would therefore imply that there should be a sympathy and union in the different parts that they might act together in concert. In the same epistle to which we have just made allusion, the Apostle employs this figure—"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."

These illustrations of the sentiment "be perfect," are equally felicitous and pertinent, and demonstrates that there can be neither *heavy nor strength* in that Society whose component parts are disjointed or whose members are disorganized. How important then, my brethren, should this admonition be in your sight! You have unfurled the broad banner of impartial grace and universal love. It floats on the breezes of heaven from the battlements of that watch tower which is "like a city on a hill that cannot be hid." May Zion's pilgrim who comes up out of the wilderness to worship in that temple "whose walls are salvation and whose gates are praise," experience that he is in the society of those "who keep the unity of the spirit in the bond of peace and in righteousness of life." Be ye, then brethren, thus perfect.—

In every undertaking for the promotion of that good cause in which you are embarked, let there be union of purpose and ready co-operation. It is to be expected that there will be conflicting interests in individual cases, but these should not be met in competition with the general welfare. Let every selfish motive be sacrificed on the altar of public weal, and every minor consideration bend to the importance of the object to be attained. Let not the thought be for one moment indulged, that any important work can be achieved while any of the members refuse their office. In vain may the head design, if the other members remain listless and inactive. However fortunate you may be in the selection of one to admonish you in word and doctrine, the energies of his mind will be paralyzed, if his zeal is met with indifference on your part. Let then union and harmony prevail in the ranks of the faithful, and like the firm and undented phalanx move steadily onward in demolishing the strong holds of bigotry, superstition and error.

The next admonitory clause in the text, is to "be of good comfort." This expression may be considered tantamount to being of "good cheer, or of a good heart"—in other words, negatively "be not discouraged." This caution was very necessary at a period when a world of unbelievers was opposed to a small band of the faithful followers of the Redeemer. It is quite unnecessary to enlarge on the difficulties with which they had to contend. Against them was enlisted all the influence of wealth, power, and popularity, whilst deep rooted prejudices and long indulged opinions added force to that torrent of persecution which threatened to overwhelm them. How necessary then, was it that they should be of "good courage," and seek in the consolations of the gospel which they preached, that comfort which was denied them in the world! How happy was it for them that there was in their doctrine, a spirit which could enable them "to labor and suffer reproach," not by indulging the fiendish sentiment, that their wrongs would be simply avenged in another world, when their angry God would pour out the vials of his hot wrath upon the head of their enemies and confine them in the fiery prison house of an eternal hell; which from a golden throne of glory they would mock their sufferings;—but by entertaining the more holy and happy prospect, that all this enmity and cruelty and persecution would be ultimately destroyed, and the bitterest foe to their Master would be subdued and brought with a state of reconciliation. It was this glorious and godlike sentiment, that nerved them to the unequal contest and gave them strength to support that immense burden with which a persecuting and injurious world so cruelly oppressed them.

And be assured, my friends, the offence of the cross has not yet ceased. A constant fight is still kept up by those who advocate a "ministration of condemnation and death" against those who preach the gospel as the "ministration of righteousness and life." If the constitution under which we have the happiness to live has shortened the arm of the persecutor that he cannot strike the blow, it has not eradicated that hostile spirit, which rankles in his heart and which *impotently* vents its venom in the overflings of its tongue. Contumely and reproach are still the lot of those who advocate the unpopular sentiment that "God is the Savior of all men," and from the proud professor of theology who will supply you with a Greek phrase, where you are seeking an argument, to the humblest stalling that moves in his orbit, and whose extent of Biblical knowledge is bounded by the pages of "shorter catechism," your sentiments will be misrepresented and your person despised. Moreover in this day of sectarian religion, it is our misfortune to find, that even among those who know a "more excellent way," the golden chains of interest will retain many in bondage, and nothing but the paramount love of truth will engage any one to enrol himself among the number of those who boast, "not many wise men after the flesh, not many mighty, not many noble."

Against such fearful odds the adunition of the Apostle is well directed, "be of good comfort;" and did we not feel that our cause was founded in truth, and conducive to the highest interests and happiness of the human family, we should long since have desisted, to roll in the car of partialism to favor, popularity and fortune.—But let us not be disheartened because of the way. If there is much to depress us, there is likewise much to encourage us to persevere unto the end. An attentive observer of the "signs of the times" must discover in every movement of partialism a mighty "falling away." Creeds and catechisms which for ages have been held sacred are now condemned as heretical; a more liberal construction has been placed even on what remains of the popular articles of faith, and the "lady in scarlet" has undergone so many changes of costume since the days of papal supremacy, that she would no longer be recognized did she not still retain "mystery" engraven on her dial.

Another subject for congratulation, and one which inspires new courage, is the attention of the public to the doctrine which we teach. A supercilious sneer, or silent contempt will no longer satisfy the people that partialism is right and universalism wrong. The battle has to be fought, and in the principal cities in the Union, the contending parties have already come into contact. Troy has hitherto withstood the sinner, and the priests, warned by the example of their Hellenistic brethren of old, will admit nothing within the walls of their sanctuary, if there is a possibility of its leading to conflict. They are governed by that wise saying, "discretion is the better part of valor." Things will not, however, always remain thus, nor will those pulpits be always respected which are celebrated for assaulting those from whom they flee in the open field.

Another inducement to be of "good courage" arises from the circulation of liberal christian periodicals. The light which is thus diffused from the press is beyond calculation.—Our own denomination sends forth probably thirty thousand every week, and it is a moderate estimate that to every paper there are five readers.

Here then we have a standing army of five hundred fifty thousand men who will never bow the knee to Baal. And when we recollect that these are scattered over this vast Union, and each individual is exerting more or less influence according to his sphere of action, we cannot avoid hailing this period as the dawn of that auspicious day, when the Sun of Righteousness shall blaze with meridian glory and the knowledge of the goodness of God shall shine into every heart. And, my friends, I would willingly provoke you to jealousy in this good work. You cannot be more nobly employed than in the great work of mental emancipation. You are the representatives of liberal christianity in this city, and if you are true to the interests of the cause, you will never relax your exertions, while a vestige of religious intolerance, bigotry, and ignorance, has an abiding place among you. I shall not pursue this train of thought any further. Your duty is before you and if the prospect is not as fair as you could wish, a retrograde movement would only place you farther from the attainment of your end.

I come now to the next injunction in this text "be of one mind." These words must be taken in a restricted sense, because an exact re-

semblance of mind is as rare as an exact resemblance of the features of the face. But whatever difference may exist in the mind, it is possible for any conceivable number to be engaged in the accomplishment of the same object and to bend all their energies towards its attainment. There may be a union of purpose, and in the accomplishment of that, unanimity is most important. It is not necessary that every one should walk in the steps of his neighbor, or see with his eyes, hear with his ears, or understand with his mind, for that is impossible, but they must be of one mind in the great ultimate object of pursuit. In the struggle for Independence in these States, men employed their several gifts; their various talents were called into operation, and, no doubt a great variety of opinions were entertained as to the best measures to adopt; but they all had the same end in view—deliverance from the bondage of a foreign yoke. Now the object of Universalism is to vindicate the character of our heavenly Father, by showing him to be the friend instead of the foe to man—the parent instead of the tyrant. To effect this we have to lay the monster "endless misery," which has so long deceived the nations and devastated the fold of Christ. We cannot admit God to be the author of any suffering which he not a beneficial tendency.—We contend for *spiritual republicanism*, even in theocracy; and we will not fall down and worship any being whose moral government is sustained by cruelties and barbarities that would disgrace the dynasty of a Nero and Caligula.—While such are our objects we will waive all minor considerations. Whatever difference of opinion we may entertain on other matters, let us be "of one mind" in respect to the paternal character of Deity. The doctrine of the Trinity, the nature of Christ, the quantum of punishment necessary to induce reformation, these are subjects which, however worthy of investigation, are all absorbed in the mighty question:—Is God the kind father of the human race, and will he make those to whom he has given life and being, the eternal monuments of his love? When the world shall be satisfied that such is indeed the case; the strong chains of superstition will be forever sundered and *priestcraft* will be but a name.

The last admonition of the apostle in the text is to "live in peace." This injunction is highly important to all, but it becomes peculiarly imperative on those who have embraced a gospel which is "peace on earth, good will towards men." It is unnecessary to insist on your cultivating a peaceful disposition. While you have so much to contend with from without, you can scarcely hope to make any progress, if you are distracted with contentions from within. You must expect to meet with difficulties and disappointments, and many of them, perhaps, arising from the untowardness of those who worship at the same altar as yourselves. This is the common lot of humanity. But "bear and forbear," and let the great object to which your efforts are directed so engross your minds, that no *private* feelings may stand in the way of the general welfare. The vessel in which you are embarked, is borne down by the tempest of persecution and tossed on the wild waves of ignorance and bigotry, and if you are indulging any selfish feeling which would deter you from the straight forward course of duty, and threaten destruction to those with whom you are embarked, sacrifice that feeling—treat it as the assassin did

the prophet Jonah,—"*throw it overboard*," and you will still the raging of the tempest. If you live in peace among yourselves, you have nothing to fear. If you suffer internal dissensions to distract you, you have nothing to hope.

Secondly, I pass on to notice the importance of duly attending to these admonitions. In the first place your existence as a Society depends on their observance. There can be no great object effected without union, and there can be no permanent union, when laxity, unanimity, and concord are not the connecting chains. I beseech you, then, not only to "stand firm in the liberty wherewith Christ hath made you free," but to stand united as one man. Imitate the glorious example of your great and good fathers, and let the world know that their blood flows unobscured in your veins, and that their spirit animates you. Be willing to pledge your fortunes, your lives, and your sacred honor to the great cause of mental emancipation; and let the steady union of your efforts, manifest to all that you are superior to all opposition. On the social dispositions which you cultivate, your prosperity will, in a great measure, depend.—Lukewarmness and indifference, if not fatal to your cause, will materially affect your interests as a Society. And here, I must be permitted to remark, that punctual attendance to the services of the sanctuary is one of the strongest bonds of union. The rise or decline of the cause among you, may be measured by the performance or omission of this duty. No minister of religion, no public lecturer of any kind, can labor in his study and exhibit the results of that labor to advantage in public, if empty ears and bare walls echo back the sound of his voice. It is related of Demosthenes that he accustomed himself to harangue on the sea-shore, when the surging waves were lashed into fury by the tempest, that he might meet, undisturbed, the tumult of a popular assembly. An oration delivered in the still depths of the desert, would be a more suitable exercise for those who have to officiate in the desk at certain times. I speak these things by way of reproach, but to "stir up your minds by way of remembrance," and to admonish you of the importance of attention to this duty.

Again, I remark that a compliance with the injunctions of the apostle, is further necessary, from the influence which your example will have on those around you. Reformers are above all other men watched with a jealous eye. What could be considered a mere frailty, if committed by a popular order, is magnified into a heinous crime when found to exist among them. We expect to have "all manner of evil spoken against us," and we wish to have the consolatory assurance, that it is *falsely* spoken. If then we are present to the world a united, harmonious, and peaceful society; we shall exhibit in this day of religious contention, an example no less excellent than it is rare. Let it be our highest ambition to pursue, *collectively*, that course which was recommended by the author of our text to his brother in the ministry, Titus; "in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity; sound speech that cannot be condemned, that he that of the contrary part may be ashamed, having no evil thing to say of you." I might enlarge much on this part of my subject, but I prefer to leave the matter for your own private consideration.

Thirdly, I proceed to notice the accompany-

ing blessing. The expression in the text predicates a blessing on those who shall fulfil these directions in the following words, "and the God of love and of peace shall be with you." "God is love." "He is good unto all, and his tender mercies are over all his works." "He is kind even to the evil and unthankful;" but the peaceful and pure emanations of his spirit descend on those only who reflect his moral image on their own hearts.

"Be ye, then, followers of God as dear children." Let all your exertions tend to promote the welfare, instruction and happiness of those around you. May they be enlightened by your conversation, benefitted by your example, and won by your benevolence and love. Show to the world that the doctrine which you have embraced, is not in you a dormant and barren principle, but that it impels to active benevolence, and brings forth the "peaceable fruits of righteousness," and great shall be your reward. The peace of God which passeth all understanding shall extend her olive branch over you. In the doctrines you have received you shall find peace; in the Society with which you are connected you shall enjoy peace; and when the grim tyrant shall hurl at you his restless dart, you shall find the death of the righteous, and your end shall be peace and assurance forever.

And now, my friends, having explained the text and recommended its admonitions to your earnest and serious consideration, it only remains for me to apply the valedictory clause, "farewell, brethren, farewell." How much of my heart's desire for your welfare, is included in that short expression. It embraces every temporal and spiritual blessing that the God of all mercies and the Father of spirits can bestow on you.—May you abundantly participate in the blessings of his providence, and in the riches of his grace. In dissolving the connexion which has so long and happily subsisted between us, I beg to assure you that I shall ever bear you in affectionate remembrance. Since it has been my happiness to minister to this Society, I cannot call to mind one solitary instance, in which your conduct has excited in me one unhappy sensation. We have walked together in the greatest harmony and brotherly love, and inasmuch as I am sensible of my own deficiencies, I must credit you with a large amount of friendship and indulgence. Your kindness to me will be ever borne in grateful remembrance, and the pain experienced in parting, is greatly relieved by the reflection, that the word "farewell," is the only unpleasant one that has ever passed between us. Think not that I leave you with the expectation of making better friends, the repeated evidences of your attachment and goodwill, preclude such an anticipation; and if I can succeed in the Society to which I am about to unite myself, to conclude that favor which I have experienced from you, I shall have attained the extent of my wishes, and much more than my desires.

How many tender associations, my dear brethren, arise in my mind in meeting you in the capacity of your minister, for the last time in this sanctuary. They are almost too big for utterance. Here has been the scene of some of our happiest hours. Here we have poured forth the fervent prayer of faith;—here we have attuned our voices to hymns of praise—here have we meditated and discoursed on the unsearchable riches of the gospel of Christ. Here have we held sweet communion together, while the pure flame of love has burnt on the altar of our hearts.

What unutterable anguish would fill my soul did a gloomy and cruel creed lead me to believe that a line of separation was now drawing between the members of this society, and that eternity's ceaseless ages would still find some the monuments of endless suffering. But we have not so learned Christ, and we are cheered in the very moment of separation, by the consoling assurance, that in the dispensation of the fullness of time, our heavenly Father will gather together in one, all things in Christ, and a universal reign of holiness and happiness be established forever, for all the race of Adam.

Once more, then, brethren, "farewell," and while in the riches of the gospel of Christ you find such sweet consolation, be diligent according to your several abilities in extending the blessing to others;—"be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Amen.

PERSONAL VANITY.

Vanity is a sin peculiar to no class. It is common both to the ignorant and the learned, the poor and the rich, the clown and the gentleman, the christian and the infidel. It is confined to no sex, no rank, condition. It displays itself in the cottage, in the palace, in the kitchen, in the parlor, in the house, in the streets, in the ball-room, in the sanctuary, in the hall of legislation and in the pulpit.

There is scarcely a sin, upon the black catalogue of human guilt, so subtle and specious, so endless in its arts and variations. But whatever be its form or color, the motives determines its character. 'A bad tree cannot bring forth good fruit.

A desire to attract the gaze, or applause of mortals, must always be sinful; and especially when it arises from those providential distinctions which exist among mankind. One of these is elegance of person. By this I mean a beautiful complexion, a graceful form, polished manners, or any of those personal accomplishments with which the hand of God adorns some more than others. Strange as it may seem, there are often the occasion of great self complacency and pride. These are the dainty dolls on which vanity loves to feed and fatten. These are the idols at whose shrine millions worship. But how foolish and how wicked.

Let me not be thought to undervalue or despise that beauty of person which the Almighty has imparted to any mortal. It is his work, and wherever I see it, I can contemplate it with the same admiration with which I contemplate the exquisite texture and colored variety of the lily, or gaze upon the splendor and magnitude of the heavenly orbs. But the world is full of beautiful and splendid objects; and wherein has an elegant man or woman more occasion to vain, than thousands of the animal or feathered tribes? It is not because they have intelligence to discern their personal attractions. It is not because these are superior to the decorations bestowed upon other beings. Solomon, in all his glory, did not outline the flower of the field.

Another cause of vanity is splendid attire. I pronounce no philippic against dress. On this subject I have only to say, let every one dress in such a manner as not to excite the attention, the gaze, and remarks of others. A poor woman in rich attire is an object of curiosity. A rich woman in rags is no less so. There is a medium, and when we step upon it, we incommode no

one, excite no attention, create no envy, no disgust.

But this happy medium will not answer for those whose object is, by dress, to command attention and applause. Nothing short of an extreme in fashion, or something near it, will serve their end. Now, this is vanity. If not, what is it? Is it comfort? No. Is it to keep up distinctions in society? I am not prepared to level all distinctions, and to say the poor and the rich shall live in the same style. But this distinction can be maintained, so far as it is proper and necessary, without excess and extravagance. If it cannot, let it be annihilated. Of the two evils, I choose the least.

But why should an attire, however rich and splendid, cherish and flatter pride? Man, in his best estate, is altogether vanity; a poor, frail dying mortal, whose glory is all borrowed and evanescent. He cometh forth like a flower and is cut down; he fleeth like a shadow and continueth not.—*Mother's Magazine.*

CONVICTION.

Who does not know how many strange things are said and written upon "conviction for sin," "being under conviction," &c. Now, will the reader believe us, when he is told that the word conviction, is not in the Bible! But such is the fact.

The word convicted, is used once.—"And they which heard it, being convicted by their own consciences, went out one by one, beginning at the eldest, even to the least," John viii. 9.—Read the connexion, and see what the preacher said which produced this effect. What was the theme of this *convicting discourse*? Was any thing said about "the general judgment," "the finally impenitent," and their merciless doom! Just examine the subject, gentle reader, and decide for yourself. This being the only passage in which the word convicted, is found, you can well afford to give it a thorough examination.

To convert is to convince. If one neighbor defrauds another, and is convinced of the atrocity of the deed, he will always be under conviction when he reflects upon it. *Idols* have no conviction of conscience, because they have no accountability. Conviction of sin regards each transgression, and has a tendency to restrain and prevent crime, in a degree. 'Not it is by no means certain that people are not under conviction, because they do not forsake their iniquities, for there are different degrees of poignancy to the heart; and to produce reformation, there must be a conviction of the loveliness of truth. Could we see with the eye of God, what a writhing should we witness for sin, even among those who revel under the mask of worth, or groan beneath the sanctimonious grimaces of religion. Conviction is efficacious only, when it gives proper direction to the mind and the affections. There is nothing in the Scriptures, which, in the least, authorizes the modern proofs of producing conviction, relating experiences, repenting of sins by the gross, and being converted by the job, for life. It is the invention of priestcraft, and the hobby of revivals and mystical birth. The doctrine of the Scriptures, is plain and rational. Reader, let us turn from the inventions of men, to the testimony of God.—*N. Y. Chr. Messenger.*

Truth is generally midway between extremes. Let all those who desire its benefits seek after it, regardless of what man shall say.

Original.

THE RESURRECTION WORLD, A STATE OF SPIRITUAL BEING WITHOUT CORPORITY.

"For our conversation is in heaven, from whence also, we look for the Savior—the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."—Phil. iii. 20, 21.

The impressions, sentiments and ideas of most of people concerning the future state of man, are predicated of analogical principles only. Supposing the present life to be designed as only preparatory to the next, which will be fixed and unalterable, and apprehending that the present mode of being is a probationary state in which intellectual beings are placed to form character, for eternity, and for securing life or death according to the merit or demerit of their actions, they anticipate the future world will find the human species in about the same condition and circumstances as this world left them, at their departure. Hence they speak of the resurrection state as though man would be the same being in that world, he is in this—influenced by the same motive, governed by the same propensities and passions, stimulated by the same desires, and exercised by the same feelings, emotions, impulses and affections. This is no new doctrine. It prevailed among the Pharisees of primitive times. And supposing, that Jesus taught the pharisaic notion of the doctrine of the resurrection, the Sadducees propounded to him the pertinent and puzzling question concerning a woman, who had been married to seven husbands, "whose wife shall she be in the resurrection?"

To this system of analogy are we indebted for the prevalent notion, that the physical, animal bodies of men shall be reëdified in the resurrection state, be reëdified with immortal vigor, and become the everlasting tabernacles of the souls that had been separated therefrom in passing the dark valley and shadow of death.

This popular idea is predicated of the hypothesis, that the soul is immortal, and the resurrection of man consists in reorganizing and reconstituting to life these earthly bodies, the mind inhabits. But "shall flesh and blood inherit the kingdom of God?" Shall corporeity dwell in spirituality? Shall materiality be one with immortality?

Such are the materials of which the physical organization of man is constituted, and such the established laws by which they are governed, the whole system is constantly undergoing a perpetual change. The material body is alternately spending and renewing itself. Particles are continually flying off, dispersing, and emitting with other substance, and the waste is supplied by nutrition. Every day it loses something of the matter it possessed the day before, and also gains something new. So much of food as is turned to nourishment, is made to supply the waste that has been witnessed in the animal system, which accounts for the growth and decay of the corporeal frame, healing of wounds, &c. How then can bodies, so dispersed and united to other bodies, be again collected and organized into its original body, having undergone a thousand changes in their revolutions? Moreover, vegetable matter may be transformed into animal matter, and one kind of animal substance into

that of another. For instance, the body of one man may be devoured by another, and thus be made to constitute an identical part of his own corporeal system. How, then, shall each recover his own body at the resurrection?

According to the best information we can gather on the subject, the whole animal system experiences a total revolution in a very few years, so that a person of ordinary age may lay claim to several bodies, as having been his property during life. Now which of these bodies will be occupied in the immortal state? The first it will be answered, the last possessed? Doubtless in death. Shall we not conclude then, according to this hypothesis, that the halt, the maimed, the blind, the deaf, the dumb, the wren, the sick, the lame, will appear in the resurrection state as defective, as when they departed this life? Perhaps it will be argued, that their bodies shall be changed, and fashioned like unto the glorious body of the risen Savior. Should we allow this would it better the matter? When he arose from the dead, was he not in possession of the same body that was laid in the sepulchre on the day of his crucifixion? Were not his wounds visible? Had he no prints of the nails in his feet and in his hands? no marks of the thongs on his person? no impress of the spear in his side? And if he appeared at his resurrection in the same bodily situation as when "he gave up the Ghost," why shall not he, who has received an amputation of a limb, appear in the resurrection state, imperfect and mutilated? But without speculating on this subject, as two individuals at death may be in part the possession of one body, it is impossible that each should be possessed of his own at the resurrection. Such an idea is opposed to philosophy, reason, and revelation. We occupy not the bodies in this state, that will be tenanted in the coming world. "Flesh and blood shall not inherit the kingdom of God, neither doth corruptible inherit incorruption." We have here a natural body; therefore we shall have a spiritual body; "for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

But it will be argued, notwithstanding all that has been said against the doctrine of the resurrection of animal bodies, that the text which stands at the head of this article, teaches the sentiment in clear and explicit language that cannot be misunderstood.

This we think is a great mistake. The passage does not read, "who shall change our *vile* bodies" &c, but, "*our vile body*." The apostle speaks of persons in the plural, and of body in the singular, which he would not have done, had he had reference to the natural bodies of men. This circumstance is worthy of serious attention.

Christ and his church in union, are represented in social relation in the scriptures, under a variety of figures; but none perhaps is more frequently employed than that, which represents him to be the head, and the church the members of a body, in which they are linked together in an inseparable connexion. "He is the head of the body—the church, who is the beginning, the first born from the dead, that is all things he might have the pre-eminence."—Col. i. 18. And I apprehend that the apostle alluded to this mystical body that is to be composed of the vast family of man, in the words of the text under

consideration. And as every one anticipates that the church, Christ's mystical body, "shall be changed, and fashioned like unto his own image," I know not why any should object to this interpretation.

When Jesus was celebrating the passover for the last time, he took bread, and broke it, and gave it to his disciples, alleging that this was an emblem of his body that should be broken for the purpose of giving life to the world. Paul speaking on this subject, says, "the bread which we break, is it not the communion of the body of Christ? For we being many, are *one* bread; for we are all partakers of that *one* bread."—Again, on the same subject, the apostle observes, that "God gave Christ to be head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 22, 23.—For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also in Christ. For by our spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free and have been made to drink into our spirits. For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? "But now hath God set the members every one of them in the body, as it hath pleased him. Now ye are the body of Christ, and members in particular."—1 Cor. xii. 12–27. There is one body and one spirit, whereas ye are called in one hope of your calling; one Lord, one faith, one baptism—one God and Father of all, who is above, and through all, and in you all. And he (Christ) gave some apostles, and some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 3, 15. "But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For by his power, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace, and that he might reconcile both unto God in *our* body by the cross, having slain the enmity thereby, and come and preached peace to you who were far off, and to them that were nigh."—Eph. ii. 12–17.

Such is the manner in which the apostle speaks of the union subsisting between Christ and his church under the figure of a human body.

Now that this body is *vile*, whether we regard it as the whole body of humanity ordained to eternal life, or only the church militant, constituted of the true votaries of Christ, will be readily acknowledged by all candid men. And if it be the *silence* attached to the body—the church, which he is to extract and cleanse so as to make unto himself a peculiar people zealous of good works, to which the apostle alludes in the passage before us, then we have the assurance, that the church of Christ shall be changed and fashioned like unto his glorious body.

Here we are led to inquire, what is the fashion of his glorious body? Once he was known after the flesh, but now he is henceforth known no more. By referring to the account given by Paul of his appearance when he called him to the work of his ministry, which was prefigured by his transfiguration on the mount, it will be seen that his body is a body of immortality, a spiritual existence, holy spotless, and undefiled and that *faith* not away. And as "our vile body shall be changed and fashioned like unto his glorious body," so "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, and the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. xv. 52, 53.

That the apostle alluded to the moral purification of the mystical body of Christ in the passage before us, seems evident from the fact, that he makes mention of achieving this work by the process of that power, or the employment of those means by which he is able to subdue all things to himself. Now what power doth he possess, or doth he exercise by which he can subdue all things to himself, save the power by which he introduces the creature into an immortal state, dispossessed of all defects and the imperfections pertaining to this world of sinfulness, change and death? He may subdue mankind partially and characteristically to himself, by the power of his gospel and his grace, while in this life; but that it is not sufficient to subdue all hearts, nor to affect all minds, is evident from the fact, that all do not heed its teachings nor observe its precepts, that bear the glad sound of the trumpet of salvation. All have not faith, all will not come unto him that they might have life. But though the power of the gospel is not sufficient for the emancipation of all mankind from sin, and the complete subjection of all things to God, yet by the power of the resurrection he is able to conquer and subdue all, and reconcile them unto himself; for "all who are counted worthy to obtain that world and the resurrection of the dead, shall be equal unto the angels of God in heaven, and shall die no more, and are children of God, being children of the resurrection." And as "the head of every man is Christ," making his mystical body the triumphant church, constituted of all the sons and daughters of Adam; so we have the assurance, that all this body of humanity, shall be purified from all moral pollution, made to bear the image of the immaculate Son of God, and be clothed with the robe of undecaying immortality. And when all things are thus subdued to himself, by "changing our vile body, and fashioning it like unto his glorious body," then shall he also become subject unto him who did put all things under him, that God may be all in all; and once more exclaim as on Calvary's cross, "it is finished! it is finished!"

L. L. S.

PITY DUE EVEN TO THE VICIOUS.

We can no where find objects more claiming our pity than among the wretched outcasts of society. A man whose vices and irregularities have brought his life or liberty into danger, will always be viewed with an eye of compassion by those who know what human nature is made of; and while we acknowledge the severity of the law to be founded upon principles of necessity and justice, and are glad that there is such a

barrier provided for the peace of society, if we consider that the difference between ourselves and the culprit is not of our own making, we shall be tenderly affected by the view of his misery; and not the less so, because he has brought it upon himself. The sinner claims pity, his sins our detestation.

INQUIRER AND ANCHOR.

SATURDAY, APRIL, 26, 1834.

EXTRACT FROM AN UNPUBLISHED SERMON.

Here I can but allude to the conduct of parents in the education of their children. Every parent feels himself in duty bound to give his children, an education to the extent of his means. This is as it should be, and I would not have it otherwise. But I would like to see an equal desire manifested to teach them those immortal principles of religious truth, which alone can give them peace in life, and joy in the agonies of a dying moment. I am satisfied that the majority of parents do not regard this subject in its proper light. No labor or pains is spared in teaching children all that is useful in science, but few indeed think it any part of their duty to their offspring to teach them that wisdom from above, which alone, can guide and direct, comfort and support them in life and in death! No man among you that would not consider himself greatly remiss in point of duty to his children if he should neglect to give them a common education. This is right. But how few there are who consider themselves culpable in the least when they entirely neglect the religious education of their offspring, hopeless and Godless on the barren waste of time. I would not have a man neglect to educate his children in all the useful branches of science, but I would have him first, and foremost, see to it that their education is chastened with the wholesome truths of religion.

There is another light in which we may view this subject. Parents are usually careful to see that those to whom they commit the education of their children, are competent to the work, and qualified to give them a good and correct education. But things are different in religion. We would not put a child to be taught geography, under the instruction of a man who should teach that north is south and south north. Or grammar with one who could not distinguish between a verb and a noun. But thousands do not, in the least, hesitate to commit the religious instruction of their children to those, who put good for evil and evil for good, error for truth, and truth for error. Nay they often teach them doctrines, which they believe to be false and pernicious. Bear with me a little longer, for I view this matter as one of no ordinary importance, and I would gladly impress upon those parents before me the importance of providing for their children bags that wax not old, and treasures that moth and rust cannot corrupt. Suppose you have taught your children all that science has to teach. You have qualified them, in one sense, for the business of life; but if you have neglected their religious instruction, you have left them utterly un-

prepared for its duties, and its trials. Would we but for a moment reflect upon the dangers that surround our offspring, and the temptations to which they are exposed, methinks we should be quickened to duty, and be diligent in its performance. We should do well to remember that the cold and freezing breezes of infidelity are blowing around us, and many a promising youth has been caught in the gale and stripped of his hope in life. Many a tender mind has been led astray, and sunk in the aullen gloom, that must always brood over him who is without hope and without God in the world. We should remember also, that the scorching flames of fanaticism are devouring the earth and withering every bud of joy that puts forth in the garden of earthly felicity.—Oh! could we bring the dreadful picture fully before us, and realize in all its aggravation, the misery that proceeds from these causes, I am sure we should be up and doing to save our children from these evils.

How many parents' hearts have been wrung with anguish, at seeing their sons wandering upon the bleak and desolate mountains of Atheism, with no hope in life and no home but the grave! How many mothers have wept over their daughters, as they have seen their cheeks blanched with the tears of despair, or their eyes rolling wild with insanity, caused by the breath of error! And ah! how many friends are this moment weeping in all the agony of grief, over the corpse of the suicide, who was driven to the rash act by the same destroying spirit of error! Think of these things and remember, that your children are every hour exposed to these evils, and in every advance of life, these enemies are waiting and watching to devour them. Think of these things. Ponder them well. And as you would save your children from the misery and doubt of infidelity on the one hand, and from the blighting influence of fanaticism, on the other, see to it, that they are early instructed in the sacred principles of religion. Depend upon it, you do not your duty when you leave their tender minds a blank, for every deceiver to write upon. That blank will one day be filled, and if you do not fill it with truth others will fill it with lies.

Notwithstanding the dangers to which I have alluded are around us, and we are perfectly aware of the fact; yet there is no more common excuse for neglect in lending aid and countenance to the cause of truth and righteousness than this. I have a family and I cannot do any thing for the advancement of this cause. You have a family and cannot do!! Dear man. That is the very reason that you ought to be up and doing, and vigilant in your endeavors to secure them from the enemies that wait to devour them. I would not have parents take bread from their children, nor deprive them of any of the necessities of life; but I would have them as anxious to secure for them the unfading riches of eternal truth, as they are to obtain for them the perishing riches of earth. I would have them feel that their duty to their children as imperiously demands that they secure them from spiritual slavery, as from any other evil, and that they are as much bound in duty to

their families, to see that their minds are fed with the good bread of truth, as their bodies with daily food. You have a family, have you? And is it no concern of yours, whether your children are instructed in the great truths of religion, which can give them a shield and shelter in adversity? or whether they are turned morally naked upon the world, with unprotected heads to alide the storm, with no rock of defence or retreat from its fury? Is it nothing that concerns you as a parent, whether your children are taught those principles of truth that will make them calm and pensive christians, or left in ignorance and doomed to be melanctoly fanatics, or miserable lunatics?

You have a family, have you? Go then and discharge your duty as a parent; and while you are careful to provide for your children food and raiment, be not less careful to feed their minds with the bread of truth, and arm them against the wiles of their spiritual enemies. Look forward to the time when from under your charge they shall come forward to act their part in the great drama of human life, and remember well, that the richest legacy you can bequeath to your sons and daughters, is a knowledge of their heavenly Father's will and testament, which gives assurance of the imperishable riches of eternal life. Remember, too, that if left without proper instructions the chance is against them, that they will fall into vice, or be deceived and go down to dark melancholy, or hopeless despair. If ye can compute the evil in dollars and cents, or consent to run the fearful hazard for a handful of shining dust, I can only say, that your hearts are made of "sterner stuff" than mine. I charge you parents—take care of those children of yours, and see that they are taught to lay up treasures in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal. I. D. W.

SOUTHAMPTON, MASS.

This town has heretofore been one of the most desolate places in our neighboring State. It can in truth be said, that its inhabitants have 'sat in darkness and in the shadow of death,' and that the messengers of 'glad tidings' have seldom been heard in their land. Mr. S. Davis, of Amherst, Mass. has recently visited them and proclaimed the good things of the kingdom to very attentive congregations. At the close of Mr. D's second lecture, an opportunity was given for further remarks from any one present. The opportunity was improved, as we are pleased to hear by one of the most respectable residents of Southampton, an elderly gentleman, and to the present time a member of the Calvinistic church in that town, who arose and communicated his conversion to the soul cheering sentiments which the speaker had proclaimed. He assured the friends present, that for a long time past he had rejoiced in the contemplation of a world redeemed from sin and death, and in the rich consolations of filial grace. It had been his desire to listen to the gracious words of life and salvation, under his own roof. In compliance with his request, the appointment had been changed from the school-house to his dwelling; and thus he had enjoyed

the opportunity of listening to the truth he had embraced.

In addition to this, we have to add a similar occurrence in relation to another individual, a Son of the gentleman of whom we have spoken, who was also a member of the Baptist church in that place. He frankly expressed his assent to the truth inculcated, and his desire to live and die a Universalist. We have understood that the church have 'labored' with him for his sin of *heresy*, and that they have completed the work of liberating his soul by the aid of an *excommunication* from the fold of partialism. A spirit of inquiry, and serious reflection upon the subject of Universalism appears to manifest itself in this hitherto barren spot. We hope the good seed which has been sown, may be watered by the gentle dews of heavenly wisdom, and that it will spring up and bear fruit abundantly, to the joy and satisfaction of the possessors thereof.

II. J. G.

SALVATION BY GRACE.

There is, perhaps, no one point in theology upon which more professing christians will agree, than in the doctrine of salvation by grace. Scarcely can you find a man, who professes faith in the christian religion, who will not say at once, he believes that the salvation of man depends entirely upon the grace of God, and that no works of ours can merit or purchase the boon. It is not our object in this article to controvert, or deny the truth of this doctrine, for we believe if there is any one truth more clearly revealed in Scripture than another it is this. But it ought to be known and understood that a great part of those who in theory give assent to the truth of this doctrine, and contend for it most valiantly, do, in fact, and in practice, believe no such thing.

To prove what we here assert we need only appeal to facts. Here is a man who is laid in the dust by the stroke of the king of terrors. The inquiry arises in reference to his future condition, whether he will be saved or lost. Go to the popular religionists of the day and ask an opinion upon the subject, and the reply will invariably be something as follows: I know not what the man's condition may be, for I know not his character.—What kind of a man was he? Had he been converted? Did he lead a pious praying life? Did he delight in the worship of God, and was he resigned in his last moments? If all these questions can be answered in the affirmative, it will be thought a very clear case that he will be saved, but if not he will be sent to hell. Now the intelligent reader will perceive that the criterion of judgment, here adopted, to decide upon the salvation or damnation of man, is not the grace of God, but works. Were this a single circumstance, we might, perhaps, attribute it to the ignorance of an individual.

But such is not the fact. The same mode of disposing of the question will be adopted by ninety nine out of an hundred, in all grades, from the Doctor of Divinity down to the humblest layman in the church. Men who thus blow hot and cold must not blame us if we do not give implicit credit to their professions of faith in salvation by

grace. Such men, may cry out against the doctrine of salvation by works as much as they will, the truth is that they base their hopes of future bliss upon it, and invariably proceed upon the supposition of its truth when deciding the question of the salvation of others.

We need only remark further, that the proper mode of ascertaining what will be the future condition of any man, is not to inquire about his works, how he lived or how he died, but how will the grace of God raise him from the dead?—If he comes forth according to the testimony of Christ, "as the angels of God, which are in heaven," we need not go back to the imperfect works of this life in order to ascertain whether it will be well or ill with him.

I. D. W.

REV. JOHN B. KENDALL.

This individual is the Presbyterian clergyman of Brunswick, with whom Br. Le Fevre held a public discussion some weeks since. Accompanying our report of the "Brunswick Discussion," we addressed him a 'friendly letter,' to which he has recently replied. From his unaccountable opposition to Universalism, and his *pretended* confidence in the truth of his own theory we were led a few weeks since to make him a proposal which we knew would test the stability of his powers, and the acuteness of his theological acumen.—Having expressed his willingness 'to follow certain individuals from place to place' to defend what he deems true, we were disposed to save him that trouble, and accordingly we proposed to furnish him with one or more of those characters at the door of his own meeting house as often as he might feel disposed to enter upon that service.

This gentleman has of late professed an unusual confidence in the truth of his 'confession of faith,' and in his ability to maintain its irrational tenets against any arguments which can be urged against them. Having informed us of his 'thorough acquaintance with the *Trinitarian* controversy' and that it was "impossible to bring a solid argument against the doctrine when fairly stated," we informed him if he was sincere in that assertion and was willing to afford the congregation to whom he made it an opportunity of judging of the solidity of such arguments as might be urged against either of the *contradictory* statements which he had himself given of that sentiment; that we would engage to furnish them for their consideration.

From the conversation we had with Mr. Kendall upon the subject of the 'Trinity,' and from his repeated assurances of the fallacy and inconclusiveness of the reasoning which has been urged against that "mexpleable mystery," we should have supposed that he would have availed himself of every opportunity to expose the fallaciousness of a sentiment which he affects to abhor. It appears however, from his recent 'friendly letter' that he does not think it prudent to enter upon any further discussion of those doctrines which 'are most assuredly believed among us,' and that he thinks it the safer course to manifest as little honorable opposition to Universalism as his pretensions to candor and sincerity will per-

omit. However much we desire to see our friend Kendall apply his magic touch to the theory of Universalism, and to witness its destructive effects upon the arguments by which it has been sustained against the efforts of less confident opposers, we cannot but admire his sagacity in declining any further discussion of this troublesome subject.

We intend to glance at the most prominent arguments of this opponent in a future number of our paper. If he is disposed to reply, our columns shall be at his service, and any attention which he may think proper to bestow upon our rational faith, will be duly appreciated.

We are sorry that this gentleman cannot amuse himself in some more creditable employment than his uncorroborated and uncalculated opposition at Brunswick has exhibited. It affords him any gratification to extend to us his favorite salutation, "Infidel," we have not the least objection to his confiding to do so. While we are unable to discover that *fidelity* to his Maker, consists in *ridiculing* and *calumniating* his character, by attributing to him the conduct of a merciless tyrant, or in adopting a "confession of faith" which is the paragon of absurdity and ridiculousness; we shall probably prefer to be called an "Infidel" than to seek any alleviation of our misfortune through the hellish graces of Presbyterism.

H. J. G.

NEW PUBLICATION.

We have been favored with the perusal of a pamphlet of sixteen pages, entitled:

"A Review of the Report of the discussion at Brunswick, Rensselaer County, N. Y. on the evening of January 17th 1834, between Rev. John B. Kendall, and C. F. Le Ferre; to which is added a friendly Letter to Henry J. Grew, by Rev. John B. Kendall."

We intend to pay some attention to the several topics alluded to in this misnamed "review," unless Mr. Le Ferre should feel disposed to correct the numerous misrepresentations with which it abounds. Mr. Kendall dare not pretend that his pamphlet contains even the substance of his remarks on the evening of the discussion. He knows, and every individual who listened to his argument on the evening of the 17th of Jan. must also know, that his recent publication is nothing more nor less than a studied effort to improve upon his defence of the doctrine of the Trinity, and an attempt to "enlarge somewhat upon the subject" of his former remarks.

Mr. Kendall complains that our report of his remarks on the evening of the discussion, is not so full as it might have been. We might have extended that report to a greater length, it is true, had we been willing to have done so from memory. Had we done so, however, with the least variation from the phraseology made use of, our care would have been attuned with much louder complaints than we have thus far been greeted with. It would have been agreeable to

us, as we proposed to Mr. Kendall to have had him furnish his own argument for publication, had he preserved in his remarks a sufficient resemblance to his manuscript to have enabled him to do so, even with a tolerable degree of accuracy. His inability to do this, however, as he has repeatedly acknowledged, occasioned the necessity of confining our report of his remarks to the notes which we took upon the evening of their delivery. We purposely omitted many repetitions and unimportant remarks, which occupied a fair proportion of the time he was speaking. What we have given the public embraces, without an important exception, all Mr. Kendall had to say, either in support of his own views, or in reply to the arguments of his opponent, which had any bearing upon the subjects discussed. If Mr. Kendall is better pleased with his labored written arguments than he was with his oral defence of the Trinity and endless misery, we have no objection. He may expect to hear from us again touching this matter as soon as we can find leisure to devote to this subject.

H. J. G.

TO CORRESPONDENTS.

"A Constant Reader" is informed, that, the next time he volunteers to give advice respecting the course to be pursued, in the management of this paper, his name must accompany it. We are willing to receive advice from competent individuals. But when it comes from an anonymous, irresponsible source, we regard it not.

We would add, however, that in the article signed "A Constant Reader" we recognize the author by the *spirit* and *style* in which he has written. He may employ a copyist will do him no good. He is easily detected.

Br. S. Daniels' article is received, and shall be attended to soon.

Will those of our brethren who have promised communications favor us; and those who have not remember us.

S.

Our Editors with whom we exchange will please to remember the change in our location, and direct their papers to Albany and Hartford.

OUR TROY SUBSCRIBERS.

Those of our subscribers at Troy who do not receive their papers by the carrier, can call for them on Saturdays at Messrs Kemble and Hill's Book Store, No. 3 Washington square.

GLAD THINGS.

Much is said, sung and written in the religious world, concerning the *gospel*. We hear of *gospel* ministers, of believers in the *gospel* of the genuine doctrines of the *gospel*, hope of the *gospel*, and the fellowship of the *gospel*; and these expressions are used in most cases as if the term "*gospel*" was perfectly understood. But presently we hear of a certain devout church-member who has suffered the punishment of excommunication. The great sin alleged against him is this; that he has departed from the "faith of the *gospel*." On further inquiry it appears that a departure from this

faith consists in his renouncing a belief in endless damnation!

Now the question arises—can this be considered a rejection of the *gospel*? "He that hath ears to hear, let him hear." What is the *gospel*? Ans. "GLAD THINGS of great joy, which shall be to all people." Let him improve this who can. And does endless torment constitute any portion of glad tidings to *one single individual* of the human race? No. Let us hear no more then about "rejecting the *gospel*" when this revolting sentiment is exchanged for the *gospel* of glad tidings.

Moreover, Why is it that the religious world is not more interested in hearing this *gospel* declared? Why are many of them anxious to suppress its light—to denounce those who profess and defend it, and strive to keep all, over whom they have influence, away from those who preach it? We put the question to every one who reads or hears this article; *why is this*? Are we not all interested in these glad tidings? And if we can be proved true, is it not for our interest and happiness to hear the evidence which may be advanced for their support? Do men act so contrary to their nature in other matters? If it be reported that a certain individual has died in a foreign land, leaving them an immense fortune, is there any anxiety manifested—are they not willing even to hear the pretended evidence of the truth of this report? We know the answer to these questions. Let those who pretend to talk of the value of *gospel* truth, read, hear, think and understand.

Star in the East.

Praise no man too liberally when he is present, nor censure him too lavishly when he is absent; the one savours of flattery, the other of malice, and both are reprehensible; the true way to advance another's virtue, is to follow it; the best means to decry another's vice, is to decry it.

NOTICE.

A meeting will be held in Granby, Conn. on the first Wednesday and following Thursday in May next, (7th and 8th,) for the purpose of forming an Association.

Each Society in this State is requested to send two delegates to assist in the formation of the same.

Ministers, delegates, and others are requested to call on Mr. Charles Spear.

RELIGIOUS NOTICES.

Br. C. SPEAR will preach in Barkhamsted, the fourth Sabbath in April.

Ba. R. STURR will preach in Norwich the first Sunday in May.

Paige's Selections.

JUST published and for sale at the Trumpet Office, "Selections from Eminent Commentators who have believed in Punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment." By LEUCIUS R. PAIGE, Pastor of the First Universalist Society in Cambridge. Pages 324, 12 mo. Price 81.

This is a highly valuable work to all Universalists. It proves by the most respectable orthodox authority, that the interpretations which Universalists have given of the passages of scripture which relate to punishment, are correct. For sale on the very lowest terms, by Thomas Whitmore, joint publisher, at the Trumpet office.

POETRY.

A FATHER TO HIS MOTHERLESS CHILDREN.

Come gather closer to my side,
My little smitten flock,—
And I will tell of him who brought
Pure water from the rock,—
Who boldly led God's people forth
From Egypt's wrath and guilt,—
And once a cradled babe did float,
All helpless on the Nile.

You're weary,—precious ones, your eyes
Are wandering far and wide
Think ye of her who knew so well
Your tender thought to guide?
Who could to wisdom's sacred lore
Your fixed attention claim,—
Ah!—never from your hearts erase
That blessed Mother's name.

'Tis time to sing your evening hymn,
My youngest infant dove,
Come, press thy velvet cheek to mine,
And learn the lay of love;
My sheltering arms can clasp you all,
My poor deserted throng,—
Cling as you w'd to cling to her,
Who sings the angel's song.

Begin, sweet birds, the accustomed strain,
Come, warble loud and clear,—
Alas!—alas! you're weeping all,
You're sobbing in my ear;
Good night—go say the prayer she taught
Beside your little bed,
The lips that used to bless you there
Are silent with the dead.

A Father's hand your course may guide
Amid the thorns of life—
His care protect those shrinking plants
That dread the storms of strife,—
But who upon your infant hearts
Shall like the mother write?
Who touch the springs that rule the soul?
Dear mourning babes, good night.

L. H. S.
Father's Magazine.

THE TRAITOR'S KISS.

It was well observed by the wise man, that "open rebuke, is better than secret love," and that "faithful are the wounds of a friend, but the kisses of an enemy are deceitful." There is no character more contemptible, than that which is marked with treachery. In the open and avowed enemy, we expect opposition, and the mind is consequently prepared to meet the attack. But in the false friend, the arms of our self-defence are taken from us, and we may fall by a blow from that hand, which we should have relied upon as the most ready to protect us. It is not, therefore, without reason, that mankind have with one accord, branded the character of the traitor, with the foulest spot of infamy; and selecting the vilest reptile that crawls the foot-stool of the earth, as an emblem of his disposition, they have likened him to the viper which stings the bosom that last warmed him into existence.

How painful is it to the feeling heart, to contemplate this dark feature in the moral character of man! How much more painful is it to be the wretched victim of its treachery! Hence we find David exclaiming, in reference to a blow that even consumed him; "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me, that did magnify himself against me; for then I would have hid myself from him; but it was thou

a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Who, that looks upon this picture, and brings home to his own bosom, the cold-hearted treachery of this false friend, can wonder that the Psalmist should exclaim, "O that I had wings like a dove! for then, would I fly away and be at rest; I, then would I wander far off, and remain in the wilderness." The deep solitude of the desert, would be music to that soul, which has been rendered desolate by misplaced friendship.

In pursuing the life of him who was so appropriately designated by the Evangelical prophet, "as a man of sorrows and acquainted with grief," we scarcely know which to look upon with the greatest astonishment,—the hypocritical manner in which the faithless disciple betrayed his master, or the invincible meekness with which that treachery was received. When Judas had determined to sell the life of his friend, to those who were thirsting for his blood, he agreed upon a sign, by which his master should be recognized by those who came to take him—and this sign was a *kiss*. Cruel and deceitful man! couldst thou select no other sign more congenial with thy dark purpose? or was thy heart so steeled by covetousness, that thou couldst smile on the victim, which thou wert leading to the slaughter!

But how was he affected who was the subject of this treachery? He stood a perfect pattern of self-command and meekness. Who but that man, who was "tempted in all things, and yet without sin," could have suffered this wrong without upbraiding its unprincipled author!—But no reproaches escaped his lips; and while he foresaw his cruel destiny, and cast his pitying eye on the instrument by which he fell, he addressed him in the language of mildness, and said, "*friend*, wherefore art thou come?" We shall in vain turn over the pages of profane history, to meet with such an example as this. We recognize in it the perfection of all that is holy, pure, and lovely.

We have often thought that, in many favorite doctrines of the church, a character as bad as that of Judas, has been attributed to the God of all mercies, and the Father of the Spirits of all flesh. Do you see that sweet babe, on whose sunny brow, the smile of heaven itself is playing? Do you think, as you gaze on its infant charms, that you see there at least, the cherished object of heaven's pure love? It is all treachery and deceit. Know, fond parent, that this smiling innocent has been cursed in the eternal decrees of God, and while the light of heaven is beaming in its eye, the darkness of hell is treasured up in its heart! It sports its bright day in all the enjoyment of a mother's love, and while God has made such ample provision for it in the untiring affection of its parents care,—He will soon snatch it away from their embrace, and consign it to the dark prison-house of hell, as the company of grim devils and damned spirits. The bright light which he has shed on the path of your earthly pilgrimage, is the "*ignifatus*" which has shipwrecked the barge of your happiness on the barren coast of endless despair.

Are you loaded with the bountiful gifts of heaven? Does the earth yield her increase, and the clouds drop down with fatness? Does all nature proclaim the goodness of God? "Tis all delusion! These are the treacherous smiles of

a God of inexorable wrath. Fond and trusting fool! The God to whom the warm incense of gratitude is rising from the altar of your heart, is only mocking you. He is "fattening you like the beast for the slaughter." While he surrounds you with these testimonials of his care, he is looking forward to the period when he will not even grant you a drop of water to cool the agonies of that tongue which is *crisp* with the burnings of an undying flame. This treachery, cruel, false-hearted treachery. He kisses only to betray; and while he is represented as stretching forth his arms, that he may clasp you to his bosom, full well he knows that he will pierce your soul with a poisoned dagger, that shall inflict a wound that no art can heal, no balm assuage.

Friendly reader, we might extend these remarks, but the very picture is revolting. Such conduct in the Deity, is as much more enormous than the treachery of Judas, as infinite attributes are beyond the feeble powers of man.—Oh, then, avoid a doctrine which leads to such monstrous results, and trust in Him whose *benefts* are the testimonials of his love, and whose *chastisings* are the results of his mercy.

C. F. L. F.

Messenger and Universalist.

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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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CONTRASTED SCENES.

It was a bright, and balmy morning in June. The sweet music of song-birds was heard in each murmur of the passing breeze; the early sunlight streamed gaily upon the glittering church spires of the beautiful village of B—, and the sounds of pleasure and industry reverberated along its neatly paved streets. But the mansion of one of its most wealthy and influential citizens looked gloomy and forsaken. The doors and windows were closed, as if in the altitude of winter, and naught but the occasional voice of a domestic in the lower rooms indicated to the listening passenger the existence of its inmates.

The owner of that mansion was on his death-bed. He had for some weeks been giving way to the ravages of a wasting consumption, but had never, until the present morning for one moment doubted his ultimate restoration to health. Symptoms, however, could no longer be misunderstood. The uncertain pulse, dimness of vision and the chilliness which pervaded the extremities of his exhausted frame, pointed unequivocally to the denouement. He felt that he must die. Yes, he must die! and at the period, too, when the ties of life were strongest—when the rainbow of hope encircled with its brilliant hues the fair sky of his existence—when the voice of domestic peace waited him at home, and the applause of the multitude abroad—when the hand of fortune showered down her choicest minerals at his feet, and held out to his extended grasp, fame's glittering coronal. He must die! and like myriads before him, go down in the pride of early manhood, to furnish a banquet for the loathsome tenants of the tomb. It was a gloomy reflection, and the wretched invalid ventured a hasty and timid glance beyond the precincts of his anticipated prison-house. But all was dark there. The light of immortality to his benighted understanding was but as the lonely lamp of the sepulchre, whose fitful rays serve only to reveal the sickening horrors of mouldering humanity. He knew that his body must mingle with its fugitive dust, but his *soul*—would it exist in a future state? If so, how?—where?

The voice of maternal instruction came back, after the lapse of many years, to his heart. Its words sounded mournfully in his ear; but did it bring him comfort? Judge. The soul is immortal—it must exist eternally either in heaven or hell. If it hath pleased God to ordain to it everlasting life, glorious will be its career through the deathless ages of eternity. If not, wretchedness, inconceivable wretchedness, must be its portion. Alas! for the being

who has been thus instructed in the kingdom of heaven—who has known nothing of christianity but its miserable, its wicked corruptions. Better to have left him to the simple light of nature, to worship stocks and stones; or, to dream with the Indian of golden-bows and silver fish, than to mock him with a revelation that mars every enjoyment here and precludes all hope of perfect bliss hereafter! And so felt poor M—. The picture was dreadful, and he turned on his pillow with a groan of anguish, proceeding from the depths of a soul deprived of all light from the future.

"The minister is below," whispered a servant to the care-worn wife, who hung in speechless sorrow over the fading idol of her youthful years. She replied not, but motioned, with a trembling hand, for him to be admitted. He was accordingly soon seated beside the sick bed. M— turned upon him a suppliant look, but it was answered only by a few abrupt and startling remarks, about "sinning away the day of grace." "O! he wants consolation," sobbed the distressed wife, to whose bleeding heart each ungentle word was a dagger, "cannot you give him one word of comfort? The minister shook his head. He had "asked for bread, and received a stone." He had begged for one ray of hope to lighten his dark passage to the grave, and it was denied him. It needed but this little drop to make the cup of bitterness overflow. With an almost preternatural strength, he raised himself in the bed, his features became black and convulsed, his skeleton hands were thrown piteously upward, while he shrieked, in a voice of the most heart-rending despair, "lost, lost, lost—going!" I cannot write the rest, but in a few moments all was over.

And midnight's raven pinion waved above
The young wife's dimpled bosom. O, what to her
Was youth's earth's fair beauty? To her eye
Each lovely thing was rayless; for the sun
Of her existence, the bright orb on which gave
A lustre to life's flowers, had gone to rest
With clouds upon its lozenge. It would never
Arise to bloom her more; and joy, and hope,
And even the sense of suffering, passed away,
And she became, "faint reason's leaves, a blank."

"Anne—dear, dear Anne, will you not speak to me once more," whispered the only sister of the dying Mrs.—. There was no reply. The eyes of the sufferer still remained closed, her lips were perfectly colourless, and naught but an irregular and scarce perceptible respiration gave evidence that the spirit still occupied its final tenement of clay. "A fiercer she will never awake," continued the afflicted girl, raising her streaming eyes to one, upon whose brow were legibly engraved the characters of that grief which findeth no utterance. "She will die in this dreadful stupor, and what will become of us and little George?" O, if she could but give us a farewell blessing, and tell us her feelings in prospect of the great change, I should not, I am sure I should not, feel thus," and the fair mourner bowed her head and wept

aloud as from a heart full of tears. Still no change was visible in the sick person; and for four long hours did this affectionate sister hang over the beloved companion of her infancy, in an agony of suspense betwixt hope and fear—at one moment vainly fancying the pale lips about to speak, and at the next holding down her cheek to satisfy herself that the breath were not entirely gone.

It was one of those bright but evanescent days of autumn which come down to us like the momentary glimpses of higher realms, with that sweet and melancholy splendor which rivets the soul of fancy, and which is rendered doubly precious from the reflection that its duration is transient and uncertain. The rude north wind had softened to a gentle breeze, and the "silvery mist" which hung, like the drapery of a great spirit, in transparent folds from the outstretched arms of the lofty pine, reflected with prismatic beauty the crimson rays of the setting sun. The bed of Mrs.— stood near a west window, and a stray sunbeam stole through and rested gently upon her face. The nurse saw it, and hastened to replace the curtain, but the light or something else had broken the spell. The sleeper looked up and murmured faintly, "Ellen." "What, what?" inquired the agitated sister, bending eagerly forward to catch the slightest sound. Mrs.— drew the covering over her face, like one who had seen a beautiful vision and wishes to recall its sweet but departing images. But her finger slightly returned the pressure of the fond hand that clasped them, and she continued in a low, and suppliant voice—"O, let me go back again, for there are tears and darkness, and sorrow here. Let me go back to the cloudless regions where the day light never fades, and the fountains are brimmed with bliss. There is no sin there, no dreadful partings, nor mourner's tears. The songs of praise have no discord in their numbers, and the tree of life no midew in its blossoms. O! let me go back." "Where Anne—where do you want to go?" asked her sister, surprised at her singular words.

I have sometimes seen a dying person compared to a waning lamp, whose expiring rays will sometimes shoot upwards with an almost supernatural brilliancy, and then disappear again suddenly, and forever. It was so with Mrs.—. The cloud, which had, through a short but distressing illness, nearly obscured her reason, departed. The color revisited her cheek, a smile played upon her lips, and her eye assumed its wonted intelligence of expression. "How long have I slept," asked she of her husband, who stood gazing on her with a countenance like hope. "O, a long while," was the reply. "Have I! It has not seemed so to me, for I have been—". The little George in your arms, Ellen, and set close by me. O, I have had a glorious vision—I will tell it, that it may comfort thee, my poor doubting sister; thee whose weak faith would so limit the Holy One of Israel. I will tell it, and may it speak peace to thee when I am gone. My spirit has been to the home of the blessed; yea, in the midst of that numerous company whose mortal

bodies have been clothed upon with the shining robe of immortality. They were all there—the loved, the early lost, the beautiful companions of our happy hours, who were called away at the moment when we found them dearest—they were all there! And the dear parents removed by the summons of three score years, and the little brothers who bowed down in the morning of their loveliness, like the tender flower in the frost—they were all there—with the light of eternal love upon their brows, and the songs of a redeemed universe flowing from their harps! Aye, the songs of a ransomed universe—of glory to God in the highest, and good will towards men. *Glory to God in the highest!* The music is in my ear—it is in my heart! O, let me go back, for the melody increaseth, and the light of another world is dawning upon my spirit."

And were they mourners—they who kneel beside that "marble seeming" clay? Oh, say it not! A new and living way was opened now. To their empyred void. Death's turbid stream became a gentle current, on whose banks Spring's holy flowers waved. They heard the sweet

Of sweet familiar voices, sighing out—

"Fear not! but launch your bows upon the wave,

Whose silvery swell shall bear you to our arms." They felt a blessed spirit breaking up. The fountains of their sorrow, and when next their glances fell on that dear pallid form, Still living in each long-linked sympathy, Sweet truth overshadowed them and softly said, "So shall ye pass, in smiles, from earth to heaven."

Sheshopin, Pa.

J. H. K.

Messenger & Universalist.

DOCTRINES.

They that murmured shall leave doctrine.

ISA. LXXII, 24.

That the doctrine of the Atonement, as generally understood by Christians, contradicts the Bible, will evidently appear from the five following particulars:

1. It represents the Deity as suffering punishment, pain, and death. Dr. Watts says, "The Great Jehovah dies," and "Justice was pleased to bruise the God."

"Well might the sun in darkness bide,
And slout his glories in,
When God the Mighty Maker died,
For man the creature's sin."

And we read in Dwight's collection,

"He, that distributes crowns and thrones,
Hangs on a tree and bleeds and groans;
The Prince of Life resigns his breath;
The King of Glory bows to death."

I shall so far deviate from the assertion advanced by a late controversialist, "poetry preaches nothing," as to say that the sentiments contained in the above, present one of the cardinal features of the doctrine in question. It is contended that as "the fall" plunged all mankind into everlasting wretchedness, exposing them to the infinite avenging wrath of the Almighty, so an "infant Atonement," or satisfaction, must be made in order that some might escape; hence we are told "the Divine nature suffered," "God the Mighty Maker died," &c.

Job, addressing his maker, says, "Hast thou eyes of flesh; or seest thou as man seeth; are thy days as the days of a man; and thy years as man's days?" Job, x, 4, 5.—And David declares "O my God, thy years are throughout all generations; thou art the same and thy years shall have no end," Ps, cii, 24—27. "And thou

Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands, they shall perish but thou remainest; but thou art the same and thy years shall not fail," Heb. i, 12. Yet in the face of this testimony, and much more might be produced, the doctrine of the atonement supposes that the ever-living, eternal, and unchangeable God ended his days on Mount Calvary. "The King of Glory bows to death."

The notion that God suffered punishment and pain which this doctrine involves, is unscriptural as well as unphilosophical. We are told "The terrors of the soul, the consternation and inward agonies which our blessed Lord sustained were sufficient proof that he endured punishments which were due to sin." I need not refer the reader to the almost numberless passages of scripture which go to prove that the Almighty is perfectly holy, happy, wise, just and good; how such a Being can be said to have suffered punishment, pains, and death I leave for others to explain. Punishment supposes pre-existing evil in the subjects punished, and pain belongs exclusively to dependent, and created beings; then neither of them can be endured by the immanate and uncreated Eternal.

2d. This doctrine of Atonement denies the Bible, by declaring that Jesus Christ was the object of his Father's wrath. At the baptism of Jesus there was a voice from heaven saying, "This is my beloved Son, in whom I am well pleased," Mat. iii, 17. "Behold my servant whom I have chosen; my beloved in whom my soul is well pleased," xii, 18. See parallel passages, Mark i, Luke iii, and 2 Pet. i, 17. "The Father loveth the Son and hath given all things into his hand," John iii, 35, and v, 20.—"Behold my servant whom I uphold; mine elect in whom my soul delighteth," Isa. xlii, 1, &c. Now if Jehovah "loves the Son," if He is "well pleased," with Him, if "His soul delighteth in him," if He has "given him power over all flesh," and the "heaven and the uttermost parts of the earth for his inheritance," can it be true that the avenging wrath and fury of Omnipotence were poured out upon him, that he sustained in his own person that eternal weight of sin and guilt which would have kindled the immortal fires of hell for every son and daughter of Adam?

3d. A third item in which this doctrine opposes the Bible is this: It represents God as punishing the innocent instead of the guilty, (1) the Lord will punish the world for their evil, and the wicked for their iniquity," Isa. xiii, 11; "The Lord is slow to anger and great in power and will not at all acquit the wicked," Nahum i, 3. "For thou Lord wilt bless the righteous; with favor will thou compass him as with a shield," Ps, v, 12.

I need not multiply passages to show that peace, joy and happiness are the constant attendants of righteousness and well doing, while tribulation and sorrow pursue the workers of iniquity. Jesus Christ was righteous, undefiled, and separate from sinners; how could he be deserving of, or suffer, those pains and punishments which are the lot of transgressors? What justice was there in transferring his sacred person with those penal dates which are reserved only for them who "obey not the truth," and love the wages of unrighteousness? Alas! what hope of reward, or joy, can good men indulge, polluted as they are by "in-dwelling sin" and imperfections, if the Almighty arose in the majesty of

His fierce vengeance against His own "beloved son," who "knew no sin, neither was guile found in his mouth?"

4th. The doctrine we are considering denies the Bible by teaching that God must be reconciled to man, instead of man's being reconciled to God. "For if when we were enemies, we were reconciled to God by the death of His son; much more being reconciled, we shall be saved by his life," Rom. v, 10. "And all things are of God who hath reconciled us to himself by Jesus Christ and hath given to us the ministry of reconciliation," 2 Cor. v, 18. "And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled," Col. i, 21.

Nothing can be plainer than the fact that men have become alienated from God by wicked works; they need to be reconciled to His will and government; they required to be purged from the lusts of the flesh and the vanities of the world, and to become the obedient servants of the living God. To effect this benevolent object Jesus came; for this, the light of the gospel beamed upon the world; with a prospect to replace with glory and felicity before them, the angels attuned their harps, "the morning stars sang together and all the sons of God shouted for joy." In anticipation of that happy period when all the kingdoms, tongues, and nations of the earth shall be reconciled to God the Father did our blessed Savior proclaim the tidings of "peace on earth and good will to men." He bore witness to the truth that "God was in Christ reconciling the world unto himself, and sealed with his blood the testimony to that heavenly love and grace which shall break in pieces the despoiler, subdue the rebellious, make an end of sin, away the acceptor of righteousness over a ransomed universe.

But the atonement as it is generally understood implies that the Almighty is alienated from his creatures; that the death of Christ was to appease his avenging wrath, and stop the hand of offended Heaven already upraised to dash His own children in pieces.

5th. This doctrine contradicts the voice of inspiration, as it represents Christ absolving the sinner from merited punishment. "The Hebrew word, (says Buck,) signifies covering, and intimates that our offences are, by a proper atonement covered from the avenging justice of God." But what say the scriptures of truth? "There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins," Rom. vi, 26, 27. "A Deliverer from what? not from 'avenging justice' surely, but from ungodliness and sin." "Now once in the end of the world hath he (Christ) appeared to put away sin," Heb. ix, 26; not to put away God's justice or his wrath, but to present to men a glorious system of truth that shall reach them "the fear of the Lord, which is the beginning of wisdom." "Behold the Lamb of God who taketh away the sin of the world," John i, 29; not that taketh away punishment or Almighty wrath. "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities," Acts ii, 38. Hence it is manifest that Christ is a Savior, a Deliverer, the Elect and Chosen of the Father, to "save his people from their sins."

If by "the avenging justice of God" is meant His determination to punish the sinner, we af-

firm that the death of Christ did not "cover him from such a punishment; for the volume of truth plainly declares, 'God will by no means clear the guilty.' "He is a just God and a Savior." "He that doeth wrong shall receive for the wrong done." "Doth the Almighty pervert justice?" &c. The wicked shall be punished for his evil deeds, there is no peace to the wicked, there is no escape, "for the mouth of the Lord hath spoken it." But while "judgment is laid to the line and righteousness to the plummet," God commendeth His love to us in sending His dear Son to die, not in order to display Almighty "avenging justice," or to screen us from merited punishment; not to render in sunder the innocent Jesus as a substituted sacrifice to insulted Heaven; "not to condemn—but to save the world." In the sufferings and death of Jesus Christ we do not behold an immaculate victim whose blood,

* Was sprinkled o'er the burning throne
And turned the wrath to grace,"

but the revelation of a Father's good will and mercy unveiling a pathway to the fields of the blessed; a display of unpepable love, which "in the fulness of time" the spirits of all men shall celebrate in the Heavenly Paradise of God.—*Messenger and Universalist.*

ON THE FUTURE LIFE AND CONDITION OF MAN.

The doctrine of *eternal punishment* teaches, that by far the greater part of mankind enter, after death, into a state of torment as horrid as the omnipotence of an angry God can inflict, as unintermitted as the flow of time, and as lasting as eternity. This doctrine becomes if possible more revolting, when connected with the doctrines of natural depravity and election, which asserts that all men are liable to everlasting punishment on account of the sin of Adam, and that only a few who were elected before the foundation of the world, are to be delivered from this curse of their nature, by conversion or regeneration, without any regard to what they may have done or omitted to do.—But it is not necessary to give the Calvinistic view of the doctrine. In its simplest form it is shocking enough; for in its simplest form it supposes that there are human beings, who, within the rounds of a few earthly years, can commit sin enough to render themselves worthy of ceaseless torment, through the countless ages of eternity; and that no remorse, no repentance, no desire to return to God and goodness will ever entitle them to the least remission or suspension of this inconceivable woe, nor to the slightest hope that it will ever be mitigated or come to an end.

The few arguments which I have to offer against this doctrine, are to my mind conclusive. They are drawn from the character of God, and from the true design and end of punishment.

We all believe that God is perfectly good, and perfectly wise, and infinitely powerful.—Such ideas of the Deity do in themselves contradict the notion of endless misery; and I cannot see how any person can hold them all consistently with each other. If God is perfectly good, if he is the very essence of benevolence and goodness, he must have designed the happiness of all his intelligent creatures—he must have designed to make existence on the whole a blessing to all on whom he has bestowed it. If he is perfectly wise, he must have adopted the best method for securing such a re-

sult. If he is infinitely powerful, he must be able to guard against every circumstance which might defeat his purposes, and he must finally and inevitably accomplish them. These deductions appear to me to be drawn directly from the unquestioned premises, and to be as sure and as sublime as the holy attributes which furnish them. How can a Being who is goodness itself, form a creature who shall be even liable to everlasting wretchedness, and curse it with a life, which, with the exception of a mere point or two of time on this earth, may be to it an agonizing and intolerable burthen forever; it is impossible. And if he intends the happiness of every creature, and yet that happiness is not at least effected, he must be deficient in wisdom to plan the means, and in power to produce the end. Should it be asked, why there is any pain or suffering whatever in the world; why all men are not formed to be always and entirely happy without any liability to sin or misery; the answer is that the scheme of Providence is evidently progressive, and we are bound to believe it the best which could have been adopted; that we see pain followed in many instances by the most beneficial consequences, and should conclude that under the administration of Omnipotence this will be its final and inevitable result; and that so long as there is a great and ever increasing preponderance of happiness in the existence of every individual, the gift of existence must be to every one an inestimable blessing. Should it be said on the other hand, that the very principle that a certain proportion of evil is conducive to the greatest degree of happiness, may demand the eternal misery of some in order to secure the greatest general good—it is answered, that it is impossible to conceive how the infinite majority of the majority is to bring about the great sum of felicity; and further, that if the system of Providence does not tend to the ultimate good of all, it is not a perfect or a merciful system; and if there is a single person whose existence is on the whole miserable, the Creator is to that person a partial and malignant being; for what is it to him that the rest of creation are happy so long as he can never share their happiness. Happiness cannot be of this transferable nature. That God may be infinitely good to every creature whom he has made; and he cannot be good to every creature if he even places one of them in danger of everlasting misery. From the acknowledged attributes of God therefore, I draw the conclusion that the doctrine of everlasting punishment must be false.

We may arrive at the same conclusion by considering the true nature and design of punishment. Punishment is the infliction of pain, with the intention of producing reformation.—If it be not conducted with this intention, it is revenge. We say then that no other punishment can be employed by the all-merciful God, than corrective punishment. Like the figure of Janus, it must have two faces; and while one of them looks back on the offence, the other must look forward to the reformation of the offender. A purely merciful being cannot make use of punishment which is merely vindictive. By inflicting pain on account of the commission of evil, he must intend to correct the cause of that evil. If with the intention of correcting, he does not at last correct it, he manifestly wants the power of effecting his end, and is no longer omnipotent. And as evil is corrected, the subject of the correction must become vir-

tuous, and consequently happy; for to say that the cause is removed which produced misery and called for correction, and yet that the misery will remain, is an absurd contradiction; it is to say that the individual has returned to virtue, without experiencing its necessary and constant influence and effects. In short, the very idea of corrective punishment contradicts the supposition of its eternity; and corrective punishment alone is consistent with perfect wisdom and goodness.

I know that it is common to say, that outraged justice demands the infliction of punishment without regard to correction. It is an abuse of the word. Justice demands nothing which is inconsistent with goodness. What indeed is the justice of the Supreme Being, if it be not the designs of his infinite goodness directed by his infinite wisdom, and accomplished by his infinite power?

GRATITUDE.

No trait in the character of man is more lovely and desirable, than that of gratitude.—And we may add, none are so deserving of the severest reprehension, as those who are to a great extent, destitute of a grateful heart. Lying as we do under the kind inspection of a bountiful Creator—enjoying daily, the innumerable blessings which are scattered in our path way, does it not become us as rational and accountable beings, to give place and culture to the spirit of gratitude? Should we not with overflowing hearts and willing minds pour out our grateful oblations to that God, from whom "cometh every good and every perfect gift?"—Most certainly.

But alas! how prone we are to live on, enjoying the blessings of life, with scarcely a sensation of gratitude. How often do we set down to eat and drink, and rise up to play, unmindful of the giver? Yes, and often do we by our murmurs and complaints give rise to the detestable principle of distrust and ingratitude. Here is a prolific source of misery—here is the step-stone to unbelief and rebellion against the God who shields and protects us. How studiously should we watch our hearts—how careful to suppress every evil suggestion of distrust, every sigh of ingratitude. Let us learn wisdom in regard to this matter, and daily—yes hourly, exercise feelings of gratitude to our Father in heaven.—*Id. Messenger.*

RELIGION.

BY J. G. WHITTIER.

We pity the man who has no religion in his heart—no high and irresistible yearning after a better and holier existence; who is contented with the sensuality and grossness of earth; whose spirit never revolts at the darkness of its prison house, nor exults at the thought of its final emancipation. We pity him, for he affords no evidence of his high origin—no manifestation of that high prerogative, which renders man the delegated lord of the visible creation. He can rank no higher than the animal nature; the spiritual soul never stoops so lowly. To seek for beastly excitements—to minister with a bountiful hand to depraved and strong appetites—are attributes of the animal alone.—To limit our hopes and aspirations to this world is like remaining forever in the place of our birth, without ever lifting the veil of the visible horizon which bent over our infancy.

There is religion in every thing around us:—

"calm and holy religion in the unbreathing things of nature, which men would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart. It has no terror—no gloom in its approaches. It does not rouse the passions. It is untrammelled by the creeds, and unshadowed by the superstitions of men. It is fresh from the hands of the author and glowing from the immediate presence of the Great Spirit, which pervades and quickens it. It is written on the arched sky. It looks on from every star. It is on the sailing cloud, and in the invisible wind. It is among the hills and valleys of earth—where the shrubless mountain tops pierce the thin atmosphere of eternal winter, with its dark waves of green foliage.—It is spread out like a legible language upon the broad face of the unsleeping ocean. It is the poetry of nature. It is this which uplifts the spirit within us, until it is tall enough to overlook the shadows of our place of probation; which breaks, link after link, the chain which binds us to materiality; and which opens to our imagination a world of spiritual beauty and holiness.

INQUIRER AND ANCHOR.

SATURDAY, MAY 3, 1834.

JUDAS.

The case of that unfortunate individual, who in an unguarded hour, committed the atrocious crime of treason against a world's Redeemer, is usually considered at once inexorable and desperate. While it is allowed that there is a bare possibility of the final reconciliation of all others, it is supposed there is not even a forlorn hope of the ultimate salvation of the traitor Judas.—Called the "son of perdition," and having gone "to his own place," it is inferred from thence that his doom is sealed in utter and endless woe. And until the labors of the late Dr. A. Clarke were laid before the public, it was considered almost sacrilege for any person to stand up in his defence, and attempt to show that Judas also might possibly be saved.

But when men are so relentless and positive in their condemnation of this unfortunate man, it might be profitable for them just to pause for a few moments, cast an occasional glance over their own condition and examine the foundation of their hopes of future happiness. If they place his damnation on the ground of impenitence, it is quite possible that their own hope of salvation hangs on full as slender thread; and in judging him they at the same time condemn themselves.—Though they might imagine a great disparity between their own case and the case of Judas, and strike a heavy balance in their own favor, yet it is very much doubted whether ten out of a thousand of the most high-toned professors of the present day, have ever exhibited half the marks of sincere repentance that were manifested in the character and conduct of Judas. It is said in the scriptures that he repented; and he certainly evinced some degree of sincerity in his repentance, by carrying back the money which he had unlawfully taken, throwing it down at the feet of those of whom he received it, and at the same

time confessing his iniquity in the assertion, "*I have sinned, in that I have betrayed the innocent blood.*" All this, however, weighs nothing in the minds of those who seem determined that Judas shall be damned at all events.

But where is the man among all his accusers that has ever exhibited so great sincerity of repentance as he displayed? Where is the man, who, on conviction and repentance has ever made satisfaction for all the wrongs he has done, and all his ungodly gains, and all the money he has wrung by fraud from the meagre hand of penury and want? Where is the man, who, notwithstanding his deep compunctions of conscience, has ever had the moral courage to give back to those he had defrauded, the gold which he received as the price in the sale of his honesty, uprightness, and every principle of justice? We have known individuals make use of deceit in every form, to accumulate property, and descend to every species of low cunning and meanness to draw the last morsel of bread from the poor widow and her orphan children. We have seen them, in the course of a few years, commit almost every species of crime which insatiate avarice could invent—at least, all they dared to commit in fear of the civil law; and then to make atonement, pass through the ordeal of getting religion after the manner of men, whine and blubber for a few days, and come out real long-faced saints—the multum of whose sanctity is determined by the length of their visage. And in consideration of this fiery transformation they seem to think it unnecessary to break off their former wicked practices. Presuming themselves to be heirs of glory, they still have the hardihood "to keep all they have, and get all they can." And assuming to be true penitents, they affect the utmost quietude as if it were intimated that Judas also was sincere in repentance. In this manner, they debase the holy name of religion; and what is more, have the unblushing effrontery to rise up in judgment on the case of Judas, condemn him without a hearing, and send him off without ceremony to the abodes of darkness, when they themselves are in the same condemnation!

We have no disposition to palliate the guilt of this unfortunate man, any further than strict justice will warrant. But we do adore to hear him condemned by those who, if their conduct could be weighed, would be found to be not one whit behind him in point of guilt and flagitious crime. And when we hear men of this character raising their voice against him, we feel half inclined to put them in remembrance of the laconic advice of our Savior, *Physician heal thyself.* If they expect salvation through the blood of Christ rendered efficacious by their repentance, there can be but little doubt as to the result of the case of Judas. On the ground of repentance in this life, he certainly stands as fair a chance of entering the abode of bliss as one half of those who are most outrageous in condemning him. Notwithstanding his ingratitude, he was far less guilty, we apprehend in his intentions than in the actual commission of crime; but they are usually more guilty in their intentions than in overt acts of

wickedness. So that casting up the account and striking the balance between the two parties, if they squeeze through the reluctant portals into heaven's golden courts, there can be but little doubt that the gates will be open far enough for Judas to come in also.

R. O. W.

THE CHRISTIAN PALLADIUM.

This is the title of a very respectable religious Periodical, published in the western part of this state, and devoted to the interests of the denomination commonly known under the name of *Christians*. It is Edited with much spirit and ability by Elder Joseph Badger, of West-Mendon N. Y. whose peculiar views upon the subject of the future life can be ascertained at the *half-way house*, between Orthodoxy and Universalism.—

We are happy to record to his credit that the few numbers of the Palladium which have been received at this office, have exhibited a degree of liberality of feeling and an openness of character which in some of his brethren has been too obviously wanting. Unless we have been sadly misinformed, this class of christians, (for we cannot grant them the exclusive benefit of this primitive appellation), would be more appropriately known under the name of *Destructionists* or *Annihilationists*. We think it will not be questioned that by far the greater part of their numbers have imbibed the notion that those whom partialism denominates the finally impenitent, will cease to exist, after a protracted period of future misery.—From all the knowledge we have been able to gain of the views of this increasing denomination, the destruction of a portion of our race, (by which they understand an extinction of being,) is their distinguishing sentiment. We are pleased with the frankness of our friend Badger, in expressing his views upon this subject. We are confident that this gloomy theory is prevailing to a much greater extent than is generally known. For some cause, (probably best-known to themselves), many who have embraced this opinion continued to keep their opinions in such close quarters, that it is somewhat difficult to ascertain what they are; and by the use of certain orthodox phrases, the common acceptance of which would be rejected in their own reservations, have managed to keep up appearances which their real sentiments would not justify. As we said before, this is not the case with the Editor of the Palladium. In his notice of the Anchor a few weeks since, he has favored us with the following lamentation.

"What a pity that so much strength, talent and erudition should be devoted to so bad a cause, as that of promising the *sickled life* and crying peace and safety while sudden destruction awaits them."

We have been somewhat at a loss to know whether Brother Badger intended the above lamentation for ourselves or for the advocates of his own theory. We have generally discovered a good degree of candor and fairness in his allusions to our paper which would lead us to infer that so obvious a misrepresentation of our teaching, could not have been designed for an application to universalism. Friend Badger well knoweth that it is a

fundamental principle with us that wickedness and moral death are inseparably conjoined, and that as long as any of the human race sustain the character of "the wicked," just so long, will they be miserable. With all his unfriendliness to our theory, we think he will have the candor to acknowledge, that we have never advocated the universal purity and happiness of our race hereafter upon any other ground than the position that the scriptures furnish no evidence that their will be any such characters as "the wicked" beyond the grave. It has been our constant endeavor to impress upon the minds of our readers the incontrovertible truth, that the way of the transgressor is (and while he retains that character will be,) hard, that wisdom's ways, and her's alone, are pleasantness and peace. The lamentation above given is so entirely inappropriate to the teaching of universalism that we have too much charity to believe that Brother Badger could for a moment believe it applicable to our views; as he must have known that there would be the same property in accusing us of promising the wicked "that they will freeze over the liquid blazes of Calvin's fabled Hell." Nothing could be more at variance with the theory we advocate, than any promise to "the wicked" hereafter, when friend Badger and all who read our paper, well know that we do not believe in the existence of any such characters, beyond the present life.

If Br. Badger will look at his theory, remembering that with him, *life is existence* and death the extinction of existence, he will perceive that he is himself "promising the wicked life," for a protracted season in the world to come, at the termination of which, according to his theory, "sudden destruction" awaits them. And that by denying an equitable retribution in the present life, and putting far off the evil day, with promises to the wicked that they can escape it altogether, by the momentary repentance of the eleventh hour; he is virtually crying peace and safety while sudden destruction (in the scripture sense of that term) will inevitably overtake them in the earth. We agree with our friend, that the scriptures and reason are arrayed against the doctrine, which "promises the wicked life" beyond their earthly state, in any sense of the term, and which, in crying peace and safety, to transgressors "while sudden destruction awaits them." This is the doctrine which Universalists are endeavoring to overthrow, and to establish in its stead the salutary truth, that "there is no peace to the wicked," and that God will not so meanly clear the guilty,—that ceasing to do evil and learning to do well,—breaking off our iniquities by righteousness and our transgressions by turning to the Lord, is the only road through which we can escape from the bondage and misery of vice, to the portals of happiness and peace.

We are much obliged to the Editor of the Palladium, for the favorable notices he has taken of our humble sheet, and when we receive the first number of his paper in its new form, we will endeavor to reciprocate the liberality of feeling which he manifests.

H. J. G.

At Br. Le Fevre's residence in New York is at No. 35 Mc Dougall st.

OBITUARY.

DIED.—At Albany, (N. Y.) on the morning of the 18th inst. after a painful illness of about forty eight hours, (occasioned by a violent attack of the drops), Orpha Eliza, youngest daughter of Rev. I. D. Williamson, aged two years.

How short, how fleeting and how uncertain is human life. In the morning of its days this lovely bundle of innocence has been removed from the vigor and fruition of healthfulness, to the silence and inactivity of the tomb. In the midst of life we are in death. Its bloom is but the prelude to its speedy and certain suspension. The frail tenement of our earthly existence begins to crumble and decay from the moment we enter upon its occupancy. The dust returns to the dust as it was and the spirit to the God that gave it. We would affectionately commend our afflicted Brother, and those who so deeply mourn with him the loss of earth's endearments, to the remembrance and consolations of that faith and hope which

— "looks beyond the bounds of time,
When what we now deplore
Will rise in full immortal prime,
And bloom to fade no more."

H. J. G.

A PARENT'S FAREWELL TO HIS CHILD.

Farewell my child! Thy day is o'er,
Thy sweetly venting voice
Shall greet my listening ear no more,
To bid my heart rejoice.

Farewell my child! Thine eyes are dim
With death's dark filmy veil;
Thy cherub spirit's gone to him
Whose mercies never fail.

Farewell my child! We'll meet again
On deathless Canaan's shore,
Where grief and woe, disease and pain,
Shall never reach us more.

Farewell my child! The parting look
Gives anguish to my heart;
But oh! Thy name is in God's book,
We'll meet and never part.

Farewell my child, once more farewell!
Thy Father in the skies
Calls thee away, with him to dwell,
In bliss that never dies. I. D. W.

"*Our public controversies have turned out favorably.*"

So says friend Badger of the "Christian Palladium." Quere. How many have they had with Universalists? We presume these controversialists have found it much easier to wage a successful war against the more prominent extravagances of the "Assembly's Catechism" than to defend their own glibly theory of ANNIHILATION!!!—Perhaps a controversy upon the question, "If the Lord cast off forever," would not "turn out" quite so "favorably." What say you Br. Badger, to making the experiment? Write a series of short articles exhibiting ALL the proof you can muster in favor of the affirmative of the above question and we will copy them into our paper, upon the condition that our reply shall be inserted in the "Palladium." If either scripture or the fitness of things furnish any evidence that our Maker will renege to life a portion of our

race, for no other purpose than to render them unspcakably wretched for a protracted period hereafter, until he shall have been sufficiently gratified with their sufferings to blot them out of existence, it is certainly the duty of those acquainted with that "evidence" (if such exists,) to make it manifest. Let those who advocate this irrational and unscriptural theory, "produce their cause" (if they think it prudent), and "bring forth their strong reasons," (if they have any,) and we will render them any assistance in our power to extend their circulation.

It is really amusing to read friend Badger's comparison of Universalism, to "a straw house with a wooden foundation." (!!) Perhaps a little effort upon his part would remove its inmates to the heaven of partialism, in season to participate with him and his brethren in the animating and cheering prospects of singing the praises of ANNIHILATION over the expiring agonies of our own offspring. At present, we prefer a house, which he admits has a "wooden foundation," (which in an *incompruptible* climate would be far preferable to his imaginary region without any,) to the flimsy abodes of limitarianism. And although those who build "hay and stubble" upon our foundation, will suffer loss when the fire of divine truth shall try every man's work, we can still console them with the scriptural assurance, (see 1 Cor. iii. 13-15) that "HE HIMSELF SHALL BE SAVED."

H. J. G.

A FEW QUESTIONS.

If the Jews received "double for all their sins" in this world, why perpetuate their punishment in that world which is to come?

If God is unchangeable and loved mankind while they were yet sinners, will he not continue to love them forever? And if so, will he render the objects of his love interminably miserable?

If the doctrine of partial election and reprobation be true, will our pious missionaries be the means of saving any of the reprobates, or of making the salvation of the elect more sure?

If the doctrine of "Free Agency" be true, no man will be saved or damned except by his own choice, and if so, how many out of eight hundred millions will choose to be eternally miserable?

J. B.

Kearville, N. Y.

Subscribers in Albany and Troy who intend to change their residence the 1st of May are requested to acquaint the carriers accordingly.—Should any mistakes occur in the delivery of papers, they will be corrected by calling at our office No. 46 1-2 (up stairs) State street, Albany, or at the Book Store of Messrs. Kemble & Hill, No. 3, Washington Square, Troy.

WANTED,

At this Office, cash in small quantities, from one to six dollars. Those of our friends who may happen to possess this article, will confer on us a solid favor by remitting it, by mail, or otherwise, as is most convenient.

B. B.

FOR THE INQUIRER AND ANCHOR. FUTURE RETRIBUTION.

No. 11.

God has appointed a day in which he will judge the world in righteousness by the Lord Jesus Christ. Acts xviii. 31. Christ, then is the appointed judge of the world. He is the dispenser of rewards and punishments. He will give unto every man according to his works. Matt. xvi. 27. Very many are not the subjects of his judgment in this world before their death. He has not been appointed the judge of the living alone but of the dead also. 2 Tim. iv. 1. 1 Peter iv. 5. Rev. x. 12. God has given him a name which is above every name, that at his name every knee should bow, of things in heaven, in earth and under the earth, and that every tongue should confess him Lord, to the glory of God the Father. Phil. ii. 10, 11.—But as yet, few, comparatively hear his voice, bow the knee to him and confess him Lord, in humble submission to his government in this world. Vast multitudes leave the world his daring enemies and in open rebellion against his government. Now in view of these truths and facts, it seems to me, that every believer in christianity should admit that many will be called to appear before the judgment seat of Christ, for the first time, after death; and then be condemned and punished until they "are subdued unto him." St. Paul wrote to his Corinthian brethren thus: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." 2 Cor. v. 8, 11.—This scripture is to me irrefragable with the doctrine of no future judgment or retribution. The apostle and his fellow laborers, labored to be accepted of Christ whether present or absent—whether in time or in eternity—because all must appear before the judgment seat of Christ to receive according to works done, whether good or bad. Therefore in reference to the terror of the Lord he persuaded men. Does this agree with the pure modern doctrine of Universalists? Does it agree with their scrupulous care to avoid preaching any punishment that will cause terror, lest their people should be moved by fear? because as they maintain the fear of punishment is a bad, a wicked motive.

G. C.

REFORMATION.

Reformation is a Scripture word, and was used by St. Paul, in speaking of the abolition of the ceremonial law, and the introduction of Christianity. Thus; "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them till the time of reformation," Heb. ix. 10.

This may be called a doctrinal reformation; as the introduction of sounder doctrines into the church by the Reformers, is called, "the Reformation," in historical language.

But the return of the Israelites from idolatry and sin, is expressed by the word *reformed*.

This was a practical reformation. And, indeed, the reformation in doctrine was designed to influence moral conduct, because doctrines

have practical influences. Reformation, therefore, implies, to be made better in theory or practice, or both. Happy would it be for all, if they would consult their Bibles on these points, and be satisfied with its divine and salutary instructions. But those who neglect the testimony of heaven, and follow the caprices and whims of the ignorant, the superstitious, or the designing, in regard to these subjects, cannot rationally expect to find substantial peace and comfort of mind. As the fashions of priest-craft are continually changing, they will find themselves in a constant vertigo of opinion. Brethren and friends, let us be no more children, tossed to and fro, and carried about by every wind of doctrine, and the cunning craftiness of men, who lie in wait to deceive. But believing the truth, and speaking the truth in love, let us grow up in Him who is the HEAD,—unto the perfect stature of a new man, in Christ Jesus.

Messenger and Universalist.

PRAISE.

"Let every thing that hath breath praise the Lord."

Psalm cl. 6.

All sects admit the importance of the duty of praising the Lord of the universe; yet they differ widely about the object of praise, and the manner in which it should be performed. Hence, many errors prevail, which are injurious and which ought to be corrected. To enlighten and reform men is the greatest good that can be conferred on them. Let all then unite in the glorious work of emancipating the human mind from darkness and ignorance.

The first error is made in the language employed. It is wholly inappropriate and illly designed for the objects in view. The Supreme Being is too often addressed in the same manner as flatterers and sycophants speak to some earthly monarch on whose caprices they are dependent for subsistence. Jesus has given us a beautiful title, far better than man ever invented: when we pray, say "Our Father." Volume could not contain all that is conveyed in the bright and consoling truth that all the power and wisdom exhibited in the universe are in the hands of a Being who has condescended to claim and own the whole family of man as his children.

The second error is in the performance of ceremonies. Many rest on these as an end and as a substitute for righteousness and truth. But nothing can answer in the room of virtue. "He hath shewed thee O man what is good." To do justly, love mercy, and walk humbly with thy God." Nations as well as individuals, generally, increase in rites and ceremonies, in proportion as they decrease in virtue though God has always said, "I will have mercy and not sacrifice."

Another error is, in supposing the character of the Almighty to be changed by rendering him praise and adoration. We should always remember that God is always the same, whether men perform the duties he has enjoined or not. The Psalmist presents a reason for this duty; "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."—Let us all then, unitedly bow before God, and praise him, "for he is good and his mercy endureth forever." C. S.

Christ. Intelligencer.

CONVERSION.

It is important that we appeal directly to the law and the testimony, that we may understand the true and appropriate use of certain terms.

The word conversion, is found but once in the sacred volume, and then, denotes the prevalence of christianity among the Gentiles; "declaring the conversion of the Gentiles," Acts xv. 3.

The word *convert*, and its correlatives, are used about a dozen times in the Bible; and sometimes denote a turning from one doctrine to another, and sometimes a change of moral habits and character, without direct reference to doctrines. To Peter it was said, "When thou art converted, strengthen thy brethren" (Luke xlii, 32.) which related to the great change of sentiment, produced by the "great sheet," thrice let down from heaven, (Acts, 10th chap.) Again "If any of you do err from the truth, and one convert him," &c., (James v. 19.) Conversion, in this instance, is produced by the arguments and persuasion of a brother, and implies a return or restoration to the truth.

But a change of disposition and moral character is more particularly implied, when it is said, "Except ye be converted, and become as little children, ye shall in no wise enter the kingdom of God;" and, "repent ye, therefore, and be converted, that your sins may be blotted out," Matt. xviii, 3 and Acts iii, 19.) Every errorist, and every sinner, needs conversion.

And who is without errors, or sinless? But people of a child-like, teachable disposition, will turn from falsehood, when its abominations are exposed, and from iniquity, when conviction is produced, with sufficient clearness and pungency, from above. There is no mysticism in the Bible doctrine of conversion; Nothing like modern incantations on the subject.

Messenger and Universalist.

THE UNBELIEVER.

I pity the unbeliever—one who can gaze upon the grandeur and glory and beauty of the natural universe, and behold not the touches of his finger, who is over, and with, and above all; from my very heart I do commiserate his condition.

The unbeliever! one whose intellect the light of revelation never penetrated; who can gaze upon the sun, and moon, and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say "all this is the work of chance. The heart of such a being is a drear and cheerless void. In him, mind—the god-like gift of intellect, is debased, destroyed: all is dark—a fearful chaotic labyrinth—rayless—cheerless—hopeless!"

No gleam of light from heaven, penetrates the blackness of the horrible delusion; no voice from the Eternal bids the desponding heart rejoice. No fancied tones from the harp of seraphim arouse the dull spirit from its lethargy or allay the consuming fever of the brain.—The wreck of mind is utterly remediless; reason is prostrate; and passion, prejudice, and superstition, have reared their temple on the ruins of his intellect.

I pity the unbeliever. What to him is the revelation from on high, but a sealed book?—He sees nothing above, or around, or beneath him, that evinces the existence of a God; and he denies—yes while standing on the pedestal of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of reason, and DENIES THERE IS A GOD.

Chalmers.

ORIGINAL.

INQUIRER.

Stranger! thou dost tidings bear
New and doubtful to our ear;
Thou speak'st of One, who from the grave
Has the mighty power to save:

One who from death's dark domain
Himself arose to life again,
Burnt the barriers of the tomb
To flourish in immortal bloom.

Stranger! is the fact revealed
That yawning graves their dead must yield?
Shall the resurrection light,
Dispel the shades of death's long night?

Shall bodies to corruption given
In glory shine, like stars in heaven?
Stranger! we would gladly know
If this be true—are these things so?

ANSWER.

Ye men of Athens! hear the voice
Which bids a weeping world rejoice.
From mourners checks it wipes away
The trembling tear—it sheds the ray
Of hope's bright torch upon the breast,
And hushes the anxious soul to rest.

Jesus has passed from death's deep night,
And brought the glorious truth to light,
That Adam's sons to life shall rise
And dwell immortal in the skies.

No victory the grave shall claim—
No tenant hold—for Jesus' name
Shall cause each ransomed saint to sing
The song of triumph; and the sting
Of death shall lose its power to harm,
When hope of heaven yields the charm.

This hope shall every fear control
This is the "Anchor of the soul."

C. F. L. F.

ATTAINMENT OF KNOWLEDGE.

The attainment of knowledge! What an important expression, and how much does it contain. And how little, perhaps, we feel to realize it. "The heart that hath understanding seeketh knowledge," says the wise man. Take knowledge from the earth, and what would remain? Let this word, and all which its meaning conveys, be stricken from this planet; what a scene would present itself for other beings to behold from their distant dwelling-places in the innumerable worlds above and around us, were they permitted to discern it. The forms of men might indeed exist—and beasts—and birds—and fishes—and creeping things. The towering mountain might raise its huge summit to the skies; the dark waving forest—the wide extended plain—the majestic river—the noisy cataract, or the gurgling rill; the hoarse voice of the wintry tempest, and the soft breeze of summer—all these might conspire to tell of the majesty and busy-work of an all-wise Creator. But O, what a cheerless void—what a "blackness of darkness" would still be there, if man existed only as he appears in form—a senseless statue—reasonless and mute!

It is not so, however. Man exists, a creature of thought, reflection, imagination. The principles of reason are planted in him, and he is made susceptible of improvement by the acquisition of knowledge. It is self-evident, as say things can be, that he was formed for progression—and that, consequently, ignorance and

inactivity will in no wise answer the end of his creation. It, as had been justly said, "the watchword of Nature is onward"—the intellectual powers of man must obey the signal.—And no greater motive can be placed before them than this, that knowledge is happiness, while its opposite is degradation and misery. It may be good poetry to say with Pope—

"The fool is happy, that he knows no more;"

but a happiness like this is in no wise enviable by those who are led to appreciate knowledge—and they are the ones, certainly, who are best qualified to judge in the case. If "ignorance is bliss" and wisdom folly—we may just as well stand still, and never ask a question, or raise a doubt. And when this rule shall be observed by all—there will be an argument in favor of ignorance. But not till then.

Knowledge! Why it is the lever, which, if rightly applied, can move the world. The world has been, and will again be moved by it. And it is no hidden principle, neither. It is all around us—everywhere. The heavens declare it; day unto day, and night unto night. The earth, also, teeming with its countless riches and varieties. The gleamings of wisdom from past ages—the light of science—the ponderous volume or the simple language of nature—all yield it. And if we are disposed to take advantage of any, or all of these resources, so much may be passed to the credit of our wisdom and discretion. As we go onward the scene will enlarge and brighten. We shall attain to that state of mind of which the poet speaks:—

"So that we

Look not upon a cloud, or a falling leaf,
Or flower new blown, or human face divine,
But we have caught new life and wider thought
The door of reason open, and have stored
In memory's secret chamber, for dark years
Of age and weariness, the food of thought,
And thus extended mind, and made it young,
When the thin hair turns gray, & feeling dies."

Give knowledge to the people, and tyrants must flee from the earth—for tyranny and ignorance have always existed together. Let the rising generation be possessed of knowledge, true, practical knowledge, and the useless rubbish of ages will disappear before their advancing steps. Their way will be marked with a glory to which the mere physical conquerors of nations could never lay claim. By knowledge, truth is to be developed—and truth "will prevail." "Pleasure," says the departed Clinton, "is a shadow; wealth is vanity; and power a pageant; but knowledge is extatic in enjoyment, perennial, unlimited in space, and infinite in duration. In the performance of its sacred office, it fears no danger, spares no expense, omits no exertion. It scales the mountain, looks into the volcano, dives into the ocean, perforates the earth, wings its flight into the skies, encircles the globe, explores sea and land, contemplates the distant, examines the minute, comprehends the great, and ascends to the sublime. No place is too remote for its grasp, no heavens too exalted for its reach. Its seat is the bosom of God, its voice, the harmony of the world. All things in heaven and earth do it homage, the very least as feeling its care, and the greatest as not exempt from its power. Both angels and men, creatures of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring it as the parent of peace and happiness."

It is a day of knowledge—and earth has reason to rejoice and be glad! The humble believer in the gospel of Christ has abundant cause for thanksgiving—for the day of redemption has dawned! The prediction that "many shall run to and fro, and knowledge shall be increased," is already verified; and a more glorious period is still to come, when "the eyes of them that see shall not be dim, and the ears of them that hear shall bearken; the heart of the rash shall also understand knowledge, and the tongue of the stammerer shall be ready to speak plainly." Yes, when "THE EARTH SHALL BE FILLED WITH THE KNOWLEDGE OF THE LORD." So mote it be! Amen.

Universalist.

BOOKS IN SOUTH CAROLINA.

REV. ALLEN FULLER, of Newbury Court House S. C. keeps constantly on hand for sale, a general assortment of Universalist books and pamphlets. He soon expects to receive a quantity of the latest works from Boston. Purchasers may obtain them of him, on the lowest terms at which they are obtained in New England.

Editors, whose papers circulate at the South, are requested to give this a few insertions.

DEED.

In Litchfield, Herkimer county, on the 4th inst., HOSHA NELSON, Esq., aged 71. Mr. N. had long been a believer in the doctrine of the ultimate salvation and happiness of all mankind. And it would be unnecessary to state that he remained firm and unwavering in this belief to the last, were it not frequently reported that Universalists renounce their belief on their death bed. Mr. N. had been sensible, for many weeks previous to his death, that the time of his departure was at hand. He would often speak of his approaching exit to his family and neighbors, with composure and fearlessness, and was free to converse with all upon the doctrine of Christ's universal triumph over sin and mortality. Feeling a strong friendship and love for his neighbors, he several times invited them to pray in his presence; but the impression was soon carried abroad, from this circumstance, that Mr. N. had become so alarmed about his state, that he was induced to ask his Partialist neighbors to pray for him. I saw him soon after this, and while speaking to me of this circumstance, the tears gushed from his eyes, to think that his neighbors should be so lost to all sense of duty and respect for him, as to even intimate that he had given up, what he considered, the last, best, and most consoling gift that a dying man can enjoy. His funeral was attended at Cedarville, on the 6th inst., by a numerous assembly of sympathizing friends and mourning relatives.

NOTICE.

A meeting will be held in Granby, Conn. on the first Wednesday and following Thursday in May next, (7th and 8th,) for the purpose of forming an Association.

Each Society in this State is requested to send two delegates to assist in the formation of the same.

Ministers, delegates, and others are requested to call on Dr. Charles Spier.

RELIGIOUS NOTICES.

Br. R. SMITH will preach in Norwich the first Sunday in May.

Br. BOWMAN will preach in Berlin the first Sunday in May.

POETRY.

SABBATH MORNING.

How calm comes on this holy day!
Morning unfolds the eastern sky,
And upward takes her lofty way
Triumphant to her throne on high.
Earth glorious wakes, as o'er her breast
The morning flings her rosy ray,
And blushing from her dreamless rest
Unveil her to the gaze of day;
So still the scene, each wakeful sound
Seems hallowed music breathing round.

The night-winds to their mountain caves,
The morning issues to heaven's blue steep,
And to their ocean depths the waves
Are gone, their holy rest to keep.
Tis tranquil all—around—aboard—
The forest far which bound the scene
Are peaceful as their Maker's love,
Like hills of everlasting green.
And clouds like earthly barriers stand
Or bulwarks of some viewless land.

Each tree that lifts its arms in air,
Or hangs its pensive head from high,
Seems bending at its morning prayer,
Or whispering with the hours gone by;
This holy morning, Lord, is thine!
Let silence sanctify thy praise—
Let heaven and earth in love combine,
And morning stars their music raise!
For 'tis the day—joy—joy—ye dead—
When death and hell were captive led!

THE INFANTILE FRAME.

Infancy and adolescence are particularly interesting and important periods in the history of our race,—requiring the unceasing vigilance, care and protection of those to whom young children are entrusted. Strange as it may at first appear, the dangers to which they are exposed, as it regards their physical welfare, are certainly greater in the more elevated walks of life, than in that humble mediocrity where rest is purchased by salutary labor, and mental excitement is invariably followed by a corresponding exercise of the body.

The rich man's child has no necessity for exertion. It sports on carpets and is carried to school in the arms of a servant. Its body is puny, nor will it ever have the ruddy cheek or the compact frame of the child that waits upon itself.

It is only in the highest and the lowest circles of society, that deformities are common.—In the one, they are produced by not allowing the child to act in its own character; and in the other, the same difficulties arise, by overtaxing the locomotive muscles, and the evils of poverty. The one is over-nursed, and dies; and the other dies for want of nursing. Wild animals are never deformed; but those which have become domesticated, are constantly presenting anomalies. Exercise, of the kind too which children invariably select for themselves, is the best which could be devised. *Natura ducit*, was the text of the ancients—and she will always accomplish her designs, if not continually interrupted in her endeavors.

We fully believe there is a radical defect in all our systems of primary schooling. A false philosophy is in vogue, which obscures the early dawn of infantile intelligence, by forcing upon the mind, exercises and considerations which are not always agreeable even to their sovereign seniors,—when all that is most desirable could be obtained by an opposite course, far more pleasant to the child, more conducive to his pre-

scent happiness, his physical perfection in manhood, and his respectability and comfort in old age.

In elucidation of these remarks, let us examine the organic structure of one of these cradle pupils, whose faculties, it is universally admitted, depend, in a great measure, upon the condition of the body.

At birth, the child, in reality, has not a single bone in its body, with the exception of those of the internal ear. The places are occupied by cartilage; and so gradual is the process of the formation of bone, that at ten years of age, the extremities of the long bones are scarcely united to the main shaft. Bones are not flexible; but the cartilage, the model of what the future bone is to be, can be bent in any direction as it lies surrounded by the soft cushion of the muscles.—Particle after particle of this semi-elastic substance is carried away by the absorbent vessels, and one of time, the basis of the true skeleton, is deposited in its place. This ossification, as it is termed, or the gradual introduction of the bones into the body were primarily occupied by their patterns, is indeed a slow, unnoticed, but not the less wonderful operation. During this exchange of matter, distortions take place, and a multitude of maladies have an origin, which might have been averted by a knowledge of the first principles of anatomical science. The danger of distortion in the bones by improper or constrained position, or long continued sitting, especially on seats without support, are too obvious to need illustration here.

The muscles were fashioned before our birth, but subsequently develop their energies in proportion to the cultivation bestowed upon them in all the after periods of life. Every internal organ belonging to the vital or digestive apparatus, like any new and beautifully constructed machinery, is in readiness to act when the first breath is drawn.

But above all, the brain, that still poorly understood organ, by which man can alone manifest his superiority, for many years remains incomplete and imperfectly protected. Like the bones, however, it is daily undergoing modifications and developing new powers. It is not fitted, as sometimes supposed, to the exact capacity of the skull. No, the bones sustain an humble office, and accommodate themselves precisely to the condition of the brain; and never, in the records of physiological facts, have the sutures (the seams of the cranium) been known to be completely closed, till the puerperal, the thinking organ was finished, and nature said, in effect—seal up the treasure.

Next, let us examine some of the evils resulting from the hot-bed plan of infantile instruction, so popular in New-England. When children of two, three and four years' old are crowded in badly ventilated apartments—pinioned as it were, many hours in a day to a hard seat,—and drilled in the harness of class books which they neither love nor comprehend—the course is diametrically opposed to the clearest indications of nature.

Do not urge on the mind for the present.—Take care of the body. Those splendid specimens of a well directed mind, which the mistaken teacher is so laboriously striving to produce, are best secured in the man, when a sure foundation is laid for it by a well organized body. When the edifice is in a condition for a tenant, reasonable notice will be given. Adopt the plan of the Infant Asylum of Geneva and

some others in Europe, which aim chiefly at the physical health and enjoyment of the pupils, and give them only so much intellectual occupation as their feeble minds and immature bodies can endure, and then we may have the proper harmony maintained in the development of children.

Children must play. They were designed to run, to eat, and to sleep alternately, and not to think profoundly. Were it not so, they would most certainly have been ushered into existence, manifesting the high pretensions of reasoning beings.

The restraints of the school-room are diametrically at variance with the physical laws of the animal economy. Without the free exercise of the muscles, the bones cannot be as speedily, nor so thoroughly finished, and distortions are always liable to follow. By limiting the action of the limbs, the internal organs suffer in a corresponding ratio. Lastly, the brain, in consequence of laying it under this pernicious course of early contribution, is overworked, and many formidable diseases, either mortal in the onset, or lingering upon the borders of the constitution, terminating in Dropsies, Imbecility, Insanity and Monomania, are assuredly among the evils which will yet exhibit themselves, and which will arise from our unnatural, unphilosophical system of public, infantile instruction.—*Annals of Education.*

Paige's Selections.

JUST published and for sale at the Trumpet Office, 'Selections from Eminent Commentators who have believed in Punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment. By LUCIUS R. PAIGE, Pastor of the First Universalist Society in Cambridge.' Pages 324, 12 mo. Price 81.

This is a highly valuable work to all Universalists. It proves by the most respectable orthodox authority, that the interpretations which Universalists have given of the passages of scripture which relate to punishment, are correct. For sale on the very lowest terms, by Thomas Whittemore, joint publisher, at the Trumpet office.

CONDITIONS.

The "Inquirer and Anchor" is published simultaneously at Hartford, Ct. and Albany, N. Y. every Saturday, in the quarto form, upon a Royal Sheet of fine white paper, and with entire new type.

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Agents or companies who procure and become responsible for six copies, will be entitled to the SEVENTH, GRATIS.

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* * * The above terms will be strictly adhered to.

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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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ORIGINAL.

A SERMON,

By Wm. A. STICKNEY.

PROFANITY REPROVED.

"Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be." James iii. 10.

In discoursing from these words, I shall be led to speak against *profanity*. If it is now asked, what I wish to have understood by this term, the answer is, *any use of profane language*. And, if it is inquired again, why this vice has been selected as the particular subject of discourse, at this time, the reply is, not because it is the only one, or the worst one, that exists in Society; but because it is a vice, and does exist; and because the evil, while it has nothing in its favor, is of sufficient enormity to render a reform exceedingly desirable.

It is not intended, however, in what may be advanced, to deal in personalities, nor to draw invidious comparisons between different characters; but, simply, to reprove what is universally allowed to be vicious. And, be assured, my brethren, no one can more sincerely desire to avoid giving offence, even to a single individual, than myself. Still I feel it imperative on me now, as on all other occasions, to call things by right names, and to speak decidedly. May I not, then, be allowed to "speak the words of truth and sobriety," on this, as on any other subject? And may I not enjoy the assurance, that what is thus spoken, will be received with the same friendly and candid disposition?—Trusting that I may, we will proceed to the subject of discourse.

1. We shall notice what, perhaps, may be considered the most common use of profane language.

Among those, who are addicted to this practice, there are many, who excuse themselves in it, on the ground, that they do not mean any thing by what they say. And, that language of this description is often used with an entire disregard of any import it may properly have, seems quite probable. Indeed, from the very great frequency with which some employ it, and the almost infinite variety of subjects and things to which they apply it, there seems to be, in many instances, an utter impossibility of associating any conceivable ideas with their expressions.

—But, admitting that this is the light in which the case of a vast majority of those who are accustomed to the use of profane language, should be viewed, still, I am wholly unable to

discover any justification of the practice, in the excuse that is made. To put the most charitable construction on such conduct, it is the very *drugs of folly itself*. And is not this fact alone, a sufficient reason why the practice should be avoided?

It is, however, an impression of mine, that this practice, even in the most careless manner of its indulgence, is attended by some positive evils, which constitute so many substantial reasons for its discontinuance. If we habituate ourselves to use a set of indefinite expressions, these expressions will perpetually occur to us, and we shall use them in the same careless way, whatever may be the subject of our conversation. As an illustration of the truth of this remark, you may observe an individual, who is accustomed to this manner of speech, and you will find, that, even when speaking of the death of some near and dear friend, of some affliction of his connections, or, it may be, of himself, he will designate the circumstance by the same profane epithets, which he employs on every other occasion; and thus, apparently, speak on the most serious subjects in the same light and unmeaning way that he does on the most trivial matters. Words are deified to be signs of our ideas. We should use them as such. But, in the case we are noticing, this definition has no place. The individual himself has no fixed and clear ideas associated with his language. He, therefore, communicates none; and the consequence is, his subject, however serious, or important, in itself, is degraded by his vague use of terms, and his discourse, devoid of any tendency to edification, becomes not only uninteresting, but absolutely disgusting to a cultivated mind. If, then, he should discover an indifference to, or even a contempt of what he says, who, in this instance, ought he to blame but himself! And why should not a practice that is attended by such inconveniences, be discontinued?

Again, it is frequently the case, that social parties are composed of individuals of both sexes. And, on such occasions, rarely will a gentleman be found, who would voluntarily indulge in profane discourse, whatever he may do at other times. In the company of females, he would choose to express himself by language more becoming; for, among them, profanity does not prevail to much extent. Good he thanked that they have so little of it. May there soon be still less of it among them, or, I should rather say, no remains of this vice which has never any thing to recommend it, but every thing to condemn it, and is so especially derogatory to the female character. But how is it with those of the other sex, who, in mixed company, would avoid the use of profane expressions, notwithstanding they employ them when elsewhere?—Do they always succeed in the realization of their desire in this particular? Facts—actual occurrences compel a negative answer. Tho' the intractability of habit, their more usual expressions, nor then, slip from them.—These expressions are the first that occur to the mind, and, occasionally are uttered, ere the individuals themselves are aware of the circum-

stances. With the closest watch they are able to keep of themselves, they are, once in a while, betrayed by their more common practice, and extreme mortification and regret are the consequences.

There is, also, a respectful deference which the most profane, as well as others, are generally disposed to pay to a clergyman. Very few persons will be found, who, whatever they may do in the company of others, will intentionally indulge a profane expression when he is present, and, particularly, when conversing with him. Still, language of this kind, even at such times, will occasionally escape their lips, with all the vigilance they may endeavor to exercise over themselves. They are not always aware that he is near. His appearance, it may be, is sudden and unexpected, and happens just at the moment, when a sentence is dropped, which, under other circumstances, would have been gladly withheld. They are confused by it—they are ashamed of it—they regret it. But so it is they can only say, it is contrary to their own sense of good breeding—it was undesigned.

Now the mortification and regret attendant on such inadvertencies, are positive evils, they are unpleasant to the beholder, and a serious affliction to all who are subjected to them.—The fear, also, that in an unguarded moment, a recurrence of these will take place, must be far from being agreeable. Besides, it must be a great inconvenience, to be necessitated to keep a watch over one's self, lest a low habit of profanity, foolishly and wickedly indulged, should betray him, by its intractability, into gross improprieties of expression, when he would avoid them. To be enslaved in this way, is a state of vassalage far more degrading, than that bondage, which simply holds the body in confinement, or retains it subject to the arbitrary command of another. It is the vassalage of the soul. Why, then, should not a practice so contemptible in the estimation of all, as the one of which we are speaking, be abandoned? Why will rational beings, and individuals otherwise respectable, submit to be enslaved and degraded by a habit so utterly despicable!

But this unmeaning use of profane language is absolutely vicious, in another respect. A chaste and sober conversation is a safeguard to general virtue. Says the Author of our text: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." It follows, then, that the indulgence of profane discourse is an approximation to general vice. Accordingly the Apostle says again: "So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature." There are, doubtless, exceptions to these general propositions, as to all others. Still, it is certain, that a neglect to cultivate a pure conversation, or a breach of the restrictions which this imposes, is liable to be attended with a further departure from virtue, and will itself, in a vitiated taste, find much that is calculated to accelerate our progress in the broad way of wickedness, where is met the destruction of all human hopes and human happiness.

2. We now proceed to notice that use of profane language, in which vent is given to wicked principles and passions.

It will not be pretended, that, when an individual, in a highly excited state of angry and revengeful feeling, imprecates curses on his fellows, in the popular phraseology of the profane, he means nothing. His idea of what this phraseology is defined in signify, by theologians must necessarily, it is true, be very indistinct,—inasmuch as the awful reality embraced in the definition, infinitely transcends even the power of imagination to conceive. Nevertheless, he speaks under the influence of an active principle of wickedness; and the idea he has been taught to associate with the terms he uses, so far as that extends, he finds perfectly suited to the unhallowed feelings he experiences; consequently, he intends to employ those terms according to their popular meaning. Nor is it any objection to this conclusion, that he uses the same language in relation to inanimate objects; for, in all such instances, he is enraged towards these objects, and, if we do not mistake, for the moment, labors under the deceptive impression that they are capable of suffering. A writer on the 'Philosophy of the human mind' has furnished some remarks which are doomed illustrative of the existence of deceptions of this nature, in opposition to the speculative disbelief of the person; and I will only add, that there is nothing more strange in such a deceptive, momentary impression, than in his being actually enraged towards an inanimate object.

There is, it is true, something which looks like the extreme of folly, in these imprecations on senseless matter. We have yet to learn, however, that the practice of profanity, in such instances, is any more foolish, than similar imprecations pronounced on our fellow creatures.—The expressions used, seem to be characterized, in both cases, by the same odious principles of folly and wickedness; and so far as they respect the person from whom they proceed, are the same thing.

It is sometimes remarked, that 'so long as we experience the passion, there is no additional wickedness in expressing it by corresponding language. We think the profane expression, as much as if we said it.'

Though I would not justify the evil passion, still, its indulgence does not warrant the conclusion here drawn. This is not true. A person is consurable for the indulgence of anger; but the idea that it is an aggravation of his fault for him to vent his passion by the indulgence of profanity, also is incorrect. In moments of angry excitement, those words and expressions will occur to our minds, which we accustom ourselves to use at such times. An illustration of this remark is furnished in the constant use of those exceedingly silly terms, by which many people express themselves, who would deem it a great sin to speak profanely, in the popular sense of this word. And hence the conclusion, that if we did not allow ourselves in the use of any vulgar, or profane language, when excited, no such language would be perpetually occurring to us, at every moment of passion. It is not true, therefore, that on such occasions, we must necessarily think profanely, though we say nothing. Let us,

"When e'er the angry passions rise,
And tempt our thoughts and tongues to strife,"
habituate ourselves to immediate and sober reflection on the cause of our excitement, and we

shall not find ourselves annoyed by a constant recurrence of profane language to our minds.— Besides, if such a course is pursued, those operations will subside much quicker than they otherwise would; for they are generally the offspring of a hasty and superficial observance of things, but never the production of a sober consideration of unvarnished facts. And, when the mind has recovered from its excitement, we shall not be tormented, in this case, with a painful emotion of regret, that we have let slip some rash expression, nor mortified at having spoken profanely in the hearing of those before whom we would use a different language. Furthermore, the habit of profanity is reprehensible, inasmuch as the language used administers food, in turn, to the wicked passion that prompts it, and tends to raise the excitement higher, than it otherwise would run. Say not, that in this case, the force of our passion will be the sooner spent. This is a conclusion which may be seriously doubted; and sure I am, that it does not necessarily follow from premises assumed.

But the practice of profanity, by Universalists, presents a striking inconsistency with their religious sentiments—an inconsistency which attaches to no other denomination of professing Christians. That this practice exists among us, I would not acknowledge, were I not absolutely compelled to by sober fact. But, my brethren, is it not a truth too obvious to be denied? and of us may it not be said with an emphasis which belongs no where else, that "Out of the same mouth proceedeth blessing and cursing!" By this, however, I do not mean that we are the most profane class of men; for such an idea should not be allowed. But we, above all others, *bless God* by ascribing to him a character and government so eminently worthy of his perfection. We acknowledge that he is the Creator, the Father, the Savior, and the eternal Friend of all mankind. We acknowledge that he loves them all, with an everlasting love notwithstanding their sinfulness; and that he punishes them in mercy, even as doth an earthly father, the son in whom he delighteth; and that he will render all, eventually, partakers of the everenduring righteousness and peace of his own nature. Still we often use the language of another creed, (for it is not found in our own); and of our tongues it may truly be said, "There with *bless* we God, *even the Father*, and there with *curses* we men, who are made after the similitude of God." Shame to ourselves for our inconsistency! What! 'out of the same mouth proceed *blessing* and *cursing*?' Surely 'my brethren, these things ought not so to be.'

It was a remark of one, who differs from us in religious faith, that 'every time a Universalist imprecates the curse on his fellow creature, which is designated by the popular language of the profane, he puts a veto on his doctrine.' You all know what this language is, and whence it is borrowed. I need not, therefore, say any thing more particular, in relation to it. Respecting the remark that has been noticed, I must be permitted to give testimony to its truth. Profanity is directly at variance in its expressions, with the appropriate and mild terms of our doctrine, and the spirit breathed by the profane, is an absolute violation of the principle of Universalism. This sentiment has nothing in common with such a spirit; and I regard, as one of the greatest recommendations of the doctrine—as one of the strongest arguments in its support—the fact, that it *consists* only with the best feel-

ings which man can cherish. Those exalted and exalting attributes of reverence, kindness, humility and love, which are the highest glory of a dependent, moral being, find ample encouragement and support in this sentiment. It is a complete transcript of the divine perfection and character, as set forth and illustrated by the great master of Christians. The source of insinuate purity alone, could have sent forth a doctrine so removed from all that is licentious or corrupt.

On the contrary, I regard, as among the strongest objections to the doctrine of endless condemnation and wretchedness, the fact, that it is *perfectly congenial* with the very worst feelings that ever rankled in the human bosom.—Go to the believer in this doctrine, when he is calm and reflecting, and under the holy influence of philanthropic principles, and he will commend the unhappy condition of the impenitent sinner, express a deep interest in the welfare of mankind, and even wish, from the bottom of his soul, that his doctrine may finally prove false. But do you observe him when he is powerfully excited with anger, and all those kindred spirits of envy, bitterness and revenge, that sometimes erect their throne in the human bosom, and you will discover in his conduct, the very principle of his doctrine. The language of his religious, or rather irreligious creed, he can then use with the greatest fluency. It is perfectly suited to his corrupt mind. The most horrid imprecations on his fellow-beings, put no 'veto on his doctrine.'

O! is there nothing sufficiently revolting in the character and government, which the import of such language ascribes to God, to deter Universalists from using it? Must those, who profess to have renounced the doctrine, still fellowship such blasphemy and moral pollution? Must they go back to it, and borrow its profane expressions, and thus add the gross inconsistency to wickedness? Must *blessing* and *cursing* proceed out of the same mouth? Will we not hesitate to utter in the sight of Heaven, what we would be ashamed to say before an imperfect fellow worm?

Brothers! what shall we offer further on this subject? Do we believe that God is our Father? that all mankind are children of a common Parent? and that all moral excellence centres in him? Then let us love him supremely, as one altogether worthy our purest affections; let us reverence his sacred name; let us devoutly contemplate his attributes, and religiously imitate them, by loving all our brethren as ourselves. Let us refrain from profanity and every species of vice; let us keep ourselves unspotted from the world; and in all things, act consistently with the principle of unbounded and impartial benevolence which we profess.

In this discourse, I have omitted to say any thing in relation to *judicial swearing*. It was my intention, when I commenced, so to do.—Relative to this subject, I would beg leave, in this place however, respectfully to recommend, that on all occasions, we 'let our communications be *yea*, *yea*, and *may*, *may*,' sincerely believing that '*whatsoever is more than this, cometh of evil*.'

Finally, my brethren, whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things—

do them, and the God of peace shall be with you." Amen.

UNIVERSALISM A NEW DOCTRINE.

It is no uncommon thing for our Unitarian brethren, in their accusations against us, to represent that Universalists have abandoned the Scriptures, and been driven to the necessity of teaching a doctrine of their own coining. Hence, whenever the doctrine is spoken of, either in public or private, they are ever ready to insinuate that Universalism is a new doctrine. We have become so familiar with the stigma that has been heaped upon us by being styled skeptics and infidels, that we are taught to regard these epithets as a species of Orthodox politeness; and we are willing to take it for granted that we are the advocates of the new doctrine in preference to the old.

But we are not the first who have been accused of teaching a new doctrine. At a certain time, when Christ taught the Jews in one of their synagogues, "They were all amazed, saying, What thing is this? What new doctrine is this?" When the apostle Paul preached at Athens, "some said, what will this babbler say? other some, He seemeth to be a setter forth of strange gods." "And they took and brought him unto the Areopagus, saying, May we know what this new doctrine wherunto thou speakest, is?" If our opponents think they have got the advantage over us, because their doctrine is more venerable than ours, and if the older the doctrine the greater proof exists of its validity, we will give them a specimen of some of those traits that characterized one of the most venerable sects in the days of primitive Christianity. This sect was the Pharisees. They distinguished themselves by their zeal for the traditions of the elders. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men, and they refrained from eating and drinking with those whom they thought sinners or profane. The extraordinary pretences of the Pharisees to righteousness, rendered them one of the most popular sects, and they were held in the highest esteem and veneration.

Our Savior, frequently, however, charged them with hypocrisy, "and making the law of God of no effect, through their traditions." "They were so zealous in publishing their doctrine to the world, that Christ tells them, 'ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.' When they prayed, 'they disfigured their faces to be seen of men, and for a pretence made long prayers, and devoured widow's houses.' They 'bound heavy burdens, and grievous to be borne, and laid them on men's shoulders; but they themselves would not remove them with one of their fingers.' They 'shut up the kingdom of heaven against men, they would neither go in themselves nor suffer them who were entering, to go in.' They 'loved the uppermost rooms at feasts, greetings in the public places, and to be called of men, Rabbi.' In short, they made the most absurd about religion—they were accounted the greatest religionists of the day, but they laid so far departed from true holiness that they possessed the least. But Christ tells the followers of the new doctrine, 'Do ye not after their works—judge righteous judgment—render good for evil—and when thou prayest, pray thy Father in secret and he shall reward thee openly.'

The new sect visited the widow and fatherless—but not to make an opportunity of their afflictions, "to devour their houses," neither to solicit money that they might thereby be enabled "to compass sea and land to make proselytes." The followers of the new doctrine were not rigorous in the observance of forms and ceremonies, neither did they solicit the company of those who boasted of their much righteousness, but they and their Master could sit down with unwashed hands, to eat with publicans and sinners. They chose the humble lanes of life—avoided all show of pomp and parade, and went where they could do the most good without money and without price. They never preached their doctrine for the sake of "filthy lucre"—they were poor and destitute as to the things of this world, yet they coveted "no man's silver, or gold, or apparel." They were not guilty of violating the laws of the land, and what tended greatly to promote present happiness, they led quiet and peaceable lives one with another. And yet, wherever they went, they were spoken against—and the only reason why they received the pious wrath of the ancient sect, was, because their doctrine varied from the old. They taught the people that it was far better to put off the yoke that had been placed upon their necks by a long standing priesthood, and wear Christ's yoke, which is easy and his burden, which is light. They exposed the hypocrisy that existed within the pale of the ancient church, and showed the followers of the old doctrine that their righteousness was as filthy rags. They waged war with traditions, forms and ceremonies, and spoke openly and fearlessly of the corruption that polluted their venerable institutions, and for doing which they were persecuted.

Ye Doctors of Divinity—ye who profess to be feet to the lame and eyes to the blind—tell us, which of the two doctrines is the better—the old or the new? But before ye entirely condemn the new, we request an answer to the following question. Which doctrine is the newest? The old as taught by the Scribes and Pharisees—the new that was taught by Christ and his apostles—or the one that was taught by John Calvin, who, about fifteen hundred years after emerged from the Romish Church, bringing with him some of its superstitions and errors.—*Magazine and Advocate.*

SCRAPS OF CRITICISM.

"But I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say to his brother, Thou fool, shall be in danger of hell fire."—Matt. v. 22.

The word here rendered *hell* is *Gehenna*. It is found only in the following places in the New Testament, Matt. v. 22, 29, 30, x. 28, xviii. 9, xix. 15, 33, xx. ark ix. 48, 45, 47, Luke xii. 3, James iii. 6.

If this passage is to be understood in the plain and proper sense, then *Gehenna* refers to the valley of Hinnom near Jerusalem, where judicial punishment was frequently inflicted in the days of Christ. Adam Clarke says, "our Lord here alludes to the valley of the Son of Hinnom." This place was near Jerusalem. It is very probable that our Lord means no more here than this;—if a man charge another with apostasy from the Jewish religion, or rebellion

against God, and cannot prove his charge then he is exposed to that punishment (burning alive) which the other must have suffered if the charge had been substantiated." Parkhurst remarks, "a *Gehenna* of fire, does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burned alive in the valley of Hinnom." See his Lex. on the word. Adam Clarke was a leading Methodist in England, and always retained the confidence of his brethren. Parkhurst was an orthodox writer of high repute.

Why *Gehenna* here should be understood to refer to the immortal state, we were never able to perceive. There is one reason indeed, and that is the only one, but our good friends who believe in endless misery will not thank us for the naming of it. It is this; there is a great want of proof in favor of that doctrine. Its friends, therefore, have a strong desire to press the application of every passage which speaks of punishment into that state. The people have long been taught that hell is in the future world; and the public prejudice favors that construction. Under this circumstance the sound, but not the sense, of the passage, gives the doctrine of endless misery a feeble support. We know of no other reason for persisting in what is evidently a misapplication of the passage; and what is confessed to be so by some good authors who have believed in endless misery?

In the passage before us, there are three degrees of punishment mentioned, which are expressed by these three methods of speech, "in danger of the judgment;" "in danger of the council;" "in danger of hell fire;" or *Gehenna*. "The judgment" was the lower, and "the council" was the higher court of the Jews. "The judgment" and "the council" were both in this world; and is there the least intimation given in the passage that *Gehenna* is in one world, and "the judgment" and "council" in another? We want that question answered. If it be said, Christ did not intend to be understood in the literal sense, the argument is equally good. If the punishment intended in the first and second instances was in this world, why should we say that the punishment intended in the third instance is in the immortal state? Is there the slightest intimation given in the passage, that the punishment in the first and second instances (whatever it may be) is in a different state of being from the punishment mentioned in the third instance?

Leaving these considerations to have their proper weight with the reader, we observe in closing, that the phraseology connected with *Gehenna*, in the New Testament, is the same which is applied by the Old Testament writers to the temporal punishments of the Jews. This, of itself, would make an interesting subject of examination; but we have no room to pursue it here.—*Trumpet.*

DEATH.

They who have experienced a very severe and alarming illness, can, in some measure, realize what their feelings will be on the approach of the king of terrors. They found the things of this world, one after another, deserting them—first, their common amusements, their interest in the bustle of life; then a thousand long cherished but foolish hopes; and lastly, even then, (what to a creature standing on the borders of eternity becomes tasteless, venial, even,) then the consolations of friendship.

What remained? A frightful void! or the love of God! and in that, all which cheers an angel's heart! Here is a sublime sight—a creature hovering between earth and heaven, unit for the one, unacquainted with the other; incapable of holding any intercourse with the inhabitants of either world; hanging on the Supreme Governor of the universe alone for comfort, as a child holds with implicit confidence the hand of its tender parent.

INQUIRER AND ANCHOR.

SATURDAY, MAY 10, 1834.

THE ORIGIN OF THE HUMAN RACE.

We find ourselves in a state of existence which we are unable to comprehend. Fearfully and wonderfully made, "our life contains a thousand springs, and dies if one be gone." Under these circumstances the inquiry, whence we came? naturally suggests itself to the reflecting mind.—It is a question that the wise and the foolish have agitated alike, from the earliest periods in the history of man. It has so happened also, that there has been more uniformity of opinion upon the question, than in regard to most important matters of inquiry. The great mass of mankind in every age have agreed that they owed their existence to an intelligent Creator. This opinion they have thought accordant with the principles of sound philosophy and clearly deducible from the facts which are exhibited in creation around us.—But in these latter days there has appeared geniuses, who have made the wonderful discovery, that all notions of a Creator are vain and foolish. They will have it that there is no God, and that man with all his powers of mind and body owes his origin to those immutable laws of matter which have existed from all eternity. They make no bones of discovering how there can be laws without a Lawgiver, and they contend that the efficient cause of all life and intelligence may be found in those eternal laws by which the material universe is governed. The point of the argument as related to the existence of God is, that these laws were not given to matter by any pre-existing intelligence, but they exist originally, independently and eternally in matter, purely as such. These laws are now and ever have been in operation producing being, life, power, and intelligence.

We shall enter briefly upon the inquiry whether these laws will furnish a solution of the problem of man's existence, without the aid of an intelligent and powerful Creator. In order to enable the reader to see the question at a glance and in its proper light, we will suppose a case which is not difficult to imagine. Suppose the bosom of destruction should pass over the earth and destroy every human being now in existence, so that there should not remain one solitary remnant of the human race. The question is, whether there are any laws of matter that would, by their own operations, people the earth again and cause it to swarm with life and intelligence? It is manifest at first view that there are no such laws; for if there were, we might expect to see men growing

up like mushrooms out of the earth simply from the operation of the laws of matter. We can imagine no original principle or law of matter which would be destroyed by the complete annihilation of every man that lives. The sun would rise, the rains descend, the seasons change, the waters flow, and vegetation rise and bloom and decay, as at present, if there was not a man on earth. Now if the earth has been once peopled by these laws it might be again. There is evidently nothing more inconsistent in the one idea than the other. But we ask where is the evidence that there is any such law in existence? If matter, considered purely as such, has in itself the principles that can produce a thinking rational man without father and mother, and if these laws are ever active, why is it that men, yea, ages, in wisdom are not springing up where human footsteps never trod? Why is it that they are not dug from the bowels of the earth or struck from the flinty rock? Why are not these mighty laws at work in the desolate wilderness peopling its solitudes and caves with human beings?

Man is not self-existent. He is therefore the product of some cause. If it is said that the laws of matter are adequate cause, we call for evidence that such laws are now in existence. If there was ever a law of matter that could produce a human being in any other way than by ordinary generation, that law exists now or it has been abrogated. If that law now exists, we ask for one instance of its result. We ask for one man that has been made by its power, and we will be satisfied. If it is said that there is no such law now, then tell us when or by whom it was abolished or repealed?

We are aware of the refuge to which men usually flee at this point of discussion. It is said and very correctly too, that there is a continued and uninterrupted succession of grades in the scale of being, from those that are but one remove from inanimate matter to those which are endowed with the most enlarged and wonderful powers of mind. From the lowest grade of animal life up to man, there is a chain of progression in the scale of being, the different of which are so nearly allied that the most intelligent of one grade, approach very near or exceed the least intelligent in the next succeeding grade. Thus for instance, the most intelligent among the ape or monkey tribes, come very near or exceed the least intelligent of the human race, so that we can hardly tell where one begins and the other ends. It is also observed that in each of these grades there is a continual progressive improvement, and they are going on to greater degrees of perfection. The conclusion is, that at some remote period in the history of creation man might have been a different being, and that he has progressed from some lower order of animals to what he is at present. But this is nothing more or less than a shameless begging of the question in debate. There is no more evidence of the existence of a law of nature that is capable of transforming a brute into a man than there is of a law that can change a statue of marble to a philosopher. We care not if man was once as ignorant

as an oyster, or if he progressed from a toad to an ape, from an ape to a Hottentot, and from a Hottentot to a civilized man. Until it can be shown that there are laws of nature, which can first make an ape or an orang outang, without parents, and then transform him into a man, this progressive system will fail of accounting for the origin of man.

The truth is, there is no law of matter, or principle of progression, which will metamorphose an ape into a man. If there is, then why is it that the wilds and deserts of the earth are not peopled with men, who are coming out from the caves and dens of the beast to take their rank in the human species. If there are any such laws or principles by virtue of which some came to be men six thousand years ago, and if this progression is constantly going on, one would suppose it were high time that some others had come into the human family by the same door. It is not true, however, that there is a progressive improvement in any other than the human species, and we hardly know that there is even in them. The bird builds her nest and the beaver his dam, no better now than in the days of remote antiquity, nor is there any evidence, even presumptive, that an ape of the eighteenth century knows more than an ape three thousand years ago. All the evidence then of the truth of this mighty progression which raises men from toads and grishoppers, is found in the assertion of pretended philosophers unsupported by a single fact. Our opinion is, that no other theory but that of an Almighty Creator can solve the problem of man's origin. We believe that the Scriptures teach the truth in ascribing the origin of man to an omnipotent God.—For ourselves we are content to trace our literal descent back to a God. If others are anxious to search for their ancestors among apes and monkeys, they may do so, but we do not envy them the glory of their birthright. If they can look upon the beasts of the field or the desert and recognize themselves as their legitimate descendants we shall not object; but for us we must be allowed the joy of raising our eyes to heaven, and calling God, our Father. I. D. W.

AN EXTRACT.

"And when all of us who are now engaged in promulgating and sustaining the animating truths, the consistent doctrine, and glorious liberty of the Gospel, have gone down to the silence of the grave, may the liberal sentiments we have taught, be vindicated by an enlightened and virtuous posterity, and the holy, pure, and rational religion of the Son of God, spread its cheering influence throughout the world."

We cut the above from a late number of the *Christian Palladium*. How inappropriate are the heavenly sentiments it expresses, when found upon the skirts of PARTIALISM. It may not be improper, to bestow a woman's reflection upon the 'animating truths' and 'consistent doctrines,' which the editor of the *Palladium* and his co-workers are proclaiming, and endeavoring to sustain.

In the first place we would bespeak the consideration of the reader, to their distinguishing doctrine of *Destruction*, or the *Annihilation* of a portion of our heavenly Father's children. Startle

not, kind reader; this is but one of the 'animating truths' which Br. Badger hopes will be 'vindicated' when the present generation of Destructionists will be reposing in the grave. How *consoling* and *pleasing* to a benevolent mind, would be the anticipation of a 'posterity,' the great proportion of which are to be doomed to the chilling abodes of annihilation and death, and this after an endurance of insupportable wretchedness and woe, in the life to come. How supremely 'animating' it must be to a Parent's heart, to reflect that he has (under these anticipations,) been the instrument of existence to a fellow being, for whom the 'blackness of darkness' was prepared 'before the foundation of the world,'—whose momentary existence on earth is to be followed by a protracted period of unutterable anguish beyond the grave, which will terminate only with an *extinction of being*.—How '*consistent*' also it must be to the reflecting mind, to suppose that the kindest and best of beings would thus *torment* and *destroy* the workmanship of his own hands. To suppose that an infinitely wise and good being would call from nonentity a race of intelligences, unnecessary and unasked, to confer an existence upon them, which he knew (and purposed) by an *unvarying* foresight would prove, to its recipients, and unending curse; is surely the most *inconceivable* and *revolting* supposition of which partialism and credulity are susceptible. Of what possible benefit can such a barbarous procedure be to the universe or government of God? Certainly none. Could it enhance the glory or perfection of the Almighty? Surely not; unless his is the glory of a *merciless tyrant*. Could it secure or increase the happiness of the favored few? Certainly not; (unless their happiness is the sport of deities,) for their bark is safely moored in the haven of exclusiveness and favoritism. Can it benefit in any conceivable manner, the unhappy victims of this misery and destruction? Surely not. No season for reformation is allotted them in which to profit by their sufferings. No ray of hope to dispel the darkness and wretchedness of their condition. Not even the silence and unconsciousness of the grave, can secure them from the aggravated torments of a second life, or from the blasting midew of its eternal extinction.

Such is the 'animating' and '*consistent*' doctrine which this monthly *messenger of Destruction*, (Mr. Palladium) has so inappropriately and unfortunately denominated the '*pure and rational religion of the Son of God*.' How sadly have the advocates of this gloomy theory, mistaken the character and purposes of that great and good Being, who **WILL NOT CAST OFF FOREVER.**—*Lam. iii. 31.*

A more repulsive sentiment could scarcely be conceived of, than that which attributes to our heavenly Father, the hellish barbarity of tormenting the creatures of his power for no good end, and with giving them an existence hereafter, for no other purpose than the gratification of that infinite malignity which spits its venom upon the defenceless objects of its vindictive rage. Such is the phantom of future misery terminated by an extinction of being. Well might the celebrated poet, Dr. Edward Young, exclaim:—

"Father of Mercies! why from silent earth
Dost thou awake and *curse* me into birth?
Tear me from quiet, ravish thee from night?
And make a thankless present of thy light?
*Push into being a reverse of thee,
And animate a clod with misery?*
Why burst the barriers of my peaceful grave?
Ah! cruel death! that would no longer save,
But grudge'd me even that narrow dark abode,
And cast me out into the wrath of God;
Where shrieks the roaring flame, the rattling chain,
And all the dreadful eloquence of pain,
Our only song; black fires malignant light,
The sole refreshment of the blasted sight.
*Oh! must I look with terror on my gain,
And with exultation only measure pain?*
What! no reprieve, no least indulgence given,
No beam of hope from any point of heaven?
*Ah! Mercy! Mercy! thou art dead above!
Is love extinguished in the source of love?*"

When the delusion and phantoms of Partialism in all their variegated forms, shall be banished from the embrace of intelligent beings, and the conviction of the impartial benevolence of the great Creator be impressed upon every heart, THEN, and not till then, will the '*animating truths*,' the '*consistent doctrines of the holy, pure and rational religion of the Son of God*,' shed its cheering influence throughout the world.

H. J. G.

CLERICAL IMPIETY.

We cut the following from the Boston Evening Transcript of April 21. We especially recommend it to the attention of our good friend the Rev. Mr. Levinge of this city. The next time he preaches against Universalism and asserts that Universalists are thieves, drunkards and liars, it would be well to read the article to his congregation, and if it does not convince the people that Universalists commit all the sins in the world, it may at least afford a practical illustration of the exalted piety which flows from a belief in the dogmas of Limitarian theology. Will friend Levinge take this matter into serious consideration, and inform the public how salutary an influence the faith of Mr. Smith exerted upon his conduct? Here is the account. We copy it as we find it, and we are willing our partialist brethren should reap all the advantage they can derive from this instance of piety.

I. D. W.

'He stole the livery of the court of heaven
To serve the devil.'

"A man named James H. Smith professing to be a minister of the gospel, was arrested in Wayne Co. Pa., on the 6th of April under the following circumstances. About two months since the prisoner made his appearance at the lively stable of Mr. Lyman, in Utica, very early in the morning, and hired a horse and wagon, stating that he wished to ride a few miles out of town and would return in the course of the forenoon. Mr. Lyman selected one of his most stylish one horse waggons, attached an elegant horse to it, and set the gentleman off. The day passed by, and no Smith returned.—Suspensions were entertained by the owner of the horse that all was not right, and measures were immediately taken for a search. Officers were started off in every direction and a reward, for the recovery of the property—all in vain.—As Mr. Lyman was passing through Pennsylvania, in the early part of the present month, he put up at a public house in Wayne, and was there prevailed upon to attend a meeting at the

school house near by, to hear, as the landlord's family expressed it, 'one of the smartest preachers that ever spoke.' He went, and on the ministers arising and reading as a text, 'thou shalt not steal,' he was no little surprised to behold in this 'guide, ornament and guard of virtue's cause' the identical horse thief who had so deceived him in Utica. After the services were over Mr. Lyman repaired to a magistrate, made the necessary affidavit, procured an officer, and the Rev. Mr. Smith was arrested and lodged in jail to take his trial."

ANECDOTE.

A few years ago Mr. H. a Universalist clergyman, was travelling by stage from the north to the south part of Vermont. His companions were a Limitarian clergyman, and a layman of the same order. The clergyman and his comrade entered into a discussion of the subject of faith. They agreed that faith was the assent which the mind gives to the truth of any doctrine—and that the faith of different individuals, might embrace different and even contradictory doctrines. Here Mr. B. inquired of the clergyman what he understood by *Christian* faith. He replied that it embraced a belief in the existence of God, in Jesus Christ as his Son and equal, and in endless rewards and punishments. Mr. B. discussed and remarked that he could not conceive it possible for any christian to have faith in so cruel a doctrine as that of endless misery. But said the clergyman, I have faith in that doctrine, and you have certainly no right to deny me the name of a christian especially as I am a stranger. Mr. B. replied that he had no disposition to deny him the name of a Christian, but he must be permitted to doubt his faith in endless misery. The clergyman insisted that he had as much faith in that doctrine as in any article of christianity. Well, said Mr. B. we can settle this matter very soon. Paul is considered good authority in matters of religion, and he says, "Faith is the substance of things hoped for, the evidence of things not seen." Now, Sir, if you are willing to say you really *hope* for the endless damnation of any portion of the human family, I shall allow that you may have faith in that doctrine, but if you do not *hope* for it, you cannot have faith in it. The gentleman denied that Paul gave any such definition of faith, and it was not until he was shown the passage, and read it, that he would allow it to be in the Bible. The controversy ended here.

I. D. W.

SOUTHERN ASSOCIATION.

The meeting of this Association took place on the third Wednesday and Thursday of April.—The weather was extremely pleasant; and a large concourse of people assembled to witness the services. Five sermons were delivered on the occasion, by the following brethren, in the following order:—Br. Peige, Br. H. Ballou, 2d, Br. D. D. Smith, Br. M. Rayner and Br. H. Ballou. During the session a brother was set apart to the work of the ministry, by solemn ordination. May heaven bless and protect our brother, and make him instrumental in doing much good.

All the business of the council was transacted with great unanimity of feeling, and but one

spirit was manifested, and that was a desire to do good. Our brethren in Charlton are deserving of thanks for their attention to all who favored them with their company, and their manifest desire to render our stay among them agreeable. The singing choir are also deserving of praise for their untiring zeal in the part which they took in the services of the sanctuary—may the Lord reward them for their labors of love.

The cheering tidings which were received from the neighboring towns in that vicinity, of the progress of our cause, which is the cause of truth, and the rapid decline of error in all its varied and multiplied forms, were like cold water to a thirsty soul. And notwithstanding Universalism has been represented as being 'wrecked on the shoals of despair,' yet it continues to grow and flourish; and its present appearance induces us to believe that a few more such shipwrecks would cause it to be hailed with joy and gladness in almost every port.

The name of the Association was changed from 'Southern Association' to that of 'Massachusetts Union Association of Universalists,' and its next meeting is to take place in Spencer, Mass. on the second Wednesday and following Thursday, in May next.

We cannot close this short account of a long and happy meeting, without expressing our gratitude to the Supreme Disposer of all events, for what our eyes see and our ears hear. We see the wilderness budding and blossoming like the rose—streams breaking forth in the desert, the parched ground becoming a pool, and the thirsty land springs of water, and all the trees of the field are heard to clap their hands. Error is giving place to truth, and fanaticism to consistency, and we are constrained to believe, that the truth is mighty and will prevail.—*Universalist*.

ANOTHER LABORER.

We have the high gratification to announce to the Universalist public, that Mr. John Gurley of this City, a young man of promising talents and excellent moral character, has commenced preaching the doctrine of a world's salvation. He delivered his first Sermon last Sunday in the Universalist Church in this City, in which he showed himself a 'workman that needeth not to be ashamed.'

SHORT SERMON.

"By faith Enoch was translated, that he should not see death; and was not found, for God had translated him. For before his translation he had this testimony that he pleased God."—Hebrews, xi. 5.

This text is frequently quoted by a certain class of religious people, to prove that virtuous men will be rewarded after death for the good works which they have performed in this life.—Now if this sentiment is a bible doctrine, it is not contained in this passage. Some other passages must be brought forward to sustain this sentiment, more conclusive than this, or the doctrine must be ranked among the traditions of men.

Should the question be asked, "Why does not this passage favor the sentiment, that the good deeds of men will be rewarded after death?"

We reply—It does not state that Enoch was made happy after leaving this world, for having while here, pleased the Almighty. Had the passage been thus framed, it might have been quoted with much propriety to support such a sentiment. But so far from this, it simply states that by faith Enoch was translated, that he should not see death; not that he might enjoy a peculiar location in the immortal world.

Now the manner in which Enoch pleased God was by exercising faith in him. This is evident from the next verse, which says—"Without faith it is impossible to please him." As Enoch possessed faith, it follows as a natural consequence, that by the exercise of faith, Enoch pleased God.

Again—It is by no means certain that Enoch was literally translated. Paul says he was translated by faith. When an individual is translated by faith, can we with propriety and consistency say he was literally translated? It may be that Enoch exercised a strong faith in God, and this faith saved him from the horrors and despondency peculiar to those who are destitute of faith. In this way were the apostles, and those who believed on Christ through their word, "delivered from the power of darkness, and translated into the kingdom of God's dear Son. And it was by faith in the Lord Jesus Christ, as the resurrection and the life, that the apostle was enabled to triumph over death and the grave.

But admitting that Enoch was literally translated. For what was he translated? The answer is—"For having pleased God. How did he please God? By exercising faith in his word. Is there any virtue in faith, when it is abstractedly considered? We think not. For wicked men sometimes have faith. It is said that "the devils believe and tremble." But they are no better for that. They are devils notwithstanding. But it may be said, faith implies faithfulness when it is applied to Enoch. Admitting this to be the case, we observe, that if faith signifies faithfulness when applied to Enoch, it means the same when it is applied to those who are connected with him, or who are spoken of in the same connexion. Sampson is classed with him. He must have possessed the same kind of faith. Now we acknowledge that in a certain sense, Sampson was faithful unto death. He slew many thousands of the Philistines during the time he enjoyed his liberty, and in his last struggle, he slew more than he had in all his life before, and terminated at the same time his own existence. He, the reader will remember, is classed with Enoch, and is represented as having the same kind of faith.

For the sake of giving this subject a thorough examination, we will admit that Enoch was literally translated because he possessed faith.—What is the result? Are we then under the necessity of concluding that the joys of the immortal world were conferred on him as a reward for his virtues? No, by no means. After granting this admission to be true, the only conclusion which can reasonably be drawn is this: Enoch, in consequence of his translation was saved from the pains and distresses connected with the dissolution of the body. We are not alone in this opinion. That distinguished commentator, Dr. Adam Clerk, has taken this view of the subject. In his comments on this passage he thus speaks—"Here the apostle explains what God's taking him means, by saying that he

was translated, that he should not see death; from which we learn that he did not die; and that God took him to a state of blessedness without obliging him to pass through death." Now we are firmly of the opinion, that, admitting Enoch was literally translated, this is all that can be made of it.

But the head which I have prefixed to this discourse warns me to bring my remarks to a close. But this I cannot do without saying, that I am exceedingly loath to have the doctrine, that I may be rewarded in the next state for the virtuous actions they perform here, prevail, for two reasons; 1st, The sentiment is unscriptural.—2d, It is of licentious tendency, in that it represents virtue as not having a present reward, or as not possessing sufficient attractions and comfort, to induce people to practice it; while the opposite sentiment sets it forth as being the only thing which can secure to us permanent prosperity and felicity. Our views on this are clearly expressed in the language of another, in those words we will conclude this exposition. "If the wicked are induced to commit all manner of iniquity, and to practice every forbidden abomination, by no expectation of any enjoyment but in this life, can there be any other reason assigned why they do not forsake the ways of impiety and vice, and become religious and moral, than because religion and morality do not promise them so much happiness and enjoyment in the present world, as does the course they are now in? No one will or can doubt on this subject. Then let us ask, whether the view which the wicked have of religion and morality is a right one? To this question all will answer in the negative. We are then ready for a general and safe conclusion. There is no necessity of promising a reward in the future state for the practice of duty in the present. All that is wanting for this purpose is to understand and to be persuaded that righteousness brings an ample reward in the present life."

When this is believed universally, men will all forsake sin, and walk in the pleasant paths of righteousness.—*Universalist*.

EXTRACT FROM THE LIFE OF MURRAY.

A young lady of irreproachable life, remarkable for piety, and highly respected by the tabernacle congregation and church, of which I was a devout member, had been ensnared; to my great astonishment, she had been induced to bear, and having heard, she had embraced the pernicious errors of this detestable babbling; [Mr. Kelley:] she was become a believer, a firm and unwavering believer of universal redemption! Horrible! most horrible! So high an opinion was entertained of my talents, having myself been a teacher among the methodists, and such was my standing in Mr. Whitefield's church, that I was deemed adequate to reclaiming this wanderer, and I was strongly urged to the pursuit. The poor, deluded young woman was abundantly worthy our most arduous efforts. *He that converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.* Thus I thought I said; and, swelled with a high idea of my own importance, I went accompanied by two or three of my Christian brethren, to see, to converse with, and, if need were, to admonish this simple, weak, but, as we heretofore believed, meritorious female. Fully persuaded that I could easily convince her of her errors, I

entertained no doubt respecting the result of my undertaking. The young lady received us with much kindness and condescension, while, as I glanced my eye upon her fine countenance, beaming with intelligence, mingling pity and contempt grew in my bosom. After the first remonies, we sat for some time silent; at length I drew up a heavy sigh, and uttered a pathetic sentiment relative to the deplorable condition of those who live and die in unbelief; and I concluded a violent declamation, by pronouncing, with great earnestness, *He that believeth not, shall be damned.*

"And pray sir," said the young lady with great sweetness, "Pray, sir, what is the unbeliever damned for not believing?"

"What is he damned for not believing? *Why, he is damned for not believing.*"

"But, my dear sir, I asked what was that, which he did not believe, for which he was damned?"

"Why, for not believing in Jesus Christ, to be sure."

"Do you mean to say, that unbelievers are damned, for not believing there was such a person as Jesus Christ?"

"No, I do not; a man may believe there was such a person, and yet be damned."

"What then, sir, must he believe, in order to avoid damnation?"

"Why, he must believe that Jesus Christ is a complete Savior."

"Well suppose we was to believe that Jesus Christ was the complete Savior of others, would this belief save him?"

"No, he must believe that Jesus Christ is his complete Savior; every individual must believe for himself, that *Jesus Christ is his complete Savior.*"

"Why, sir, is Jesus Christ the Savior of any unbelievers?"

"No, Madam."

"Why, then, should any unbeliever believe, that Jesus Christ is his Savior, if he be not his Savior?"

"I say he is not the Savior of any one, until he believes."

"Then, if Jesus be not the Savior of the unbeliever, until he believes, the unbeliever is called upon to believe a lie. It appears to me, sir, that Jesus is the complete Savior of unbelievers, and that unbelievers are called upon to believe the truth; and that, by believing they are saved in their own apprehension, saved from all those dreadful fears, which are consequent upon a state of conscious condemnation."

"No, madam; you are dreadfully, I trust not fatally, misled. Jesus never was, nor never will be, the Savior of any unbeliever."

"Do you think Jesus is your Savior, sir?"

"I hope he is."

"Were you always a believer, sir?"

"No, madam."

"Then you were once an unbeliever; that is, you once believed that Jesus Christ was not your Savior. Now, as you say, he never was nor never will be, the Savior of any unbeliever; as you were once an unbeliever, he never can be your Savior."

"He never was my Savior till I believed."

"Did he never die for you, till you believed, sir?"

"Here I was extremely embarrassed, and most devoutly wished myself out of her habitation; I sighed bitterly, expressed deep commiseration for those souls, who had nothing but head-

knowledge; drew out my watch, discovered it was late; and recollecting an engagement, observed it was time to take leave."

"I was extremely mortified: the young lady observed my confusion, but was too generous to pursue her triumph. I arose to depart; the company arose; she urged us to tarry; addressed each of us in the language of kindness. Her countenance seemed to wear a resemblance of the heaven she contemplated; it was stamped by benignity; and when we bade her adieu, she enriched us by her good wishes.—*Finitus.*

"More than half a century has elapsed since the conversation here related took place, and there has been much controversy upon the subject; yet it has not come to our knowledge that the opponents of Universalism have discovered any better way of answering the inquiry of the young convert than that adopted, at that time, by our author.—What is that *truth*, the unbelief of which makes God a liar? It is, that he is the Savior of all mankind."

PUNISHMENT OF THE CROSS.

It has long been a disputed point whether the Jews ever employed this mode of punishment before they became subject to the Roman government. But a writer in the American Quarterly Observer, thinks it is proved that they did sometimes, though perhaps not generally, crucify their malefactors. After describing the modes of constructing the cross, the writer says: "The height of the tree of the cross was ordinarily about ten feet. Of these, two, and sometimes three feet were sunk in the earth, so that the elevation of the criminal above the earth's surface, was no more than from 12 to 36 inches."

It was easy for the sufferer, hanging on so low an instrument, to converse as Christ did, with his by-standers, and easy for the by-standers, like those who gave Christ the impregnated drink to reach the head of the sufferer. The instrument was erected for crucifixion at some conspicuous and frequented place. Quintilian says, "As often as we crucify malefactors, we select the most celebrated roads, where the greatest possible number of witnesses can look on and be moved with fear." The Jews, though required by Dent. xvii. 13, to inflict capital punishment so publicly that "all the people shall hear and fear," were yet forbidden by the spirit of Num. xv. 35, and 1 Kings xxi. 13, to inflict it within the city; and the Romans also preferred to crucify their malefactors "without the gate." Accordingly Christ was led from the governor's palace, which was the celebrated fort of Antonio, and situated a few rods north of the temple, to Golgotha, "the skull," so called partly on account of its shape, and partly because it was strewn with the bones of malefactors crucified upon it. Although without the city, as is evident from Heb. xiii. 12, it was not far without, as is evident from John xix. 20. Its distance from fort Antonio, or the governor's palace where Christ stood trial, was, in the shortest course, about four hundred yards, and this may have been the distance he walked to crucifixion, notwithstanding the current belief about the "via dolorosa." Being near the walls, and being moreover an eminence, the spot was very publicly exposed.

It was easy, therefore, for the priests to gaze at the suspended Messiah, without defiling themselves by ascending the hill, for the Galilean women likewise to behold him "afar off," and for

"many of the Jews" to read the title of his accusation, even while standing on the walls of the city. There were also two public roads; one from Bethlehem, and one from Joppa, which met by the side of the mountain in its immediate neighborhood, and so travellers from the west would necessarily "pass by," and might revile the executed sufferer. From this publicity, and also from the barrenness of Golgotha, it was a very eligible spot for executions; yet, above all others, disgraceful. It was not at all uncommon for an ancient populace, when they had obtained possession of an unfortunate malefactor or not, to sport with his sensibilities. Even the Athenians did it. Pausanias quotes an instance of the Persians, who, annually, while celebrating a particular feast, called in one of their prisoners under sentence of death, seated him on a kingly throne, clothed him with the garments of a king, assembled round him in an attitude of mock-humility, and made the obsequence of subjects to him. Having done this, they arrayed him in his own garments, and immediately after scourging, executed him. To this followed the whipping of the prisoner by rods or scourges, and he was compelled to carry or assist in carrying the cross on which he was to suffer, to the place of execution. We pass by the historical notes on the manner of its performance and the indignities attending it, to quote some of the observations on the nature of the agony of the cross. No one, acquainted with the physiology of the human system, cannot fail to perceive that the cross, thus formed and applied, was adapted to produce intense pain.

The sufferer's back, lacerated by the scourge and therefore not bearing to be touched, was made to graze upon the tree. The arms were unnaturally distended and stretched behind, and so the least movement causes the sharpest pain. The hands, being provided with an unusual number of nerves, and the nerves being the organs of sensation, being also more sensitive in the hands than in other parts, it must have been indescribably distressing to have those excitable members transfixed by the large, rough and jagged spike; to have the bulk of the body rest upon them, while they are grated still more poignantly by every struggle for relief.

The veins, by the pressure upon them, would not allow passage for the blood, which had flown through the Arteries; the vessels of the head, therefore, were swollen with an unusual and undue amount of the fluid; the face was deeply flushed; the organs of sight were strained, all the system of the brain disordered and laboring. The stomach became overcharged with blood, and thereby imminently exposed to mortification. As the crowded arteries could find no pore outlet, they could no longer serve as a channel for the vital fluid which the heart endeavored to propel, and so the heart itself was obstructed in its movements.

Hunger set in and gnawed upon the vitals; thirst was parching up the mouth and throat; the Savior's only cry from pain was "I thirst," and it was the customary cry, for no pain was so intense, or would sue so quickly for relief; the external, the internal parts, were alike in distress, and the distress was of that kind which increases by continuance. The hope that the severest had been endured, would of itself have mitigated severity. But now there was no hope, there was death, and this was "long in coming."

POETRY.

PASSAGES FROM THE DIARY OF A RECLUSE.

Silent as death's own valley—not a wave—
A leaf—a breath—a murmur stirs the down
Of midnight's purple mist. To the trees
Clingeth the yellow foliage, and the breeze
Hath sighed itself to sleep. The stars are few,
But brightly beautiful, 'em like the hopes
That glid'e life's young horizon, and the rays
Of the fast sinking moon fall tenderly
Upon the glistening billow, as in grief
To leave the mirror of their levelness.
O softly now, sweet memory, doth a light
Steal o'er thy rose-tinted cheeks, and the wing
Of an invisible spirit rushed 'mid
Their sunniness and shade; yet to these eyes,
Weighed down with many sorrows, all is dim,
And fluttering, and tearful. Tell me then,
Kind spirit, what time's brush hath painted there.

What seest thou spirit?

'I see a garden rife with golden flowers,
And silver flowing fountains—in its midst
Stands one upon whose high and manly brow
Life's summer sun hath glanced, yet left undried
The bubbling spring of hope. Beside him sits
A fairy creature, with a voice as clear
And musical as song birds. In its tone
The father finds that melody which first
Awoke the answering music of his heart.
He thinks of one in Heaven, and well may tears,
Hath joy, half sorrow, fill his eyes when thus
He gazes on her image.'

What seest thou next?

'A house of mourning. Death has laid his hand
With icy grasp upon that parent's heart.
Its pulse is still, and o'er the pallid clay
Bends the bereaved daughter clad in weeds,
Which faintly speak the anguish of her mind.
They whisper "she's an heiress," but she feels
Alone that she's an orphan.'

What seest thou next?

'I see an altar—and before it kneel
Two youthful beings, on whose union hath
The man of God pronounced the words of peace
O! they are lovely—eminently so,
And pure and high of soul. The bride is one
Whose wealth and beauty might have claimed the
Of many a gallant wooer, but she hath (hand
Passed by them all indifferently, and given
Her holiest affections up to one
Unknown to fame and wealth, but all replete
With all the high mind covers, intellect,
And all who see them know their hearts are proud,
His of its nobleness, and her's of him.'

What next, O spirit?

'Decline and early death. Alas they're dim—
The passages that follow. Tears have washed
Away each smiling image—I can trace
Nought but the ebon outlines of that form
Which lately at the altar trembling knelt,
With spirit steeped in bliss too pure to last.
She bendeth now at nightfall o'er the grave
Of her heart's dearest treasure, and the grief
Which hath no words, no sighs, no blessed tears,
To loosen feelings suffocating cords,
Hath wrung her in its pail. She is become
Familiar with death's horrors, and would press
In ecstasy the earth-worm to her lips.'

But this is over—light hath visited
Her winter shrouded spirit. Night and day
Her eye is riveted upon the page
Which yieldeth peace and everlasting life—
And she hath found it—o'er her pale, mild face
Are flashing now the soft celestial beams
Of Heaven's unsullied glory—all the streams
Of wondering thought are gathered into one
O'erflowing channel—every falling word

Is burning with one high, exulting theme—
Each angel look is kindling with one pure
And all-absorbing sentiment. 'THE LOVE—
Impartial, holy, never-dying love,
Enriching all the mighty realm of mind.

They gaze with wonder—her professed friends—
They smile, they mock, they smother her from their
And now she strays alone amid the bills, [sigh]
A trembling outcast, with a pallid brow,
And slow and weary step. But where's the heart
E'er touched by spark of God's unchanging love
That cannot bide the storm?

Up in her breast
Hath sprung mysterious strength. The life of life
Are put from her remembrance. She doth live,
And move, and have her being, in the light
Of God's eternal presence—and the fears
Of death and hell have no place within
Her heaven-instructed soul. J. H. K.
Ladies Repository.

Proposals

For publishing by subscription, in Montgomery,
Alabama, a new Religious Journal,
to be entitled,

THE SOUTHERN EVANGELIST.

THIS PAPER, as its name imports, will be the
messenger of "good tidings." It will be the
advocate of that system of religious faith which
acknowledges God as the *Impartial* friend and
Father of all men, and hence the necessary in-
ference that all his offspring will finally be happy
in his glorious presence. It will also be the
uncompromising foe of all partial, man-griev-
ing, God-dishonoring "creeds and confessions,"
and of every scheme or device which has for its
object the illudion of a generous people to the
unbellowed control of a few "Lords spiritual."
It will expose error—it bring to light the hid-
den things of darkness,—it defend the *truth* as
witnessed by Christ, the Prophets and Apostles,
and, in the language of an illustrious statesman,
proclaim "eternal hostility to every form of
tyranny over the mind of man."

By the Universalists of the Southern States
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fast friend and prompt "defender of the faith
they rejoice in believing." The Editor is a na-
tive of the South, and will aim to make his pe-
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the friends of Liberal Christianity from the
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is therefore respectfully solicited.

TERMS.

THE SOUTHERN EVANGELIST will be published
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The usual discount allowed to agents. Letters
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P. S. Subscriptions to be returned as early as
possible, in order that the publication may be
commenced in the month of May ensuing.

April, 1834.

BEST REVENGE.

The most decisive proof of a heroic heart is
when a man has his enemy in his power, and
can revenge himself as he pleases, but, instead
of gratifying a passion which common men give
loose to on such an occasion, he overlooks his
hatred against him, and returns him good for
evil.

RELIGIOUS NOTICES.

By A. L. WILLIAMSON of Albany, N. Y.
will preach in the Universalist Church, in this
city, to-morrow.

BOOKS IN SOUTH CAROLINA.

Rev. Allen Fuller, of Newbury Court House
S. C. keeps constantly on hand for sale, a gen-
eral assortment of Universalist books and pam-
phlets. He soon expects to receive a quantity
of the latest works from Boston. Purchasers
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Editors, whose papers circulate at the South,
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DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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THE PATERNAL CHARACTER OF GOD.

By Rev. T. F. KING, Portsmouth, N. H.

"If then, I be a Father, where is my honor?"
Malachi, i. 6.

In these days of unusual excitement, when so much extraordinary effort is put forth, with an apparent design to frighten the young and timid into a profession of religion, it is a most welcome, and refreshing exercise, to contemplate the paternal character and government of God. To know ourselves to be the children of God, is among the highest and most interesting attainments, of which our minds are susceptible, in this imperfect state.

As a denomination of christians, we claim to be the most consistent advocates of the great truth, that Jehovah is the Father of all mankind. However much this declaration may wear the semblance of egotism, yet we think, it is abundantly sustained by facts. For although there is one particular denomination, which has arisen in this country since our own, that maintain the paternal character of the Deity, yet it does not form, properly, an exception to the position we have assumed. Perhaps it may be demanded, why it does not, as the members of the denomination to which we allude, contend at times with much zeal and ability, that God is the common Father of our race? The answer to this question is very plain, and as we think, very conclusive:—they do not maintain the conclusions which so obviously result from this great truth.

Those brethren, from the very able and eloquent manner in which they have set forth the fact, that we are all the offspring of Jehovah, have incurred the charge of being Universalists. And we confess, that we have often cherished the hope, that such was indeed the case; but what has been our surprise, when we have read in their periodicals, a distinct denial of the charge! And what has been our regret, that they should regard this charge, as a foul aspersion cast upon the purity of their faith!

Let it be distinctly understood, that these things are not stated as matters of complaint, for we concede cheerfully to every man, and to every body of men, the right of forming his or their creed, and also the right of maintaining it by all means which do not conflict with the equal rights of their neighbors. These are the chartered privileges of the free citizens of the United States, with which we have no disposition to interfere.

We would always speak of those christian brethren, who differ from us, in the language of truth;—we scorn the meanness of misrepresentation as a means of securing a momentary tri-

umph of our principles in the judgment of an ignorant or credulous multitude.

Much of the objection to religious controversy, would doubtless be obviated, if those who engage in it, were influenced by more generous and noble principles; if they would cherish a higher regard to truth, or if they would be careful to distinguish between the real and imaginary causes of difference, which have for so many ages disturbed the repose of the christian world.

There is no subject, perhaps, on which the feelings of men are more sensitive, or on which they can be roused to higher degrees of excitement, than that of religion; and for this reason, if no other, we ought to be careful to avoid every just occasion of offence.

We think, that we have been guided by a spirit of christian candor and clarity, in the foregoing remarks, and especially in stating, that we are distinguished above all other professed christians, in maintaining the paternal character of God, with its legitimate and consolatory conclusions.

Now it appears to us, that we gain nothing by saying that God is the Father of all mankind, unless we associate with that idea, the principles—the duties, and the kind affections of a parent; then the gain is incalculable; but otherwise, it is only using a word stripped of its appropriate significance.

We ascribe no honor to the Deity by simply applying to him a name; but we honor him in our understandings, in proportion as we form and entertain, the most suitable views of his character; and so far as we employ words which express those ideas, we honor him with our lips. Should you hear an individual say in just so many words, that the Almighty is a tyrant, no doubt your feelings would be greatly shocked at the appearance of so much impiety. But should you demand of him the reason which induced him to speak so irreverently of his Maker, and he should go on to describe to you a character of the most perfect loveliness in justification of what he asserted, you would of course conclude, that the man did not understand the meaning of the offensive epithet. Well, on the other hand, my brethren, when we hear men affirm, that the Deity is the Father of the spirits of all flesh, and after this, hear them say that he will punish any portion of the human race through all eternity, we have a right to conclude that they do not fully comprehend the meaning of the word Father. It seems to us as though they must exclude that delightful association of ideas which so naturally connect themselves with this endearing name.

We know that a wise and good Father must desire, and seek after the happiness of his dependent offspring. We know that the man who bears the name of Father, and who at the same time neglects this great duty—who provides them not with food and raiment—who studiously withholds from them the means of moral and intellectual culture—who suffers them to go on in a career of vice without admonition, and without correction:—we know that such a Father is a disgrace to human nature, and is altogether unworthy of the name he bears.

Now shall we incorporate into our religious creed, opinions which would fix so foul a stain upon the character of our adorable Creator?—We fear, that the great mass of professing christians are not sufficiently cautious to examine the bearing which their doctrines have upon the character of the blessed God. We fear, that on this interesting subject, they have indulged in a culpable neglect—that they have subscribed to creeds and formularies of faith, with a precipitancy that is altogether unbecomable, and which they would scarcely be guilty of, in the every day transactions of life. One great cause of this, is, that religion has been subjected to the caprice of fashion, and modified by the variable breath of popularity. Let a set of opinions, however destitute of the genuine marks of truth, only receive the countenance of those who are the leaders in the fashionable world, and it is astonishing how soon they will secure the admiration of the unreflecting part of the community.

But it is worthy of remark, that so far as fashion has undertaken the regulation of religion, it has proved itself extremely fickle.—Twenty years ago, it was fashionable to believe that "by the decree of God for the manifestation of his glory, some angels and men were predestinated to everlasting life, and others, foreordained to everlasting death," and that these angels and men were particularly and unchangeably designed, their number being so certain and definite that it can neither be increased nor diminished.

I have a book in my possession, printed A. D. 1810, by the authority of the Associated Congregational Churches of Connecticut, in which this doctrine is distinctly set forth. But this creed has become nearly obsolete. Perhaps, if you were to interrogate each man in the community, you would not find more than one in an hundred who would be willing to say out boldly, that he believes the doctrine embraced in this platform.

If this change has been produced by a winters regard for the honor of the Divine Character, we would heartily rejoice at it, as being ominous of the prevalence of still more enlightened views of the government of Jehovah. But we may judge of this by noticing what has been substituted in its place. We may inquire whether the opinions which prevail at present, respecting the final condition of a part of the human race reflect any higher glory upon the character of God, or make a more striking exhibition of his honor, than those which formerly prevailed!

It is still maintained, that any considerable number of mankind, will be doomed to never-ending torment? Yes: with as much zeal, certainly, as the spirit of the age will allow.—Wherein then consists the difference? The difference lies principally in this circumstance, that whereas it was formerly believed, that some men were absolutely decreed from all eternity to never-ending wretchedness; it is now supposed that they make a voluntary choice of this awful destiny.

It is now thought, that men are free agents,

and that if they abuse this agency to a certain extent, they will inevitably involve themselves in everlasting ruin, and that it will therefore be their own fault.

Now I would respectfully submit to the supporters of this very popular scheme of divinity, the following questions. Did the Almighty know, with perfect certainty, the result of all the moral, as well as natural causes, which he put in operation when he created the world, and placed man upon it? Could any event happen contrary to the manner and form in which he knew it would happen?

No man can answer the former of these plain questions in the negative, and the latter in the affirmative, who believes in the Divine Omnipotence.

If, then, God be a Father, where we ask, is his honor? Where his goodness, in clothing his offspring with a power which he knew would tend to their everlasting destruction? We do not see, but what it is just as proper to say that God *decreed* that some angels and men should be forever miserable, as to say that he *knew* that this would be their awful destiny; and it appears plain to our understanding, that so far as his character is concerned in this question, it amounts to precisely the same thing.

After a careful examination of this subject for years, we are fully convinced, that it is impossible for human ingenuity to devise a scheme of divinity, which can harmonize the Divine attributes with the supposition that one of our race, will be an eternal loser by his existence.

It is a most awful idea, that an infinitely wise, powerful and good God, should deliberately call into existence such a creature as man, endowed with moral and intellectual faculties, which are capable of perpetual enlargement and progression, when he *absolutely* knew that man would become a victim of everlasting sorrow. It is distressing to think that this will be the doom of an individual; how much more so, when we are gravely told that millions will be abandoned by the author of their being!

Well might the celebrated Maurin exclaim "I sink, I sink, under the awful weight of my subject; and I declare, when I see my relations, my friends, the people of my charge, this whole congregation: when I think that I, that you, that we are all threatened with these torments: when I see in the backwardness of my devotion, the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumptive, of my future misery. yet I find in the thought a *mortal poison*, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some mad and others melancholy."

Now we would most affectionately beseech all who believe that mankind are exposed to endless perdition, to ponder well in their hearts, the question contained in the text, "*If then, I be a Father, where is my honor?*"

Perhaps some are ready to allege, that the infliction of endless punishment, does by no means dishonor the Almighty, but that it is inflicted principally for the purpose of maintaining his honor, and declaring his justice to an assembled universe! Are you satisfied, my hearers, with this apology? Does it commend itself to your reason, as an ample vindication of so terrible a procedure? What! the justice of God demand the unceasing torture of his own

children? Is this the method he has adopted to illustrate his honor in respect to the destiny of a part of his numerous family? So says the wisdom of this world.

We are very confident, however, that such conclusions have been adopted from a mistaken notion of the real character of Divine Justice! God's justice has no connection with cruelty or vindictiveness. It is, on the contrary, a principle which harmonizes as readily, and as constantly, with his goodness, as with his wisdom. We read in the sacred book, that "Justice and Judgment are the habitation of his throne," while "*mercy and truth*" go before his face.

When we plead the parental character and love of God, as furnishing a ground of hope for our fellow men, we are frequently told, in order, no doubt, to weaken this plea, that God is a just being as though there were a real opposition—a positive conflict in the Divine Nature—as though his perfections were not in harmony with themselves.

The saying of Young, "A God all mercy is a God unjust," has been echoed and re-echoed by limitarians, as an unanswerable argument against our distinguishing views of the Divine Government; but we have only to say in reply, that we know of no God, who is merciful to the destruction of his justice—or who is just to the destruction of his mercy. The God we worship, is at once the just God and the Savior. This is the character in which he has been pleased to reveal himself through his inspired servants. "Look unto me, and ye have saved, all the ends of the earth: for I am God, and there is none like me. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return: that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength;" (See Isa. xlv. 22, 23.) St. Paul says, "This is a faithful saying, and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe." (1st Tim. iv. 9, 10.)

Reason and Revelation, concur in teaching us, that God's honor as a Father would be more gloriously displayed, in the salvation of all the human race, than in the perpetual misery of a part; because a father, in proportion as he is wise and benevolent, will desire, and he will labor to promote the happiness of his children.—An earthly father feels himself dishonored when his children disregard his authority, and violate those wholesome laws which he may have prescribed for the regulation of their conduct.

Hence it reflects the highest dishonor upon the character of our Heavenly Father, to say, that with all his power over the minds of his creatures, he will suffer any to remain in rebellion through interminable ages.

Such a doctrine derives no sanction from the Scriptures; on the contrary they announce to us the joyful intelligence, "that every knee shall bow, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." (See Phil. xi. 9—11.)

Finally, my brethren, let us not be unmindful of the moral application of this subject, to our hearts and lives. As we profess to believe that God is our Father, let us remember, that we owe him the obedience of children. Let us love him as the source of all goodness, and consider him as our friend and benefactor. Let

us imitate, as far as the weakness of our nature will allow, his moral perfections, and thus glorify our Father who is in Heaven.

UNIVERSALISM AND PARTIALISM.

Many persons effect surprise, when they hear Universalists rejoicing in their belief. They suppose if the doctrine be true, that the less and about it, the better. We purpose in this article, to show some reasons why we love to dwell on the theme of universal benevolence.—We shall briefly point out the difference between the system and the prevailing belief, preferring our labor with a single remark, applicable to the spirit of the age. Universalism is more generally believed than professed.—Partialism is more generally professed than believed.—Our numbers would be greatly augmented, if men were honest, and had sufficient moral courage to stand forth in defence of their real belief.

1. Universalism is ever before its advocates. We can press forward towards the mark of the prize of the high calling of God in Christ Jesus, for we have always something to learn. New and powerful arguments are constantly coming to light. The early advocates of this scheme barely entered on the most glorious and magnificent truth ever presented to the mind. Partialism is always behind its advocates. Whole churches yet far beyond their creeds, and such is the state of the times, that the church must go back to the creed, or the creed must be brought up to the church. Partialists can more easily alter and improve their creeds than they can the mind; they generally prefer the former.

2. The hope and faith of Universalists are in perfect agreement. The hope and faith of Partialists are directly contrary. There is in many cases, a wide difference between hope and belief. A child may go to a distant land, and the parent may hear his death and believe the account but they certainly cannot hope it is true. A merchant may rightly freight his ship, and send it to a foreign port. After her departure, he may hear of her total loss, and believe the report, but he cannot hope such to be the fact. A man might have believed when the cholera was in the country, that it would eventually destroy two thirds of the whole population, but he certainly could not hope such would be the result, unless he were destitute of all human feeling.—So there may be a belief in the interminable misery of some of the human race, but to hope such to be the fate of any being, would be to show the heart of a demon. However mankind may differ in their belief, they all agree in desiring the final happiness of the world.

3. The joy of Universalists is proportioned to the strength of their faith. The joy of Partialists is proportioned to the weakness of their belief. Once assure the advocates of endless torture, that their doctrine will prove true, and more wretched beings could not exist. Let the Universalist realize the glory and extent of his doctrine, and greater happiness he could not enjoy. Let the Partialist realize the limits and terror of his belief, and more misery he could not feel.

4. If all men were converted to Universalism, this world would be a paradise. If to Partialism, it would be a hell. If every being believed in endless misery, and acted therefrom, there would not be a good man on earth. If all men were governed by Universalism, there would not be a bad man in existence. One is a system of love,

the other of terror. One appeals to the affections, the other to the passions.

5. Universalism is endless. We may sit down and run through all the arguments in favor of Partialism. Not so with Universalism. While we are studying one and carrying it out to its legitimate result, others appear of equal weight and importance. Scarcely a single new idea has been presented in support of Partialism within the last half century, while Universalists have obtained during that time, such a host of arguments, that no man can number them.

Universalism and Partialism may be compared to a rock. The former, is large enough for a world to stand on. The latter is only large enough for a part. Partialism now is like a rock on which a deceived mariner may seat himself in escaping from a shipwreck, but he soon finds that the waters are rapidly flowing over it and if he does not leave the rock, the rock will leave him. Partialists are running out of their doctrine. Universalists are running into their's.

To contemplate Universalism, is like wandering through the apartments of a beautiful and magnificent palace, where new beauties strike the eye in every direction. To contemplate Partialism, is like descending into the dark and dreary caverns of earth, where hideousness and deformity are presented on every hand.

Let the reader follow out these comparisons and he will soon be decided in his choice.—*Universalist Watchman*.

CHARGES OF LICENTIOUS TENDENCY.

Before men charge Universalism with being a licentious doctrine, we beg them to look into its merits candidly and fairly, and ascertain as honest and sensible men, whether Universalism is not the doctrine of the Gospel? They must know, that their charge of licentiousness against this doctrine is regarded by those who believe it is taught in the Gospel, as in truth an impious charge against the Gospel itself, as a licentious system. Universalists represent God as a good being who wills the salvation of all, and whose will shall be accomplished. Will the belief that God is a person's friend, make that person hate and disobey him? Answer—ye who profess to know how to draw legitimate inferences from clear premises. There is not an autodox editor in this State, nor New England, who will look this article in the face, and fairly attempt to answer it. But they can slander Universalists without compunctions—this is indeed, almost their "daily bread."—*Christian Intelligencer*.

NINETY YEARS.

Ninety years hence not a single man or woman now twenty years of age will be alive.—Ninety years! alas how many of the lively actors at present on the stage of life will make their exit long ere ninety years shall roll away! And could we be sure of ninety years, what are they? "A tale that is told;" a dream; an empty sound that passeth on the wings of the wind away and is forgotten. Years shorten as man advances in age, like the degrees in longitude; man's life declines as he travels toward the frozen pole, until it dwindles to a point and vanishes forever. Is it possible that life is of so short duration? Will ninety years erase all the recollections of the days in towns and country, and substitute others in their stead? Will all the now blooming beauties fade and disappear, all the pride and passion, the love, hope and joy pass away in ninety years, and be forgotten?

"Ninety years!" says Death, "do you think I shall wait ninety years? Behold, to-day and to-morrow, and one is mine. When ninety years are past, this generation will have mingled with the dust, and be remembered not."

'THY WILL BE DONE.'

Prayer, by Christians, is universally considered as a Christian duty. As such, the Savior has instructed us as to the manner in which it should be performed, in the words which head this article, (Matt. vi. 10.) According to this maxim we are, under all circumstances, required to pray *submissively* to the will of God. It is the language of holy writ that 'God worketh all things after the counsel of his own will.' In order, therefore, for us to pray in faith (and whatsoever is not of faith, is sin,) we must pray, as our Savior has instructed us, that the will of God may be done. As it is impossible for man to pray for that which he does not desire, it follows that the will of God is congenial with the most holy desires of man, for it is unreasonable to suppose that any duty would be required of man, which he is incapable to perform.

The question may now be asked, what is the will of God? Can it be to punish in endless flames a portion of his helpless creatures? Can it be to consign them to a fiery prison where they shall blaspheme his name forever? And can this be prayed for? We press the question. Can you, kind reader, when you see your nearest and dearest friends—those with whom you have been united by the tender ties of consanguinity, standing on the brink of eternal ruin, with the arm of Almighty vengeance extended to plunge them into the fiery abyss, to dwell with howling devils and damned spirits, world without end—can you, in view of this *horrid* spectacle, adopt, as a prayer, the language of our Savior, 'Thy will be done'? No. Were you possessed of sufficient power, you would snatch them from the hands of Omnipotence and preserve them from his disposal. . . . Seeing that the idea of *eternal misery* cannot be prayed for, it follows, therefore, that it cannot be the will of God.

But we are assured, in words of divine inspiration, that 'God will have ALL MEN to be saved and come unto the knowledge of the truth,'—that his will is, 'in the dispensation and fullness of times to gather together in one, all things in Christ, both which are in heaven and on earth, even in him.' When man fully believes this testimony of holy writ, then can he recognize in God a kind and loving Father; then can he resign all things to the disposal of his beneficent Creator; then, and not till then, can he with sincerity of heart, adopt the language of our Savior—'Thy will be done.'—*Messenger and Universalist*.

THE RETURN OF SPRING.

Seems like the smile of the Almighty. It beams on every plant, and every bud. The rivers, the earth, the trees—the birds and beasts and man, all feel the renovating sunshine warmly; and nature, both animal and vegetable, revives. Every man who witnesses the departure of winter, with what Thompson calls his ruffian blasts, can feel in his own heart, and his hope with becoming piety, the truth of the Mosiac declaration, that when God saw the workmanship of his hand, he saw it was good. Such is the simple way in which the page of

that great prophet records the wonders and glories which we behold; he saw this firmament, the earth, the sea, the trees, the animals, and the sun; the moon with all her sparkling myriads, and finally man himself; and they were the creation of his own Almighty hand. But man, as if made permanent in such works of glorious goodness, he created in his own image. The beautiful appearance of the heavens and the earth, the deep cerulean blue of the waters, finely contrasted by the resuscitating green of the soil, is but the response, the echo of heaven and earth, to the voice of its Creator. God saw that the works of his hands were good.

ORTHODOX PRAYERS.

It is strange that our orthodox brethren do not see the disagreement between their prayers and their creed. They pray fervently for the salvation of all men—that all the ends of the world may remember and turn unto the Lord—that the knowledge of the true God may fill the earth as the waters cover the mighty deep, but they preach very different. They preach that a good portion of the human family will be forever miserable, and their creed tells us that 'all are liable to the pains of hell for ever.'

Now let us take a view of the subject. Do they believe in the salvation of all men? No. Then why do they pray for more than they have faith to believe will be saved? Why not pray, in unison with their creed, for the elect only? Do they not know that what is not of faith is sin? Or are they ignorant, not knowing the scriptures nor the power of God?

In another portion of their prayers they say if God had dealt justly with them, or had come into strict justice against them, they should have been in hell long ago with the damned;—and connected with the above, they will make such confessions of their sins and guilt as would make the blood of an unaccustomed hearer curdle in his veins and shudder at such wickedness. If we are to believe what they say, surely they are the worst men on the face of the earth.

The worst of their creed says, in all that are totally depraved; but according to their confessions of themselves, one would suppose they were possessed of total depravity depraved, or total depravity with a witness, and have taken to themselves seven spirits worse than the first. (total depravity.) We cannot believe they mean as they say in this respect. What shall we say to such impiety, not to say blasphemy? They stand in the holy place—yes, in the sacred deed, in the sanctuary, and accuse the deed of heaven and earth of the grossest injustice; yes, they rabulously charge him of not dealing justly with them, to his face; for if God had done by them as they say he ought to have done, he would have sent them to hell long ago.

Now these people expect to go to heaven, but I would ask, where are they to receive punishment for their sins? Why according to their prayers, sin does not hinder them from enjoying eternal happiness. If such hell deserving sinners as they say they are, can escape a just recompense of reward, all others will escape, of course. If God's being unjust secures the salvation of those who are the children of hell, in a two-fold manner, it will, of course, secure the salvation of its natural children.

Thir portion of their prayers charges God of clearing the guilty,—of not punishing the wicked according to the deeds done in the body—of

not rendering unto every man according as his works shall be, whether they shall be good or bad. It appears that such people are the privileged class. They say this world is not a place of retribution, and in the future they expect eternal bliss, and of course escape the punishment due for their sins. It would be well for them to remember that God is not mocked, and that he will recompense tribulation and anguish unto every soul that doeth wrong, to the Jew first and also to the Greek.

Brethren, let us pray—let us pray for our enemies, for the salvation of all men, lifting up holy hands, without wrath or doubting, that all may know the Lord from the least to the greatest, that the will of our heavenly Father may be done on earth as in heaven. Let us stand fast in the liberty wherewith Christ hath made us free, and be not entangled with vain traditions. May we overcome evil with good, and let our light so shine that others, seeing our good works, may be led to glorify our heavenly Father.—*Star in the East.*

[CONTINUED.]

ILLUSTRATION OF SCRIPTURE.

"The Lord reigneth, let the Earth rejoice."

Psalms xcvi. 1.

We have abundant reason to rejoice, that the Lord reigns; that the King of all the earth is a being perfect in mercy, goodness and love, mighty in wisdom and power, and that he will do all his pleasure. "Thou hast created all things and for thy pleasure they were and are created." The pleasure of God is in favor of the salvation of all men; and not in their death. "As I have slain the Lord God, I have no pleasure in the death of the wicked."—Ezek. xxiii. 11. As he has no pleasure in the death of the wicked, he will swallow up death in victory. "My counsel shall stand, and I will do all my pleasure."—Isaiah xli. 10.

We have reason to rejoice that he is a God of tender mercy. "The Lord is good to all and his tender mercies are over all his works."—Ps. cxlv. 9. "The Lord will not cut off forever." But though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men."—Lam. iii. 31—33.

We have reason to rejoice that he is infinitely good, and his goodness is connected with his wisdom and power, consequently he can perform every good act he is pleased to; being infinite in wisdom and goodness, his plans must of necessity be for the good of all concerned, and as those attributes are connected with power, he will perform every good act that can be performed. If he neglects the performance of one good action, he is not perfectly good; therefore, he will perform every good thing possible. "With God all things are possible."—Matt. xix. 26. Man has not power to do all he would, yet he neglects the performance of any good deed, that it is possible for him to perform, he is not as good as he might be. So with God, he is not perfectly good, unless he performs every good act.

Now, I ask, would it be good in God, to create millions of creatures, place them in this world to spend a few years, allow them to wander from the path of duty, into the maze labyrinth of sin, only, that he might satisfy his desire for cruelty and revenge, by torturing them as long as he exists? Would it be good in him to take them from this world into another state

of existence, and perpetuate their sin and misery, when he might destroy sin, and render them holy and happy? It is in vain to say that it is just in him to do so, and that heaven would be a hell, did he not shut up sinners in hell to all eternity. He can do every good act he chooses to do; and if it is good in him to purify, and prepare one of his intelligent creation for the joys of a blissful eternity, it would be evil in him to perpetuate the sin and misery of another throughout that period. It would be good in him to purify and cleanse all from their sinful desires and passions, and render them happy; and if he neglects to do so, he does not do all the good possible—and is not perfectly good.—Then if we say he is all wise, good and powerful, let us beware how we say he will perpetuate the sin and misery of any one throughout the ceaseless ages of eternity. This would make him unjust—would rob him of his perfection and goodness; and instead of a merciful being, would represent him as a God of vindictive cruelty, and merciless hatred.

We have reason to rejoice that he is just, and will render to every man according to his works. If he fails to do this, wherein is his justice? If he remits the punishment due to one individual, he does not deal in strict justice by punishing another for the commission of the same offence—or does he reward them both according to their deeds. "And every man shall receive his own reward according to his own labor."—1 Cor. iii. 8. "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner."—Prov. xi. 31. What can we say of the justice of a being, who remits the punishment due to one tenth of his creatures, and punishes the remaining nine tenths for the same offence? We can say his justice is but a name, his acts are not those of a kind, and impartial parent; but they are acts of partiality and cruelty. Let us no longer ascribe to our God the character of a cruel and revengeful tyrant; a character that would be repelled by man—yes, that would dishonor the most despotic king on earth. Can we distrust our God? "Thine are iniquities."—

We are called upon to rejoice that the Lord reigneth. Let us then allow him his illimitable perfections, and consider that he is immutable; that he will continue holy, just, and good, and will render all the creatures of his power holy and happy; and this, the scriptures plainly inform us he will do. His goodness is manifested in this, "God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts iii. 26.

It is his will that all men shall be saved.—Herein is goodness, he has the power to do his will, and man cannot resist. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Dan. iv. 35. "The Savior was sent to do the will of God, to save men from sin, and prepare them for the joys which await them."—"Lo, I come to do thy will, O God."—Heb. x. 9.

We have before seen what the will of God is, and we learn that Christ came to do it—and we are informed further, that God *purposed* to gather together all things in Christ. "Having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself, that, in the dispensation of the fulness of times, he might gather together in one

all things in Christ."—Eph. i. 9, 10. "In Christ shall all be made alive,"—1 Cor. xv. 26.

The goodness of God is manifested in giving all things into the hand of the Savior, and providing a way whereby they should be purified and reconciled to God, be made alive in Christ, brought to know God, whom to know is life eternal. "The Father loveth the Son, and hath given all things into his hands,"—John iv. 35; and xiv. 2, we read, "Thou hast given him power over all death, that he should give eternal life to as many as thou hast given him." Again, "All that the Father giveth me shall come to me,"—John vi. 37. Have we not great reason to rejoice that the Lord reigns? that his goodness is universal, and his power is almighty, who will bring every knee to bow to his authority, and every tongue to swear eternal allegiance to his government? He will make his people willing in the day of his power, and all nations shall come and worship before him.

Rejoice, then, that the Lord reigneth, and no longer distrust his unbounded goodness, his tender mercy, which is universal—believe that he can and will do all his pleasure, and that the final happiness of the human race is as sure, as that there is a God. A. C.

Granby, April, 30, 1854.

Dr. SPERRY,—

I attended meeting at the 'Free Church' in Hartford last evening, and listened to a discourse from the Rev. Mr. Fitch, of Western, Mass.—He read for a text these words, "The Lord reigneth let the earth rejoice."—Psalms xcvi. 1.—I was pleased to hear an orthodox minister call on the earth to rejoice, and was in hopes he would give us a message of glad tidings. He did indeed speak of the goodness of God—he said he was perfectly good—and without change—he spoke of his being a merciful and just God, and called on his hearers to rejoice with him, that God was good. To this I could respond, Amen!

He then proceeded to speak of the war in heaven, and informed his hearers that a being was cast down from thence, who tempted our first parents; they before this, were holy and enjoying happiness. He made use of the name Universalist, gave an account of their belief, and spoke of them as a people that denied that any should be punished for their sins. However, he gave them a better name a more benevolent character than he did his God.

I will here quote a few of his expressions, as correctly as possible. Should I misquote any it is wholly unintentional, and I am quite sure I shall not, as they made a deep impression on my mind at the time.

"Universalism says there is no hell. God will not punish the wicked. And if this doctrine is true, God is the greatest fool or trillion in creation. I rejoice that God is just—I am glad there is a hell?—Yes, I am heartily glad there is a Hell!—and I rejoice that God will punish the wicked there eternally. I say I am glad there is a hell! Were whoremongers and adulterers to go to heaven, I should be ashamed to show my head there. I rejoice that there is a hell, and that the wicked, will not disturb the happiness of heaven, throughout eternity; for they will be shut up in hell where they cannot sin any longer."

How many rejoice with Mr. F. in consideration of the last assertion, this deponent saith not. A. C.

Original.

ILLUSTRATION OF SCRIPTURE.

Woe unto that man, by whom the Son of man is betrayed: it had been good for that man, if he had not been born. Matt. xxvi. 24.

In complying with the request of our friend, who desires an explanation of this passage, we must be brief, as labored articles generally tire the patience of the reader, before he has given them a faithful perusal.

The Saviour pronounced a 'woe' upon his betrayer. The puritist says this 'woe' was endless misery, because Jesus added that 'it were good for that man if he had not been born.' It is contended that if Judas, after ages of suffering, were delivered therefrom, and made equal unto the angels of heaven, this saying could not be true as applied to him. If we destroy the force of this argument, we shall have prepared the mind for a correct understanding of the text.

In the first place it should be observed, that the language of scripture, is to be interpreted by the same rules that we use in understanding any other writing. It would be doing violence to the sacred oracles, to understand them in all cases, except according to their literal import. For instance—Jesus says 'if any man hate not his father and his mother, his brother and his sister, etc. he cannot be my disciple.' The literal import of this language is—'In order to be my disciple, you must hate your parents, brothers and sisters.' Yet nobody thinks the Saviour taught his followers thus. The universally acknowledged meaning is,—You must love me above every thing else, in order to be a faithful disciple.

Now may not the passage which heads this article, be allowed a similar latitude of meaning? At any rate, we must interpret it, as the Jews generally understood such passages. If it were common for them to make such declarations, without referring to the future state of the persons concerning whom they spoke, the reader will admit the possibility that the text does not afford proof of the endless damnation of Judas.

The following examples of the use of this, and kindred phrases, are inserted in the Universalist Expositor, for Jan. 1831, accompanied with some observations by Rev. H. Buffon 2d, which are commended to the attentive perusal of the reader.

'Of its usage among the ancient Jews, we shall quote some examples from the Talmud; a collection of the religious writings of their doctors, who lived between the second and the seventh or eighth centuries of the christian era. "Whoever," said they, "considers these four things, viz. that which is above, that which is below, that which is before, and that which is behind, it would have been better for him, had he never come into the world." Here the expression seems to signify no more than that he would be ever wretched and utterly distracted with the immensity of the subject. Again: "Whosoever does not attend to the honor of his Creator, it were better for him had he never been born;" that is, he incurs a dreadful punishment. In the same sense it is said, "Whosoever knows the law and does not do it, it were better for him had he never come into the world." In another place, it is thus expressed: "Whosoever knows the law and does not do it, it were better for him had he never been created; and it would have been better for him

had he been strangled in the womb, and never have seen the light of this world." If any man, said they, be parasiticous towards the poor, it had been better for him, had he never come into this world. Once more: "If any one performs the law, not for the sake of the law, it were good for that man, had he never been created."

In addition to the foregoing, it may be remarked that Jeremiah cursed the day of his birth, (see Jer. xx. 14, 15,) though no one thinks he did because he thought he was on the road to a future hell. But enough has been said to show, that the phrase which is thought to be significant of the irretrievable ruin of Judas, was *precebal* among the Jews. Our Saviour doubtless used it as they were in the habit of understanding it, to signify the present deplorable condition of the man, who could betray his Master with a kiss. The 'woe,' which his conscience executed was 'greater than he could bear,' and 'he went and hanged himself.'

Berlin, Conn.

J. R.

INQUIRER AND ANCHOR.

SATURDAY, MAY 17, 1834.

FEEBLE CHURCHES AGAIN.

We hardly take into our hands a *Littérateur*, paper which does not contain an appeal to the public for aid to be extended to the feeble churches, which are destitute of the means of supplying themselves with regular preaching. We highly approve of that spirit among brethren of the same faith which induces the strong to assist the weak, nor have we the least doubt that it accords with the purest principles of the gospel.—But considering the source from whence these appeals originate, there is something to us inequitable about the business. It should not escape the notice of the reader that the people who are constantly crying for help to sustain their feeble sinking churches, are the very same who are boasting of their success and the wonderful works that God is doing for them in their borders. In the self-same paper and on the same page, we find side by side the song of triumph, and the cry for help. In one column it is asserted that the power of God is at work bringing sinners by scores into the church. The rich and the learned, the Infidel and the Universalist, are falling prostrate, and laying all at the foot of the cross. In the next, the harp is hung on the willow and a doleful lamentation is taken up over the desolations of Zion, and the cry is, help for God's sake help our feeble churches. Now it appears to us that there is something mysterious in this affair.—We are unable to perceive the harmony of these things. If such mighty works are in progress, if Infidels and Universalists, (as we are classed by our charitable opposers) are flocking to the fold of partialism, then why so much ado about feeble churches? Let the reader answer.

The 'Connecticut Observer' of May 5th contains an article relating to feeble churches which for the facts it develops and the modesty of its pretensions, demands a notice at our hands. The following paragraph should be carefully noted.

Speaking of the effect which would follow from withdrawal of aid from the 'feeble churches'

the writer observes, "We doubt if half a dozen of the forty or fifty of our churches that either now need aid, or will need it ere long, would, retaining a separate organization unite with others in supporting a minister, or deacon, and as a body, join neighboring societies." It is a fact then, that there are forty or fifty churches in Connecticut which actually need help or are in such a state of dilapidation that they will need it soon. And yet can it be true that the mighty power of God is engaged in favor of those churches, and that sinners and Infidels and Universalists are flocking into them by scores and hundreds?—It looks too much like blowing hot and cold with the same breath to receive our implicit faith without an explanation. The truth is, that Unitarian theology is running down in Connecticut as it is all over the United States, and its advocates unwittingly confess it, when pleading for money to sustain the tottering fabric. All this boasting about prosperity is but the noise of the child who whistles to keep his courage up when he is fearful of danger.

We cannot close this article without alluding to one more paragraph, which for its extreme modesty should be held in remembrance. In order to induce the people to aid in sustaining the feeble Congregational Churches, the writer says,—"Whatever our country is in literature, in liberty, or morality, it owes to Congregational Churches." Verily this is modesty in a novel dress. Henceforth, let it be remembered that all science, liberty, and morality of the nation flows directly from the congregational churches! Lay this along side of the Salem Witchcraft, the whipping of the Baptists, and hanging of the Quakers, by those same, scientific, patriotic, and moral Congregational churches, and he must be blind that cannot see. "Whoso readeth let him understand." I. D. W.

A VICTIM.

A few days since as we were passing down South Market street, in this city, (Albany,) our attention was arrested by a dense mass of people, collected at the foot of Hudson near the dock.—Thinking, that perhaps, some unfortunate being might have been drowned, and was just taken from the water, we bent our way to the place of the excitement. We had scarcely approached within hailing distance, before our ears were saluted with a sound, not unlike that which proceeds from a Methodist Pulpit, when the preacher is delivering a 'powerful warning to sinners.' We pressed our way through the crowd till we came as near as convenient to the place from which the noise proceeded. The emaciated form of a man, sat strongly bound and pinioned upon the seat of a wagon standing in the middle of the street.—His countenance was wan and pale, his eye sunk, yet wild and glaring, and his beard of considerable length, save in places where it appeared recently to have been plucked out by the roots.—His hands were closely tied so that he could not raise them to his head, and his body confined so that he could not escape from the wagon. There he sat, like the skeleton of a body and the wreck of a mind, as he was vociferating at the top of

his voice to the people around, though his words were as often apparently directed to the buildings as to the living beings that thronged to see him. The burden of his incoherent talk was, that hell was blazing—devils were howling, and heaven storming with vengeance, and if sinners did not repent then they would be damned—yea double damned and triple damned was his language. He is a Methodist, said one upon our right. Yes, said another, and he is a victim of revivalism too. We inquired his name which has escaped our memory. He lived, however, in a town near Whitehall, and was on his way to the Lunatic Asylum in Hudson attended by his brother. We turned away in sorrow that the mild Gospel of Jesus which healths all our infirmities, should be perverted to the destruction of reason, the gift of God. We appeal once more to the people; how long will ye exult in those systems of faith which drive your fellows around you, by scores, to the dark cells of insanity and madness? 'Oh! that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people.'

I. D. W.

LANSENBURGH, N. Y.

Br. Charles Woodhouse of Albany, has made an engagement to labor with the Universalist society in Lansburgh one half of the time for the year ensuing. The remaining part of his time is to be spent in laboring with the destitute places in this vicinity. Our friends in Lansburgh are worthy of all praise for their unwearied exertions in the cause of truth. Though few in numbers they are strong in faith. They have created for their reaccommodation a beautiful and commodious house of worship, and we consider them fortunate in having secured to their further upbuilding the labors of a young man of sterling worth and great promise.

We devoutly pray that the spirit of him who walketh in the midst of the golden candlesticks may be with both the hearer and preacher, that they may be blessed with all spiritual blessings in Christ Jesus.

I. D. W.

HOT PREACHING.

The 'Christian Secretary' of May 10th, contains a letter signed Ashabel Clinpin, and dated Ashtabula, Ohio; which merits a passing notice. Speaking of the people among whom he resides he holds the following language. 'I should think the greatest portion of the inhabitants of the town are infidels. You have no idea of the gross stupidity that reigns here universally, in regard to religion, if you not aside sectarian zeal.—But few come to meeting, and those who do, come to speculate. When I pour out the truth, BOILING HOT, it seems to make no impression.'—We have heard the truth compared to the 'rivers of water,' and we have learned that it is as cool water to the thirsty soul. We have also been told that it is powerful to subvert and reform, yea, even 'quick and powerful sharper than a two edged sword.' But we had never been told before that the waters of truth needed to be heated, 'boiling hot' in order to produce their effect. Friend Chapin

ought not to complain if hereafter, his should be called 'hot preaching,' for upon his own testimony it is 'boiling hot.' We are surprised however that the gentleman should consider it a strange thing that his preaching produces no effect.—Bread can produce no effect upon the system until it is eaten, nor water until it is drunken. People do not usually drink water, 'boiling hot,' and we shrewdly suspect, that the true reason, why our good friend's preaching has no better effect may be found in the fact, that the water he pours out is 'too hot'; the people cannot drink it. One word from this friend Chapin. When next you appear before your people, just leave 'hot water' at home. Pour out before the famishing multitude a libation of the water of life—let it be like the cool gush, that bubbled from the rock in the wilderness, and we will answer for it the people will drink, and the effect will be immediately visible, as in days of old, when the people stood around the Redeemer, and 'wondered at the gracious words that proceeded out of his mouth.'—Try it and see.

I. D. W.

REMOVAL.

Br. J. Boyden has received and accepted a call from the First Universalist Society of Dudley, Massachusetts to become their Pastor. He commenced his labors with them, last Sunday, whither he wishes all communications intended for him, to be directed.

NEW PUBLICATIONS.

A new paper has recently been commenced in the State of New Hampshire. It is published in Concord in that State, by 'Kimball and Adams,' under the title of 'Star in the East and New Hampshire Universalist,' at one dollar and fifty cents per annum, in advance; or two dollars at the end of the year. The editors name does not appear. It has now reached its sixth number, and from the examination we have given its pages, we judge it may be conducted with a good share of talent. There is one other Universalist paper in that State, published at Claremont, by Br. W. S. Balch, and whether there is Universalism enough in the 'Granite State' to support two papers remains to be seen. We hope so; and will succumb to every endeavor to spread its influence through the world.

We have also received the first number of a paper published at Geneva, N. Y., under the title of 'Herald of Truth' by J. Prescott and E. D. Kennicot. E. D. Kennicot Editor. This paper will be issued semi-monthly in the quarto form at one dollar per year in advance. We are unacquainted with the Editor, but the number before us is filled mostly with original matter from his pen, written with ability. We wish success to this as we do to every other exertion in the cause of truth; and we feel assured if the succeeding numbers shall be as ably filled as the one before us, the paper will be sustained by the public.

I. D. W.

REVIVALS.

We ent the following from the Journal and Telegraph a Lunitarian paper published in this city (Albany.) We commend it especially to the

attention of those who feel disposed to condemn us as heretics and infidels for our opposition to revival measures. We are friends to all revivals of pure and undefiled religion, and there is nothing for which we more ardently pray, than, that the unadulterated religion of the cross may extend its benign influence from one end of the land to the other. But as for those excitements which are now called revivals, we can view them in no other light than moral tornadoes whose desolating effects are visible, in the ruined happiness, peace and harmony of the people where they occur.—We are glad that our Lunitarian brethren are beginning to open their eyes to the truth of this matter.

By the way, it may be well to remind the reader that this Journal and Telegraph is the same paper, to whose editors we proposed a discussion of the doctrine of Universalism in their columns. Will the gentlemen tell us yea or nay? They have not done so as yet.

I. D. W.

As we never expect that a violent storm will be of very long continuance, so we have never anticipated any other fate for the system of new measures than that it would pass like a thunderbolt over the church, though we have had much reason to fear that its desolating effects might be felt even beyond the present generation. The fact turns out to be that, where these measures—we mean particularly the more exceptional and violent of them—were adopted first, they have either entirely, or to a great extent, gone into disuse; though a tremendous reaction has taken place in the churches, the results of which are already seen in contention and distraction, and in many instances in the separation of the minister from his pastoral charge. We are not aware that there are any churches in this immediate region which are making any special effort just now to sustain these measures; and we presume that not a single church around us, in which the course which is adopted by those who are considered the ultra men of the party—such as Messrs. Burdard, Littlejohn, Myrick, Foote, &c. would even be tolerated. But there are parts of the country, it would seem in which the storm is raging—if not as violently as it has formerly done in some other places—yet in so great a degree as to spread discord and wild confusion all around. In New England, which, until recently has been comparatively unmolested, there is a desperate effort making by Mr. Foote and others to carry the system into their churches; and we have seen with no little surprise, that men who have formerly been considered the staunch advocates of order have enlisted their names and their influence in favor of these offensive innovations; though we are happy to know that the great mass of New England ministers are resolved on making a steady and persevering resistance to their introduction into their churches. In some places at the West there are similar movements now making; vast numbers are proclaimed converts through the medium of certain newspapers, when those who are on the spot, and have every opportunity and every disposition to form an accurate judgment, come deliberately to the conclusion that the number of true converts is, to say the least, exceedingly small. We lately saw it stated in a letter from an intelligent and pious man at Buffalo, dated about a month back, that

though Mr. Burchard and his friends claimed as the result of a recent protracted meeting there, that there were 600 converts, yet with all the persuasion that could be used upon men, women and children, only 120 could be induced to join the church; and where the other 480 were, no mortal could divine.

FREEDOM OF TRUTH.

'Ye shall know the truth, and the truth shall make you free,' said our Savior to his disciples. From this we justly infer the nature of truth.—It releases from mental slavery—from the bondage of the mind. Endless misery then, can be no part of this truth, for did it constitute the most minute portion, it would be enough to enslave the mind continually. No one ever believed it for himself and others, and enjoyed freedom at the same time. The weight of its enormous chains has broken many a noble spirit. O! may its darkness now be dispelled, and that period arrive that shall proclaim universal liberty to captives, and the opening of the prison doors to them that are bound. 'The Lord will hasten it in his time.' Alleluia!—*Star is the East.*

CHRISTIANITY.

It is true, that in whatever form, Christian truth may prevail, it is not robbed of its lustre or power. It is one proof of its heavenly origin, that no corruptions have ever been able to hide its beauty and majesty or falsify its energy. Its light has been seen and felt amid all the thick vapors and dark clouds that have been accumulated around it. But still, if all could be swept away, and the luminous shine from the firmament, in its own free and unobscured splendor, how far more conspicuous would be its glory, and with what new and fervent admiration would it be welcomed.

We cannot doubt, that the simplest system of doctrine is most likely to advance the permanent glory of the Gospel. Every thing is admirable and sublime, in proportion to its simplicity. The objects which are grandest in the works of Nature, are among the simplest. Of the sublime works of God, this is one of the striking characteristics. What is more sublime than the starry heavens, the lofty mountains, the unfathomable ocean, whether sleeping or tempestuous? Yet no objects are more simple, or offer less complication of ideas. The grandest of the works of man are also the simplest.—Those admirable structures, whose ruins are the wonder of posterity, and whose writings which are equally first in all ages, are for nothing so remarkable as for their noble simplicity. What is complicated and intricate, becomes obscure and wearisome; and the only things whose beauty is ever new, and whose attraction never wanes, are those which are plain and simple.

So it is with the Gospel. Compared with the complicated systems of the heathen world, and the multitudinous observances of the Mosaic dispensation, there is an obvious majesty in its simplicity, which speaks the perfected work of God. If you seek to render it imposing by a profusion of gorgeous observances, you may indeed seem to succeed for a time, and among some, as has happened in the disguises which it wore in the darker ages of the Church; but you hide its divinely clear, and liken it to the theatrical display of heathen worship. If you annex to it mysterious and subtle dogmas, which perplex the understanding and are fearful to the

fancy, you may seem to excite veneration and awe; but still there was a profounder awe in the false mysteries of pagan superstition; and in the schools of the philosophers, there was as great ingenuity and subtlety of solemn dogmatism, as when 'the world by wisdom knew not God,' as has ever existed in the schools of the fathers and doctors of metaphysical Christianity. It is not thus that the religion of Jesus is to be glorified. It is when unadorned that it is adorned—the most when stripped of all the dazzling and pompous accompaniments by which man would lead lustre to the work of God, it stands forth, as Jesus walked in Judea, humble, unpretending, without title or state, yet with a native vein of dignity and power, which impresses and overawes.

RELIGIOUS INTOLERANCE.

That religious intolerance has existed for ages in our world, no one conversant with history will deny. Her bitter and relentless spirit has manifested itself in a thousand different forms. She has swayed the sceptre of the mighty, and held in cruel bondage the nations of the earth. She has ever been the confidential friend of spiritual pride and aristocracy. She has reared her frightful head amid the shock of revolutions, and stood smiling over the ruined hopes and lives of the children of men. Her voice has been heard in the secret conclave—in the gloomy dungeon of the inquisition—and at the stake of the martyr. Yes, and she has entered the peaceful dwelling of innocence—and at the fire-side, and at the festive board, she has thrown out her withering insinuations, and blasted peace, happiness and joy with the poison of her lips.

Yet more. She has raised her unshakable foot, and entered the spotless sanctuary—and has stood within the sacred desk—and whispered her deadly words into the ear of him who stood as an ambassador of the Most High! And at her bidding, edicts have gone forth that men should die—because their free spirits were soaring above her reach, and the poor tabernacles of clay only within her iron grasp.

Does this spirit exist in the present age? Is it abroad in the world, even at this hour? The voice of Europe will answer with a faltering tongue; yet in accents of hope and bright anticipation. The turbid Musselman will answer with his indignant eye—and the proud Tartar with the clashing steel—and China, Indostan Africa and the islands of the sea, will send back a voice in the unwelcome affirmative! And America—

'The patriot's lost hope, and the home of the brave,—is her consecrated soil polluted by this noxious plant? Shall it flourish here—in our own New England, too, where, from almost every valley, and among the forests and the hills, the spires of her churches are pointing to heaven—and orisons of praise and songs of adoration are rising to the throne of the Eternal? We blush to answer that intolerance is here—although bereft of power, yet still relentless as the grave, for sooner might the spots of the leopard, or the skin of the Ethiopian be changed, than intolerance in its spirit and disposition. It must be conquered, like every other evil, by superior opposite principle.

We believe its days are numbered—that ruin is stamped on the forehead of the beast. The spirit of inquiry is abroad. A voice has gone forth more dreadful—more ominous, than the

deep rumbling of the earthquake, declaring its final overthrow and destruction! The diffusion of knowledge, and the spirit of pure Christianity will eventually subdue this common enemy of man—and she will be heard of as a spirit that once existed, only to afflict and torture her miserable victims. Hail, glory, glorious era!—Thou wilt surely come in God's own time—when his grace shall subdue the heart of every bigot and transgressor, and his love shall be known and enjoyed universally.—*Star is the East.*

THE GRAVE YARD.

I love to steal away from the busy scenes of life, and pay a visit to the dark abode of the silent dead; the thoughtful melancholy it is so well calculated to inspire is grateful rather than disagreeable to my heart. It sends no thrilling thrill through my soul to tread upon the green roof of that dark and lovely mansion, down whose chambers I must soon go to return no more. From choice do I often wander to the place, where there is neither solitude nor society. Although the folly, the bustle, the vanities, the pretensions, the pride of humanity are all gone, it is no place of solitude. Men are there but their passions are hushed into everlasting silence; and their spirits are still; malevolence, with all its kindred vices, has lost all its powers of harming; ambition, the cause of many a fall, lies low and at best is forgotten; anger has done its last work; all disputes have ended, and the darkest sins are covered by the thickly piled clouds of the valley; vice, that monster of the lower regions, is dumb and powerless, and virtue, robed in innocence, is waiting in silence, relief from the voice of Gabriel, and the trumpet of God; when these shall utter their voices like the far distant thunder, then she will mount upon spikes as the eagle, and wing her way up to the throne of God.—*Pearl.*

CLINTON LIBERAL INSTITUTE.

The summer Term of the Male Department of the Liberal Institute, will commence on Wednesday the 28th of May, next. Tuition for common English branches, per Term, \$4.00. For the Latin Language, Algebra, Geometry, Surveying, Rhetoric, Chemistry and Natural Philosophy, \$6.00. For the Greek, Hebrew, French, German and Spanish Languages, Astronomy, Moral Philosophy, &c. and the highest branches of Mathematics, \$8.00. Entrance money, fifty cents per Term; and no student received for less than half a Term.—One half of the Tuition bill, if required, to be paid in advance.

The young Ladies' School attached to the Institute is kept in a separate building, and will commence on Monday, the 12th of May next.—Lowest price of Tuition, \$3.00 per Quarter; highest, \$5.00. Music, Drawing and French, extra charges. The scholars all board in private families; board and lodging, \$1.50.

JOSEPH STIGGINS,
DAVID BAXT,
TIMOTHY SMITH,
JOHN W. HALE,
E. S. HARNUM,
Executive Committee.

Clinton, April 5, 1834.

* * Editors friendly to the Institute are solicited to give the above one or more conspicuous insertions.

POETRY.

THE BURIAL OF GEORGE PEELE,
THE EAST OF THE ROYAL UNCAVES.

Whoever has visited the beautiful and romantic city of Norwich, Conn., will remember the Indian Burying ground, a small hill to the west, finely skirted with majestic oaks. Here repose the ashes of Uncas, the great friend of the whites, with nought but a gray flag stone to mark the spot. This, however, bears an inscription, no part of which I can recollect, except the last two lines, which follow:—

"For courage bold and things strange,
He was the glory of Mohegan."

During the President's tour through Norwich, in June last, the ceremony of laying the corner stone of a monument, to be erected to the memory of Uncas, was performed, and an eloquent address delivered on the occasion by Gov. Cass. Soon after this I witnessed the burial of GEORGE PEELE, the last of the royal family; and it gave me a feeling of deep melancholy to gaze upon the degraded train of mourners that followed him, and contrast in my mind their appearance with that of their noble and departed ancestors.

Last of a noble race—the red sun flings
His dying splendors o'er thy dusky brow,
And a low murmur from the wild wood springs,
As if some spirit from the dark oak's bough,
Had spread its wings
To bear thee to thy heaven of happy things.

Last of the Uncas—not as formerly
Steal the brave warriors to thy lonely hill,
With flashing arms in stern solemnity,
Bearing their precious burden load and still,
And reverently
Placing the loaded rifle at his knee.

O, not as then—A small and feeble band—
A mockery of that high and gallant race—
Around the dead Mohegan's stony stand,
Like hunters wearied with the mountain chase;
And not a hand
Grasps now the hilt of trusty forest brand.

Yet in each dark, and half-averted eye,
A restless spirit lurks, which seems to say—
"Though ye have caused our native pride to die—
Ye whites, and taken our lands and homes away,
There'll come a day
When MANITO each injury will repay."

J. H. K.
Bradford Angus.

LAW DECISION.

In an action brought by the editors of a daily paper in this city, the principle has been established, that persons continuing to receive a periodical, without paying up arrears, and giving notice to the editors of a wish for its discontinuance, is liable for the price of the same so long as it is sent. This is in accordance with common sense and common honesty, as well as common law. There are those, who at first, make the small price of a periodical an excuse for delaying payment, and then, after receiving it for years, make the largeness of the amount an argument with conscience for declining payment altogether.

ANECDOTE.

Frederick II. of Prussia, received a petition from one of his districts, praying that a certain clergyman be suspended from preaching, because he held that the punishment of the wicked would come to an end. The king took his pen and wrote the following answer:—"I have considered the above petition, and do hereby give my royal permission to all my loyal subjects to be damned to all eternity, if they choose it; but I do posi-

tively forbid their quarrelling with their neighbors, who are not willing to keep their company so long."

RICHES.

What are they? Who is rich? Is it he who has fifty thousand dollars, or one million of dollars? Kings are beggars sometimes on their thrones, and merchants whose ships float on every sea—yet a poor mechanic has something to lend. To be rich is to want for nothing—to have no wishes which he cannot gratify; and the terms 'getting rich,' should not mean laying up money, but retrenching superfluous desires. Napoleon, with his imperial power, was more a slave than a common soldier, who received a certain stipend a day, however mean. Wealth brings wants, 'hills on hills, and Alps on Alps.' It is incompatible with true independence. Diogenes was richer than Alexander. The one had all he desired in the warmth of the sun; the other, though master of the world, wept over the narrowness of his power. Behold the contrast!

RELIGIOUS NOTICES.

Dr. D. D. Smith, will preach in the Universalist Church, in this city, to-morrow.

Br. W. A. STRAKER will preach in Berlin to-morrow.

Proposals

For publishing by subscription, in Montgomery, Alabama, a new Religious Journal, to be entitled

THE SOUTHERN EVANGELIST.

THIS PAPER, as its name imports, will be the messenger of "good tidings." It will be the advocate of that system of religious faith which acknowledges God as the impartial friend and Father of all men, and hence the necessary inference that all his offspring will finally be happy in his glorious presence. It will also be the uncompromising foe of all partial, man-grieving, God-dishonoring "creeds and confessions," and of every scheme or device which has for its object the trampling of a generous people to the unhallowed control of a few "Lords spiritual." It will expose error—"bring to light the hidden things of darkness"—defend the truth as witnessed by Christ, the Prophets and Apostles, and in the language of an illustrious statesman, proclaim "eternal hostility to every form of tyranny over the mind of man."

By the Universalists of the Southern States especially, will the EVANGELIST be found a steadfast friend and prompt "defender of the faith they rejoice in believing." The Editor is a native of the South, and will aim to make his periodical worthy of the generous support of all the friends of liberal Christianity from the Carolinas to Louisiana. The patronage of such is therefore respectfully solicited.

TERMS.

THE SOUTHERN EVANGELIST will be published monthly on a royal sheet, octavo form, (making a volume in the year of near 200 large pages), at \$1 per annum in advance, or \$1 50 at the end of the year. The right is reserved of publishing semi-monthly, if the patronage will justify it, at a corresponding increase in price.—The usual discount allowed to agents. Letters (post paid) to be addressed to

L. F. W. ANDREWS, Montgomery, Ala.

P. S. Subscriptions to be returned as early as possible, in order that the publication may be commenced in the month of May ensuing.

April, 1834.

BOOKS IN SOUTH-CAROLINA.

Rev. Allen Fuller, of Newberry Court House S. C. keeps constantly on hand for sale, a general assortment of Universalist books and pamphlets. He soon expects to receive a quantity of the latest works from Boston. Purchasers may obtain them of him, on the lowest terms at which they are obtained in New England.

Editors, whose papers circulate at the South, are requested to give this a few insertions.

STREETERS NEW HYMN BOOK

THE subscriber has published the Sixth Edition of this popular Hymn Book, which he now offers to the public at the low price of 62 cts. single, handsomely bound and lettered, either in black morocco, or light sheep. A liberal discount will be made to those who buy by the dozen. Universalist Clergymen and others, wishing to circulate the book can be supplied on sale, by directing their orders to

B. B. MURPHY.

No. 29 Cornhill, Boston.

N. B. Publishers of Universalist papers will please insert the above and charge it to

B. B. M.

Paige's Selections.

JUST published and for sale at the Trumpet Office, 'Selections from Eminent Commentators who have believed in Punishment after death: wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment. By JACOB R. PAIGE, Pastor of the First Universalist Society in Cambridge.' Pages 324, 12 mo. Price \$1.

This is a highly valuable work to all Universalists. It proves by the most respectable orthodox authority, that the interpretations which Universalists have given of the passages of scripture which relate to punishment, are correct. For sale on the very lowest terms, by Thomas Whittemore, joint publisher, at the Trumpet office.

Universalist Books.

A N assortment of Universalist Books and pamphlets are kept constantly for sale at this Office.

CONDITIONS.

The "Inquirer and Anchor" is published simultaneously at Hartford, Ct. and Albany, N. Y. every Saturday, in the quarto form, upon a Royal Sheet of fine white paper, and with entire new type.

To City Subscribers, who receive their papers by a carrier \$1.75 per annum if paid immediately in advance, to which sum twenty-five cents will be added for every three months that payment is delayed.

To Mail and Office subscribers, \$1.50 per annum, if paid immediately in advance, with the additional charge of twenty-five cents for every three months delay of payment.

Agents or companies who procure and become responsible for six copies, will be entitled to the SEVENTH, GRATIS.

No subscription received for less than one year, unless the money be paid in advance, and none discontinued until all arrears are paid, except at the option of the Publisher.

* The above terms will be strictly adhered to.

All communications and letters must come to us free of postage, and may be addressed either to the Editor at Albany, N. Y. or to the Publisher at Hartford, Ct. as may be most convenient.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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JUSTICE AND MERCY.

A SERMON.

By I. D. WILLIAMSON.

*Also unto thee, O Lord, belongeth mercy, for
thou renderest unto every man according to
his works. Psalm lxxii. 12.*

There is a sentiment usually expressed in a simple sentence, which on account of its frequent use, has grown to be a kind of proverb, the truth of which, no one thinks of disputing more than he does one of the mathematical problems of Euclid. I refer to this trite and common saying, that, "A God, all mercy, is a God unjust." As this is a proverb in Israel, and may be heard full often from the D. D. and every intermediate grade, down to the humble exhorter, and as the sentiment it expresses, is intimately connected with the doctrine held forth in our text, it may be proper to give it a passing notice.

It often happens, that sayings of this kind, pass like a thief in disguise, and from their familiarity to every ear, they escape even a search from the officer of justice.

We use them as parrot use words, because we hear others use them, and are frequently ignorant of their meaning, never having even paused to inquire whether they have any meaning or not.

"A God all mercy, is a God unjust." Who said so? Why, every body says so; and what every body says, must be true.

A very summary way of deciding the great question "what is truth," indeed! But what do they mean by such an expression? Do they mean that the infinite and incomprehensible Jehovah, who fills immensity with the boundless amplitude of his own all pervading presence, must be divided into fractions? Do they mean that he must be about half and half justice and mercy, in order to be a God? If this is the meaning of the phrase, I confess I am at a loss to discover, that it has any meaning. At all events, it is evident that this proverb clearly recognizes the principle that justice and mercy are two contending principles, diametrically opposed, and that God is a kind of compound, composed of about equal parts of each, which mutually neutralize each other. If this view of justice and mercy is correct, then surely God cannot be just, but at the expense of his mercy, nor merciful, but at the expense of his justice. Here is the broad line of distinction, which separates justice from mercy. On the one side, all is justice without mercy, and on the other, all is mercy without justice. It is evident, then, that whenever God passes that line,

he trespasses upon the claims of one or the other. If he does justice, he violates the principles of mercy, and if he does a merciful act, he trespasses upon the claims of justice. Upon this ground, God is neither infinite in mercy, nor perfect in justice. If he does a just act, it must be abated from his mercy, and if he does a merciful act, you must subtract the full amount from his justice.

This is placing God at variance with himself, and planting the standard of perpetual war between his attributes. At this rate, there will be no God soon, for a house divided against itself cannot stand.

The use commonly made of the parable of the fig tree, is illustrative of the views which people entertain of justice and mercy.

They say it was justice which cried "cut it down, cut it down;" but mercy said, "spare it yet a little longer."

Such are the common notions of justice and mercy, when applied to the subject of punishment for sin. The sinner stands justly exposed to all the miseries of this life, death itself, and the pains of hell, for ever. All men have sinned, and justice would long ago have consigned the whole race to the shades of eternal despair, but mercy, the darling attribute, has been pleading, spare them "yet a little longer," and will continue her importunities till justice shall remit her claims upon a portion of the intelligent universe, and bless them for evermore.

Here you can see the wide and eternal distinction between justice and mercy, in the opinion of men. Justice demands endless pain, and hence follows the conclusion, that "A God all mercy, is a God unjust." And hence, also, it is thought that God cannot punish the sinner as justice requires, and yet be merciful.

Directly opposed to this, stands the doctrine of the text, "Unto thee, O Lord! belongeth mercy, for thou renderest unto every man according to his works."

To render unto every man according to his works, is certainly according to the dictates of strict impartial justice; and the hearer will observe, that the fact of God's practice upon this principle, is given by the Psalmist, as the reason or the evidence that God is merciful. The doctrine of the text, is evidently this, that the display of God's justice, in rewarding and punishing men according to their works, is an evidence of God's mercy.

The doctrine may appear strange to those who have been in the habit of associating with the words justice and mercy, an idea of two principles, utterly repugnant to each other; and it shall be my business in this discourse, to explain this doctrine, and show that punishment to the full amount of crime, and according to the dictates of strict justice, perfectly accords with the exercise of tender mercy.

It will be necessary for us, in the prosecution of our subject, to obtain some clear and definite ideas of justice and mercy, the two great principles recognized in our text. One or two remarks of a general character, will prepare the way for a more minute and critical examination of the subject in hand, and

1. Justice and mercy, as used among men, are relative terms.

We call an act *not just or merciful*, comparing it with the laws of the land in which we live, or the rules of society where we have been educated. What is just in one place, would be considered *merciful* in another, and perhaps *cruel* in a third. Thus: To crop and brand a man for a petty theft, is thought to be *just* in one place, *merciful* in another, and *cruel* in a third. In those countries, where the laws inflict such a punishment it is thought to be just, that the thief should be whipped, have his ears cropped, and receive a mark in his forehead.

The same punishment is considered *very merciful*, by those who have lived where they hang for stealing, and we have long ago rejected it, as barbarous and cruel. From these remarks, you will perceive, that neither justice nor mercy, as applied to human actions, are measured by any unvarying rule, but, are relative terms given to things as they compare with the laws of the land, or the common rules of society.—Whether these rules, or these laws, are founded upon the eternal principles of equity and right, is another question which the mass of mankind do not stop to agitate, and hence it happens that the sacred names of justice and mercy, are abused and perverted. In all cases; whatever punishment the law of the land, and the opinion of society, denounces against crime, is considered just, and the people can conceive of no mercy, but in the remission or mitigation of the sentence.

Without pausing to inquire whether the law itself is based upon those eternal principles of justice and mercy, which are the same yesterday, to-day, and forever: we conclude that laws, are all justice, and to mercy, and that the penalty of the law must of course be remitted, in order to exercise mercy. The same course of reasoning, is applied to God's government. We commence with the position, That God's laws are arbitrary, and the penalty without mercy, and then we can find no room for mercy, when the law is executed.

All this originates in the fact that we confound *real justice* and mercy, with that which is only *relative*, and measure the justice and mercy of God, by the scanty line, which we apply to finite man.

We ought to reflect that the government of God is not tyranny; that its foundation is laid deep in those eternal principles of justice, mercy, truth and equity, which never change, and that in all its varied laws, there is no point or part which does not recognize these principles as its foundation and support. Its justice is not measured by *post facto* rules, but it begins in justice and mercy, and ends with the same, and there is no clashing of principles, nor war of its primary elements. All is justice, and all is mercy. This lends me to remark:

2. That the common notions of justice and mercy, confound the one with cruelty, and the other with weakness. Justice is not cruelty, nor is mercy weakness. The laws of God are just; the penalties attached are merciful; and it is not mercy, but weakness, which remits the punishment of a merciful law.

When God gave his law to man, he added to it no greater penalty than was consistent with tender mercy; hence the infliction of that penalty can never be opposed by the same mercy that dictated it at first.

Justice never required a more severe punishment, than is calculated to work the reformation of the offender, and such a punishment is required by mercy as well as by justice.

The difficulty in this matter originates in the erroneous supposition, that justice requires an unmerciful punishment.

Men start with the position that the just punishment for sin is endless misery, and then contend that mercy is exhibited only in saving from this penalty. Now, it is not justice, but cruelty, which inflicts endless pain. Neither is it mercy which forbids the infliction of just punishment, but puerile weakness. I know that mercy weeps at the horrid idea of countless woe, but what then? She weeps not at justice, but cruelty.

The parent who threatens to roast his child in a furnace, is cruel, and not just. But the parent who threatens his child with a just punishment, is weak and imbecile, if he does not inflict the full amount. With these general remarks, I proceed to a more critical examination of the subject, and inquire

1. What is justice?

To this question, my reply is, that justice is that eternal and immutable principle of right, which in its practical operation, renders to every man, and every being, that which is properly his in the nature and fitness of things. I know of nothing but this, which deserves the name of justice.

I said that justice renders to every being their due. The question arises how are we to decide what is due to every one? or by what criterion are we to determine what properly belongs to each being?

My answer is, that this criterion exists in the nature and fitness of things, and is developed in the relationship which exists between different individuals, and between the whole and one common father.

To illustrate this point, let us take a plain case. Here is a parent with a child. The parent is experienced in the world and capable of providing for his own welfare, whereas the child is ignorant and feeble. Out of this relationship, and these circumstances, two principles of justice are developed. In the nature of the case, there exists a propriety and necessity, that this child should yield itself to the direction of the father, and give obedience to his commands. It is right and proper, that the child should obey. Upon his obedience, the father has a claim. Now justice is that principle of right, which in its practical operation, gives to the parent the obedience of the child. But again, the parent has been the means of bringing that child into existence, and is the author of its dependent condition; hence appears another principle of justice. In the same nature and fitness of things, there exists a propriety and necessity, that the parent should kindly watch over and protect the helpless child. To this care and protection, the child has a right, he claims it as his own, and justice is that principle which gives it to the child. It is easy to perceive, that the criterion of judgment by which we determine what is due to each in this case, is no other than the nature of things, developed in the circumstances of the case.

The rule of justice, grows out of the relationship existing between the parties.

The same rule must be our guide in our inquiries relative to the justice of God. In order to find what is justice between God and man, for there must always be two or more parties concerned, it will be necessary to take into the account the relationship between the parties, and draw our principles of right and equity from that. What is that relationship?

I answer, God is our Father, and we are his children. He it was, that put forth the wonders of his power, and fashioned us from the dust. He it was, that breathed into our nostrils the breath of life, and made us live. We are all his offspring, and are commanded to call him Father. We are ignorant, and he is wise.—We are weak, but he is strong.

Hence it is fit and proper that we render obedience to his directions. He has a right to heartfelt obedience to all his laws, from all the vast family of man. This right grows out of his relation as a Father. He has acquired it by giving us existence, and providing for our wants, and it is clearly exhibited in the relation existing.

God claims our obedience as his due, and justice demands that he should have it.

On the other hand, man has a right to the care, protection and kindness, of his heavenly Father. This right grows out of the same source as the other.

Man did not create himself. God is the author of his existence. He made him weak, feeble, helpless and dependant, and man had to stand in this matter. Hence there is a propriety and fitness, that God should protect and guide his helpless child. Man claims this as his own, and justice gives it to man. God has constituted man his child, and hence man has a natural and unalienable right to his protection, care, and kindness, and God himself, cannot withdraw it without violating those principles of justice, of which he is the author, and which are as unchangeable as God himself.

Here let it be remarked, that this right is absolutely unalienable. It is founded upon an immovable basis, and it never can be abrogated, as long as God is the Creator and man the creature. It is not a right which man has obtained by his own actions, and no act of his can make it forfeit. I know well enough that eminent divines tell us of the forfeited favor of God, and insist that we have no right to a blessing from his hands. But I know equally well, that such notions poorly harmonize with scripture, and more poorly still, with the voice of reason. The truth is, that children always have a right to the protection, care, and kindness, of their parents; and you may as well tell me that your little ones have no right to a blessing from your hand, as that man has no right to the favor of God.

He is our Father, and we are his children;—and as such, we have an unalienable right to his care and kindness.

But you say, man has transgressed the laws of God, and thus forfeited his favor.

My reply is, that your children have often transgressed your commands, but they have not forfeited your favor by so doing. Your duty to your children, does not grow out of their moral characters, but it proceeds from that relationship which you have been the means of instituting. They are your children, and no act of theirs can abrogate this relation. You are their parents,

and as such, inflexible justice demands kindness at your hands. True, they may be disobedient children, but they are children still, and as long as this is the fact, your duty is to do their good, and upon your favor, they have a claim founded in strict justice. So it is in relation to God.—He is our Creator, and our Father, and as such, is bound by his own justice, to do us good.—True, we may be disobedient children, but that does not alter our relationship to God. He is no less our Creator and our Father, on that account, and we have still a claim upon his protection.

Thus far we may proceed, and pronounce with assurance, that justice is that principle of right, which in its practical result, gives to God the obedience of all men, and to man, the kindness and protection of God, for in the nature of things these claims are apparent.

We may now proceed one step further, and observe: That God has a right to enforce obedience by the infliction of punishment, when men go astray. It is evident, from the nature of the case, that the good of a child, requires that he should yield obedience to the laws of the parent. Now, parents have a right to punish children for their good. They have a right to inflict all that punishment which is necessary to produce obedience and no more. The parent has a claim founded in strict justice upon the obedience of the child, and when by the use of punishment and no man has a right to inflict another pang. So it is with God's justice. He has a claim upon his children for obedience. They transgress. He has a right to enforce obedience by the infliction of punishment. When this end is answered justice is satisfied, and another pang cannot be inflicted without violating that principle of justice which guarantees to his offspring the care of a parent.

I am aware that these are different views of justice from those which are usually entertained upon the subject. I know that justice is represented as inflicting endless torment upon mankind without even a possibility of reforming or benefitting those on whose heads it falls. But if I know what is the meaning of the word *cruelty*, that is the proper word to apply to such proceedings. Every pain that is inflicted without a design of benefitting man is dictated by cruelty, and eternally at war with every principle of justice.

This is as far as it is necessary for us to pursue our inquiry in relation to justice. The remarks we have made, will hold good in all cases. Justice gives God the obedience of his children, and to man his protection. It recognizes in God the right of enforcing obedience, and of inflicting all that punishment which shall be necessary to reform the offender. We proceed to inquire

2. What is mercy?

According to the doctrine of our text an application of that same principle of right which we call justice. "Unto thee O Lord, belongeth mercy, for thou renderest unto every man according to his works."

Unto thee belongeth mercy because thou art just, is the sentiment. Hence you then perceive that it is utterly impossible for any being to be just who is not merciful, or merciful who is not just;—then I may safely say that mercy is an application of the same eternal principle of right which we call justice, and the only dif-

ference between justice and mercy is, not in the principle, but in the manner and circumstances of its administration.

When speaking of justice I remarked that a parent had a right to the obedience of his child, and the child a right to the protection of the parent, and that this right was developed in the relation between them and existed in the nature and fitness of things. I said that justice was that principle of right which rendered obedience to one and protection to the other.

Now you will recollect that the child is helpless, weak and ignorant, and his own best good requires that he should yield himself to the direction of a parent's experience. Now mercy certainly requires the parent to provide for and protect his helpless child. So also, because the good of the child requires that he should be obedient, the same mercy demands that obedience, and *tender mercy* requires the parent to enforce it. Justice says to the child render to your father the obedience which is his, and mercy says the same. Hence it is evident that a merciful parent will enforce obedience.

Now when he employs punishment as a means of effecting subordination, we call it justice. When he employs the melting accents of love, we call it mercy, and yet it is evident that in both cases it is nothing more or less than an application of the same eternal principle of right, which renders to the parent obedience from the child.

I will illustrate our subject by the introduction of a case in point.

A man is walking the streets and he finds a helpless orphan famishing for food. He takes the child to his house and relieves its pressing wants. Now you may say if you please that this was mercy in that man, it was so. But it was no less just than merciful. It was an application of that justice which gives to the friendless orphan a claim upon our charity.

A man finds his own child in the streets in like circumstances takes him home and treats him as he did the orphan. That was justice. The man did his duty and practiced upon the principle that a child has a claim upon the parent for support. Yet it is easy to perceive that in both cases the man acted justly, and though we call one act just and the other merciful, yet it is evident that in both the man practiced upon the same rule of right, and the only difference was in the mode of its exhibition and the circumstances of the two cases.

To the one, the man stood related as a father, and discharged his duty as such. We call it justice. To the other he stood related as a fellow being to one in distress, and discharged his duty as a benefactor. We call it mercy; it was justice also, for it is no more true that the child has a claim upon his father than it is that the widow and orphan have a claim upon our charity. The former is more universally acknowledged, but the latter is no less binding.—We call one justice and the other mercy, not because there is any difference in the original principles upon which the acts were founded, but only in the application of it to different circumstances.

Suppose now that when the parent had found his child, he should refuse to obey his parent and return. The parent takes the rod and inflicts pain. The child is obstinate and still refuses to return. We call that a display of justice. It is so. It is an application of that principle of right which gives the parent a claim to

obedience from the child. But what does mercy say? Does she pluck the trembling child from a father's hand and bid him go his way? No. She weeps over his obstinacy, but knows right well that the good of the child is involved. She sees the child is feeble and helpless, and without a father's care, will be poor and naked, upon the cold clarity of the world, and her voice is heard saying, humble and subdue him or all is lost. The parent continues the chastisement, till the stubborn will is bent, and submission follows. The rod falls to the earth, and to a father's heart all the gems of India's richest mines, are but dross compared with that fear of contrition, and the music of angels dull and insipid, compared with a penitent sigh from a returning prodigal. Oh! what unutterable joy fills the heart of a parent when he clasps in his arms, a repenting wayward boy, who was lost and is found, who was dead and is alive.—That act was merciful. It was just also, for justice requires kindness in parents. When the child became obedient the end of justice was satisfied, and the parent had no right to inflict another stripe, but was bound in justice to receive him kindly and love him fully. Justice and mercy both require that punishment should be inflicted until the child yielded obedience.—When that object was effected, justice was satisfied, and mercy rejoiced. The infliction of stripes was the enforcement of a parent's right to obedience, and the reception of the child, the acknowledgment of the child's right to protection and care. Both were just and both were merciful.

Now for the application of this reasoning to the mercy of God.

He is our father and consequently has a right to our obedience to his holy laws. He displays his justice when he enforces this claim by the infliction of punishment. Man is a feeble, helpless, and dependent creature, and needs the direction of wisdom from above. Without it he wanders in darkness and doubt a prey to all the ills of life, with no refuge from the storm, and no rock of defence.

The voice of his father calls after him in all the solicitude of parental kindness.

"My child, turn your feet in the way of wisdom, for her ways are pleasantness and her paths are peace. Hearken unto me and continue in my ways and I will make your defence the munition of tocs, and ye shall have abundance of peace so long as the moon endureth." Man hears not the warning voice but continues in the downward way, whirling with fearful haste to the depths of misery and death.

What is it that flies to his relief and plucks him from the verge of the pit? What is it that plants herself in his way, and says, thus far shalt thou go and no further, and enforces obedience to the mandate of heaven with the rod? It is justice. Yes and it is mercy too. It was meek mercy that prompted justice to her duty, and demanded her interposition to save a trembling mortal from impending ruin.

Unto thee O Lord! beelogeth mercy, for thou renderest unto every man according to his works.

The conclusion at which I arrive from our subject in this. That all the punishment which God inflicts upon the children of men is remedial. No other punishment is merciful, nor is any other just. Endless misery which precludes the possibility of ever reforming the transgressor, is utterly opposed to every principle of justice and mercy.

Men understand this subject well enough in its application to themselves. There is not a parent among you who does not know that every stripe he inflicts upon a wayward child, is dictated by the tenderest mercy, as well as by a sense of justice. But yet many are so blind, or so perverse, that they cannot see how there can be any mercy in the justice of God which punishes men. I will take a plain case which shall show you the mercy of God in rewarding men according to their works. It shall be the case of the drunkard. He lived till his health and reputation were gone and his substance wasted. A bloated nuisance in society he was cut down by the fell destroyer, and consigned to the silent tomb. You may stand by the unlettered stone on which the hand of affection, never wrote an epitaph that marks his grave, and trace the history of his life, from his commencement in sin to his destruction, and you will find it all marked with mercy and goodness.

When first he began to drain the intoxicating bowl, did not God inflict upon him the pangs of an accusing conscience to warn him of his danger? When he had advanced another step, did not the red eye and the trembling hand come to tell him of his fate and admonish him to repent and live? When further still advanced did not disease and pain warn him to return to virtue and peace? These were the wages of his works, and at every point he was punctually paid as a solemn admonition to repent. This was the work of justice. It was done in mercy too, for thousands on thousands have been reformed by these means.

This man was not reformed. He lived till he was useless on earth and God in mercy took him hence, and from the grave he warns his fellows of their danger. Now my hearers, these chastisements, are the beacon lights which God in his mercy has placed on the ocean of life to warn the warrior when danger approaches. And they are as great an evidence of his mercy as can be presented in the history of human life. I close in the language of Scripture, "If my children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then surely will I visit their transgressions with the rod, and their iniquities with stripes, nevertheless my loving kindness I will not utterly take from them nor cause my faithfulness to fail."

Messenger and Universalist.

ATTENDANCE AT MEETING.

We copy the following excellent remarks, on the subject of a punctual attendance upon public worship, from the Maine Christian Intelligencer. Bro. Drew is right. It is of the utmost consequence to the success of a Preacher that he be encouraged by a full attendance of his congregation on his meetings. It is not in the nature of any man living, be his talents and gifts ever so great, to preach with life and energy to empty seats. If he is laboring to instruct and improve his fellow men, he, at least, feels it necessary that they should be within the sound of his voice. He cannot reasonably calculate that his admonitions, his injunctions, and his exhortations will be borne on the 'wings of the wind' from the sanctuary to the dwellings of his parishioners. And he of necessity feels dejected and heart-sick; and how can it be otherwise? Let any individual just bring the subject home, one moment, to his own bosom. Imagine him-

self in the place of the preacher, with the plain palpable evidence before him of the grossest neglect from his congregation, sabbath after sabbath, and he cannot wonder that the preacher 'is dull,' and even discouraged. Where, let us ask, is the individual who can pursue any profession, cheerfully, without some evidence of interest in his labors, or success following them?

We are forcibly reminded of a remark of one of our most worthy ministering brethren, contained in a letter received from him not long past. 'I am out of those obdurate creatures,' (says he,) 'that can't conform to all manner of neglects. People are more slack in going to meetings than in subscribing to the preacher, and I will not preach where manifest neglect stares me in the face.' And who can complain of him?

As is well said, the simple contribution, (liberally) to the support of worship, is not the most important consideration. Lay at the feet of this preacher the wealth of India, and, if he is a *gospel preacher*, he will loathe the riches if they are to be purchased by preaching to bare walls. If he has a full and gratified audience, he is sure of a living, whether they obligate him their thousands or not. A full range of cheerful, happy countenances will impart more energy and spirit to his labors than all the money they can put in his pocket. This we say, will be the case with a *gospel preacher*; and any other preacher is better without an audience than with,—or rather the audience will be better with *his preaching* than with it.

We doubt not in the least that our own denomination are as free from this sin of neglect, as any other. But this is not enough; they should be far more so. They profess to hold a religion of *praise and joy*, and surely there cannot be a too frequent contemplation of its heavenly principles. It should be a pleasure, a holy repast to them to devote one day in seven to its particular service and examination, for their own gratification and enjoyment. And then they owe much to their fellows. An *example* is required of them. They profess to enjoy their religion. They ask their fellow men to believe it, that they may partake of the same joy. But what, we would ask, would be the sensation of those individuals—the very persons who had been urged by them to attend on his preaching, to witness their vacant seats, sabbath after sabbath. Brethren, it is but a poor compliment to our profession, to let our practice speak the language constantly in the mouths of our opposers—that if it was not for the fear of an endless hell they would neglect all the institutions of religion, &c. &c. From these, and many other considerations, we regard our own denomination under obligations to be punctual in this matter, above all others. We do not prefer any serious complaint against them within the circle of our own observation. But if there is even one individual who is neglectful in this business, we beg of him to read the article in question attentively and if he has any interest in the welfare of the cause he professes, let him put to himself seriously the question at the close of it, and then so conduct as to satisfy his own conscience.—*Minister.*

"There is no way in which the friends of a Society can better promote its success and prosperity, than by a constant attendance on its meetings for public worship. Without this, indeed, no society can flourish, or even exist.—As for the subscribing for the support of the ministry, and the promptness in meeting such

subscriptions, necessary as they are, such are not the most important means of upholding a Society. There are many ways, and those in which money is not concerned, wherein the members can do a chief good—by their influence, by their examples, and especially by their attendance at church. For ourselves—we speak as a preacher—we had rather have a member in society with which we may be connected, whose place, extraordinary excepted, we always see filled at church, though he may not be able to give much, if any thing; than one who subscribes liberally and seldom or never, when he might as well as not, prevent the cheering encouragements of his presence in the sanctuary. We are all of us to a greater or less extent, the creatures of sympathy. We 'go ahead' or fall back, according as those around us appear, in good courage or lukewarm. The moment one begins to lag, or to express a discouraging word, the chance is, that his neighbor catches the same spirit, and these two will disturb other two; and these four other four; until none but those who are 'fore proof,' will stand out in their cause; and where the number of the latter description is small, the burdens soon are left to the heartened and give up; then all is gone. Whereas, on the contrary, when a goodly zeal is evinced, when every one says to himself, 'the effect of my example will influence another, and I will put my shoulder to the wheel and encourage all I can;' then it is that the ball gains new velocity, and the cause moves onward, all going 'shoulder to shoulder.' Under such circumstances, any society, though small in numbers and in means; will surely grow and become firmly established.

"Very much depends, we know, upon the preacher; but we also know that his success depends very much upon the countenance his friends and brethren show to him, and the cause which he advocates by their attendance on his ministry. As he casts his eyes around the church, and he feels his friends and their families present, he feels a new zeal awakened, a new encouragement created; and with a fresh spirit he says to himself—'for such people I will willingly spend and be spent—arduously and studiously will I labor to reward them for their attention.' On the other hand, as his eye surveys the vacant pews, and as he notices that, Mr. A. Mrs. B. Mr. C. and Mrs. D. who he has reason to believe might be present if they were so disposed, are not in their seats, he feels *discouraged* and hurt; it is with effort that he raises his voice to the almost naked walls, he feels discouraged and goes home grieving. Let all our brethren ever seriously think of these things; and as they have any desire to see a society succeed, let us beseech them to *make it a point*—habit will soon make the custom a pleasure, to attend meetings, whenever circumstances do not necessarily prevent. To use the language of another: 'Let every one, who for slight reasons forsakes the sanctuary, put to his conscience the following questions—Is it right for me to be absent from church, from a cause which would not detain me from my worldly business, from a party of pleasure, or a scene of amusement? Say it is no, or that by remaining at home this sabbath, I shall encourage myself in a bad habit? May I not loose an instructive and interesting Sermon? And if I were certain of gaining no good myself, is not my example of importance? In fine, am I right in discouraging our minister, and thus making him less useful to others?' "

CONNECTICUT ASSOCIATION OF UNIVERSALISTS.

Pursuant to public notice, a meeting of ministers and delegates from the Universalist Societies of Conn. was held at the house of Dr. Abner Case, in Granby, on the 7th day of May 1834, for the purpose of forming an Association.

United in prayer with Br. J. Plagg. The Council was organized by choosing Br. C. Spear Moderator, and Br. A. Case Clerk.

A committee of three, was chosen to arrange the public services, consisting of Br. C. Spear, J. Lee and D. Benjamin.

Br. M. H. Smith, from the committee appointed to draft a Constitution for this Association, presented the following, which was read, and laid on the table.

PREAMBLE.

The ministers and delegates, chosen from the Universalist Societies in this State, now assembled at Granby, Ct., desiring it of interest to the cause of *truth*, and of advantage to ourselves, to meet together at stated periods, to consult on those things which concern our prosperity, and extend a knowledge of our sentiments by the preached word; and to the end, that we may effect these objects, do now unite ourselves together, as the "Connecticut Association of Universalists," to be in fellowship with the State Convention, and do adopt the following Constitution to wit.

Art. I. This body shall be known by the name of the "Connecticut Association of Universalists."

Art. II. It shall be composed of the ministers, residing in the State, and of two delegates from each Society in the State.

Art. III. At each meeting, a Moderator, and Clerk shall be chosen, and a *Standing Clerk* shall be chosen by nomination for an indefinite period. The Moderator, to preside at all meetings, the Clerk to record its doings for publication, and the Standing Clerk to preserve a full account of all the proceedings of said body, and present the same at the State Convention.

Art. IV. This Association shall annually assemble, on the last Wednesday in April, and the following Thursday, at such place as shall be designated at a previous meeting, provided an application is made. Otherwise the Standing Clerk shall select a place, at which, the next session of the Association shall be held.

Art. V. A minister shall be appointed at each meeting of the Association, to preach the introductory Sermon at the next meeting of the Association.

Art. VI. This Constitution shall not be altered, except by two thirds of the members present at an annual meeting.

Adjourned to meet at the house of Mr. O. Hayer at 1 o'clock P. M.

Met according to adjournment. The Constitution was again read. Voted to receive and adopt the same.

Appointed Br. A. Case Standing Clerk.

Appointed Br. A. Case to preach the next annual Sermon.

Voted, that the thanks of this Association be tendered Br. John Boyden Jr. for his excellent Sermon, delivered on this occasion, and that a copy of the same be requested for publication.

Voted, that the Standing Clerk give notice of the place where the next annual meeting shall be held, three months previous thereto.

Voted, that Br. A. Case prepare the minutes

of this Association for publication, and accompanying the same with a Circular letter.

Adjourned, after uniting in Prayer with Br. C. Spear.

C. SPEAR, Moderator.

A. CASE, Clerk.

ORDER OF PUBLIC SERVICES.

WEDNESDAY MORNING.

Introductory Prayer by Br. W. A. Stickney.

Sermon by Br. J. Boyden Jr. TEXT, 1 Tim.

vi. 12. "Fight the good fight of faith."

Prayer by Br. D. Van Alstine.

AFTERNOON.

First Service.

Prayer by Br. A. Case.

Sermon by Br. M. H. Smith. TEXT, Luke

iii. 18. "Take heed, therefore, how ye hear."

Prayer by Br. D. Tuttle.

Voluntary by the choir.

Second Service.

Prayer by Br. J. H. Willis.

Sermon by Br. J. Flagg. TEXT, Rom. xi. 7.

"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."

Prayer by Br. J. Boyden Jr.

THURSDAY MORNING.

Reading the Scriptures by Br. R. Smith.

Sermon by Br. R. Smith. TEXT, Isa. xli.

18. "I will open rivers in high places, and fountains in the midst of the valleys: I will multiply the wilderness a pool of water, and the dry land springs of water."

Prayer by Br. R. Smith.

AFTERNOON.

First Service.

Prayer by Br. J. Flagg.

Sermon by Br. W. A. Stickney. TEXT, 1

Cor. xv. 57. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Prayer by Br. D. Van Alstine.

Voluntary by the choir.

Second Service.

Prayer by Br. W. A. Stickney.

Sermon by Br. J. H. Willis. TEXT, 1 John

iv. 8. "God is love."

Concluding Prayer by Br. A. Case.

MINISTERING BRETHEREN PRESENT.

Br's J. Flagg, J. Boyden Jr., M. H. Smith,

R. Smith, C. Spear, D. Tuttle, D. Van Alstine,

W. A. Stickney, J. H. Willis. A. Case.

LAY DELEGATES PRESENT.

Br's C. Baldwin, Stafford—A. Price, Danbury—

L. Giddins, Barkhamsted—H. Steele, Berlin—O. Lee and B. Benjamin, Granby—T. Cooley, Hartford.

CIRCULAR LETTER.

To the whole family of mankind, and especially

to all believers in the doctrine of impartial grace,

and universal love—the "Conciliator Association of Universalists," sendeth salutations of grace,

mercy and peace, from Almighty God, and

from Jesus Christ, who is Lord to the glory of

God the Father.

Blessed Brethren—With hearts glowing with

gratitude, to Almighty God, for his fatherly kind-

ness, we acknowledge that, that love which has

been kindled in the hearts of men, has been

kindled unto us, in that we have been privile-

ged with meeting under favorable auspices.

We have been met by brethren from various

parts of the State, who bear to us the pleasing

assurance that the doctrine of a world's eman-

cipation from the thralldom of sin, is progressing,

as being listened to, and believed.

We are happy to announce that we have enjoyed the privilege of meeting a goodly number of the ministers of reconciliation, who seem determined, (so far as in them lies,) to declare the whole counsel of God. Six sermons were delivered on the occasion, to large and attentive congregations; among the hearers were some whose souls were whitened with age, upon whose heads, time had sprinkled the frosts of half a century—many of them in their early life had listened to the promulgation of doctrines, alike dishonorable to God, and destructive to the peace and happiness of man; to which was the Gospel of "good news," "like cold water to a thirsty soul."

The word was listened to with devout attention, and a desire to profit by it seemed to pervade every heart. It caused us to rejoice, that the countenances of so many evinced, that they were in the spirit of the "Gospel of good tidings, of great joy." May the word here preached, long exert its happy influence on all who heard it; and through them may it have a salutary effect on all with whom they associate. O, how has our God, blessed us, in giving us a knowledge of the sufficiency of his grace, and the universality of his love—truly, we can exclaim: "The Lord is good!" The praises of God, were sung with elevated affection. Much credit is due to the leader (Br. Lee) and all the choir, also to the society, who have been to the expense of procuring an organ, expressly for this occasion.

The articles of the constitution, were read, and accepted, individually; and the whole was unanimously adopted.

Brethren in the faith, who have unfurled the broad banner of "Universal benevolence," bearing in its folds Salvation—"Salvation to the ends of the earth;" by your march can be accomplished, though much is said concerning the success of the cause in which we are all engaged; still we are not to be dormant. We should endeavor to spread the word of life, "fight the good fight of faith," let us not faint and grow weary, though the waves of persecution, ligotry and intolerance rise mountain high, and seem ready to burst upon us, and in a moment to destroy our little bark, plunge us in despair, or land us on the barren rocks of infidelity—though we are exposed to dangers as were the disciples in the ship, and that tossed upon the foaming waves, let us fear not, the Lord is our God, he will save us. Let us renew our exertion, and fight manfully and the waves will recede before us, the mighty bulwarks, which have been reared up by bigotry, will totter and fall, the manacles of superstition will be wrested from their deadly grasp, by the light of truth.

This light is shining into the hearts of millions of our race, and let us pray, that its influence may be extended, till error, and delusion, with all notions of God shall be destroyed, and man no longer say to his brother and his neighbor, "I know thee the Lord; for all shall know him from the least to the greatest." May all our movements in the great work of mental emancipation be characterized by a spirit of candor and love, and succeeded by the blessing of the Immutably Jehovah! Let our charity and benevolence show to the world that we practice the doctrine we teach, may we be known by the happy fruits, of this glorious doctrine, and in all our ways adorn the doctrine of Universal love, showing ourselves a pattern of good works, and worthy defenders of the glorious cause in which we are

laboring. Let our faith be firm, and with a cheerful hope, we can go boldly forward, knowing that our heavenly parent will finally bring us, with all the intelligent creation, into the haven of eternal rest, to the flowery banks of the river of life; which is in the midst of the paradise of God.

And while we remember former discouragements, and difficulties; let us acknowledge with grateful hearts, the joyous anticipation our present prospect inspires.

Let us take heed to our ways, and diligently manifest our gratitude to God, by obeying his commandments, which are not grievous; love him supremely, and our brethren as ourselves. If we do this we have nothing to fear; for "If God be for us, who can be against us?" O, then let us go onward, in the pathway of duty, with the blessing of Almighty God, in that glorious hope, ("which is an anchor to the soul," of immortal life, throughout a blissful eternity.

And now, to him, who is the Father of all, do we commend you with all the intelligent creation, knowing that he will supply all your need, according to his riches in glory by Christ Jesus. Per order,

A. CASE.

NEW WORK.

The subscriber has in preparation, a Volume of Miscellaneous Sermons, to each of which is to be added an appropriate prayer. It is designed for the use of societies which are destitute of the preached word, and also for private and social worship. In many towns throughout the country, there are a few believers only, who are deeply interested in the great cause of a world's salvation, through Jesus Christ. They have neither the means nor opportunity of employing a preacher much, if any of the time. Still they desire to "grow in grace, and in the knowledge of our Lord and Savior, and to afford an opportunity to their friends and neighbors for becoming acquainted with the great salvation. To help in so noble a cause our periodicals and polemical works are doing much, but still there is a deficiency, which it seems to me, will be obviated by the work above proposed.

The Sermons will be short, not exceeding six or seven pages. They will be of a moral and practical character, calculated to improve the affections and conduct, by teaching the true character of God and his government, the nature, design, effects, and ultimate triumph of the gospel, the private and social duties of the true Christian, &c. &c. In fine, its object will be to carry out, in a practical manner, the great doctrine of universal love and salvation.

To give variety, we have engaged the assistance of many brethren throughout the country to afford a sermon and a short prayer connected with it. And from those whom we have formerly addressed, who approve of such a work, a sermon and prayer would be very gratefully received. They will prepare them so as not to occupy over 7 pages. The volume will then contain 52 sermons, one for each Sabbath in the year. Besides, we are not loath for our much speaking. If encouragement sufficient is received, the author of each sermon will receive a copy gratis. It will be published the present season, in a handsome style, and afforded at a reasonable price. Communications may be forwarded to "B. B. MUSEY, 29 Cornhill, Boston," or to

W. S. BALCH.

Claremont, N. H. April 2, 1854.

PARTIALIST BELLIGERENTS.

In the infancy of the world, two daughters appeared, called Justice and Mercy, both the reputed offspring of one Parent, "the Father of mercies." Justice appeared upon the stage of action first. But as soon as Mercy saw and understood the demands of her sister, at the time when the first blight of disobedience touched upon creation, she exclaimed with tearful eyes, "O my soul! What is this thou hast demanded, sister! Intermittent anguish and despair? O, my heart is pained within me; and by perceiving what thou hast demanded, my feelings have been excited so that I have an indignation toward thee and thy demand, and pity toward thee upon whom thou designtest to execute thy demand. I had thee relinquish it, quickly bury it in utter oblivion—for the benevolence of my heart is against it, and forbids its execution."

"But," answers Justice, "I am astonished! Comest thou to me—sister, too—assuming authority thus to insult and abuse me? Givest thee behind me, adversary, I cannot endure it. Away! away!"

"But hold, Justice, I am not to be trifled with. Suffer me to speak, while I am come to speak in tears of pity in behalf of suffering man, whom thou hast treated contrary to my will, and what I consider the will of our Father."

"Tears of pity?" answers Justice with a frown; "no much the worse; I have no fellowship for pity; I hate it; I have none to exercise and I want none to contaminate my heart with, for it is contrary to my character and demands, and I am therefore authorized to oppose it with all the zeal and power my perfection inherita. Away with it, then, it is offensive in my sight; it is detestable. I demand, and have authority to execute, eternal damnation upon all fallen and sinful intelligences; and when I say I will have my demands, I speak in earnest. I must have what I claim, for it is just what my heaven-born disposition allows me to claim; and, think you, that I will consent to be eternally defeated in my object? For myself I answer, no!"

Then Mercy exclaims—"O, Justice, desist! Wilt thou—O, wilt thou have no pity? And canst thou be so totally hostile to my feelings, and not yield at all to my entreaties?"

"What?" replies Justice, "have pity and show thee friendship? What dost thou mean? Hast thou expect me to act contrary to my nature and character, and thus become unfaithful to my God? I will not for I cannot. Cease, then, thy entreaties, thou most contemptuous of all foes. Thy entreaties are insults to me, and thy very being is detestable in my sight; for my most important demands thou opposest. Depend upon it, I have no pity, and can show thee no friendship, nor yield to thee by giving up my demands."

"Well," answers Mercy, "dost thou expect that I will act contrary to my nature and character? My business is to set at liberty those whom thou hast bound for eternal woe, and present them the cup of consolation, and I entreat for their deliverance. The feelings of my heart will not allow me to consent that thou shouldst have thy demands. And must I—O, must I be obliged to yield thee thy demands, while all heaven is entreating with me, and looking on with deepest anxiety to know—yes, to know what shall follow the final termination of our contest? which shall take place at the great day of final decision."

While Mercy was thus speaking with tears

of pity and anxiety, having in this manner contended with her sister Justice from the beginning; old Time, with the rolling earth and skies, began to vanish away. Anon, the judgment was set, and the world summoned for trial; but before the decision was pronounced upon the assembled world, bleeding mercy stands before the gazing throng, and as the big tear rolls down her angel cheeks, she heaves her last sigh, that, if possible, the stony heart of Justice might still be moved. Suddenly the Judge of all pronounces the unalterable decision—Mercy, with her little band, which the Judge wrested from the hand of Justice for her, goes away with grief-mingled joy to her abode in blessedness and glory; while Justice, unattended with pity, drags her millions down to the dismal and fiery abode of wretchedness and despair, and woefulness; there to glaze her pitiless heart with the groans and tears, the sighs and wallings of her immortally miserable victims.—*Mag. and Id.*

A WORD TO UNIVERSALISTS.

Brethren—Justice and Mercy are the richest jewels in the crown of a Christian. They are practical virtues and should never be separated, nor allowed to become inert. Universalists in particular, should on no occasion, put them asunder, nor refuse obedience to their holy requirements. And need I remind you that, of all men in the world, the publishers of religious periodicals have the strongest claims upon their prompt and untiring exercise? They are obliged to throw themselves upon the virtue and generosity of their friends. The money by which they and their families are to be clothed and fed is confided to the liberality of their patrons, and scattered by the papers they issue over the whole country. But this is done with the reasonable expectation, that every man to whom a paper is sent, will exercise justice and generosity towards them.

From the nature of the case, they are obliged to depend chiefly upon the exercise of these virtues. But alas! how often and how sorely are they disappointed! How many neglect to say after a whole volume has been received.—And how many more refuse to take their papers after so many numbers have been issued as to occasion the loss of the current volume. Now, are these things just? Brethren, have you duly considered this subject? I am afraid none of you have not. The *Pioneer* has in some cases been stopped, I see, in the middle of the volume. Do you not know that a hundred such cases must rob the publisher of a hundred dollars? Will you not think of this fact hereafter, and govern yourselves accordingly?—*Southern Pioneer.*

* The Inquirer.—Pen.

HEAR THE TESTIMONY!

But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so, might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Rom. v. 20, 21.

"What!" say our Unitarian brethero; "does grace outweigh sin! Surely this does not extend to all men! No, that cannot be. If then would you apply this subject, brother, if it does not extend to all men?" "Why, it only extends to the righteous. If the righteous sin, or if sin abounds in them, grace abounds more fully. It cannot possibly be that grace is

extended much farther to the sinner than what sin extends, for if that be the case, it places them on equal ground with the righteous."

If our Unitarian brethren would examine the writings of one of their greatest commentators on this subject, I think they would obtain a little light. I refer to the writings of the late Dr. A. Clarke. He says, in commenting on the above passages; "But where sin abounded, whether in the world or in the heart of the individuals, being discovered by this most pure and righteous law; grace did much more abound: not only pardon for all that is past, is offered by the gospel, so that all the transgressions for which the soul is condemned to death by the law, are freely and fully forgiven; but also the Holy Spirit in the abundance of his gifts and graces, is communicated, so as to prepare the receiver for an exceeding great and eternal weight of glory. Thus the grace of the gospel not only redeems from death, and restores to life; but brings the soul into such a relation with God, and into such participation of eternal glory, as we have no authority to believe ever would have been the portion even of Adam himself, had he even eternally retained his innocence. Thus, where sin abounded, grace did much more abound."

That as sin hath reigned unto death—As extensively, as deeply, as universally as Sin, whether implying the act of transgression or the impure principle from which the acts proceed, or both—both reigned, subjected the whole earth and all its inhabitants; the whole soul, and all its powers and faculties, unto death temporal of the body, spiritual of the soul, and eternal of both; even so, as extensively, deeply, and universally, might grace reign, filling the whole earth, and pervading, purifying, and refining the whole soul; through righteousness, through this doctrine of free salvation, by the blood of the Lamb, and by the principle of holiness transfused through the soul, by the Holy Ghost;—unto eternal life, the proper object of an immortal spirit's hope, the only sphere where the human intellect can rest, and be happy in the place and state where God is; where he is seen as he is; and where he can be enjoyed without interruption in an eternal progression of knowledge and sanctitude.—by Jesus Christ our Lord, as the cause of our salvation, the means by which it is communicated, and the source whence it springs.

"Thus we find, that the salvation from sin here, is as extensive and complete as the guilt and contamination of sin; death is conquered, hell disappointed, the devil confounded, and sin totally dethroned."

"Here is glorying, to Him that loved us and washed us from sins in his own blood, and has made us kings and priests, to God the Father be glory and dominion for ever and ever, Amen! Hallelujah! The Lord God omnipotent reigneth! Amen, and Amen."

When we find such language as the above flowing from the pen of one who is claimed by our opposers, what shall we say? It appears to me, that if the Dr.'s life could have been spared a few years more, he would have been a firm believer in God's impartial grace. But he is gone; and (so peace rest his ashes), may his works be the means of doing much good in our land—of aiding in the destruction of error, and the up-building of the cause of truth.—*Star.*

Religion does not destroy, but improves good manners, and teaches us to honor all men.—Decent civility is a great ornament to piety.

INQUIRER AND ANCHOR.

SATURDAY, MAY 24, 1834.

NEW SUBSCRIBERS.

Anticipating an increase of our subscription list we have printed an extra number of copies of the Inquirer and Anchor from the commencement. In this particular we have not been disappointed. We are still able to supply new subscribers with all the back numbers. We would remind our friends, however, that those who wish for complete sets must apply soon.

PUBLISHER.

The subscriber is a Universalist and rejoices in the spread of that faith which reconciles man to his God. He believes he possesses an honest zeal for the spread of Gospel truth, and he has received a letter of Fellowship to preach this Gospel. Since which he has attended three Conventions or Associations of Universalist clergymen, without once having an opportunity to show to others whether or not he possessed one talent, except the humble one, of *hearing others in silence.*

He rejoices to see the annunciation in different papers, of other more favored laborers coming into the field, although he should continue (from necessity to stand by himself). This is to give my brethren notice, that while my life is spared I am determined (however humble and retired may be my sphere of action), to preach glad tidings, and hereby offer my service, to labor, without partiality and without hypocrisy.

DANIEL TUTTLE.

We insert the foregoing at the special request of its author. His determination to preach the gospel is a good one, and we wish him abundant success. We have never heard any other but a favorable report of our friend, both as regards character and talents, and we regret, when there are so many places where the preached word is wanted, that any worthy brother should be obliged to stand idle in the market place, because no man hath hired him. There are a number of destitute places in this vicinity where there is need of laborers, and where there are many friends to our cause, both able and willing to support the word of truth. Yes, says the reader, but we want an *old* preacher and a man of experience. True, but where will you get your *old* preachers by and by, unless you encourage and strengthen the young ones, that they may grow in knowledge and experience? Will our brethren think of that question.—Ems.

WANTED.

At this Office some person or persons to prepare editorial matter for this paper. Were we sure it would make any difference we would add a few more names to our list of Editors.

Pua.

Original.

ANOTHER LETTER

To Rev. Charles Sacman, Winnet, Ct.

Dear Sir,—Several weeks have elapsed, since I addressed certain queries, and accompanied the same with certain propositions to you which for some reason or other, remain unanswered. I am disposed yet to inquire, why this choosing darkness? If, in relation to the three queries, you

are sorry for your indiscreet and unchristian conduct, and will bring forth fruits meet for repentance, we certainly will forgive you. But if you have done to wrong, why not come forward and justify yourself. The public, I am sure will hold you guilty, if you remain silent, under charges of so serious a nature. Whatever reputation you may have gained, as a preacher, be assured you cannot trample upon our rights or feelings with impunity; nor can you complain should your silence in this case, involve you in the suspicion of being a public calumniator.

With regard to the other matter, mentioned in my former letter to you, permit me now to make a more definite proposition:—viz. to discuss the question whether any of the human family will suffer misery without end. I give you the privilege of choosing the time, place, and manner of discussion; but as you pay no attention to it, and as my removal to this place, renders an oral discussion inconvenient to me, I propose to debate the point with you through the medium of some public Journal. What do you say to this? I will not doubt your acceptance, inasmuch as you have boasted over us, and have said that you should be glad to meet, in public, any number of Universalist clergymen, and discuss the point of difference through. This I presume you will not deny; therefore, I take it rather as a challenge, and very readily accept it.

Respectfully Yours,

JOHN BOYDEN, Jr.

Dudley, Mass. May 13, 1834.

Original.

A MEAN MAN

Is one who invites a preacher to put up with him, & at the time he expects him, runs off to assist in a singing school, purely for the benefit of the orthodox, that they may sing more effectually, the damnation of his own children. A slave to popularity, is one who says he wants universalism to flourish, except when the parson makes him a visit, and applies a little soft soap. An honest man, is one that always strives to fulfil his engagements.

J. B.

Original.

THE LABORER IS WORTHY OF HIS HIRE.

It cannot be that any person will deny this, and yet, it seems as if sometimes, it were totally forgotten. I would to say a word, or two upon this matter, and shall hope to do it without giving offence.

In the first place, people ought to know, that no preacher can live without something as the fruit of his labors. Suppose, for instance, a minister starts on a long tour, to be gone eight or ten days, travelling from ten to thirty miles per day, and preaches every evening. Will it give him food and raiment, to hear them say,—Well, we are very much obliged to you, and hope you will come again? This manner of paying the preacher, destroys the ambition of young men who are just beginning to preach. They are generally

poor, and have need of assistance to furnish them with necessary clothing. Yet how often it is, that they spend weeks, without enough to meet their travelling expenses. A young man of my acquaintance, recently preached six times, for which he received only two dollars, while his expenses during the same time, were five dollars. Is this right? If they were not satisfied with his preaching, it would be a different affair; but instead of this they urged him to come again!!

Now if the people are unable to do any thing for us, we will try to preach for nothing. But when they give us *worth dollars* to our *farthings*, we do not think it generous for them to subject us to expense, and pay us in 'thank ye Sir.' Again, if we voluntarily make an appointment, where preaching is not desired, we complain, of no pay; but when they urge us, so that we travel ten or twenty miles, we think they ought to remember that 'the laborer is worthy of his hire.'

J. B.

REMEMBER ME.

There is not two other words in the language that can recall a more fruitful train of past remembrances of friendship, than these. Look through your library and when you cast your eyes upon a volume that contains the name of an old companion, it will say remember me.—Have you an ancient album the repository of mementoes of early affection? Turn over its leaves stained by the fingers of time, sit down and ponder upon the names enrolled on them; each speaks, each says, remember me. Go into the crowded church yard, among the marble tombs, read the simple and brief inscriptions that perpetuate the memory of departed ones; they too have a voice that speaks to the hearts of the living, and says remember me. Walk in the scenes of early rambles; the well known paths of the winding streams, the overspreading trees, the green and gently sloping banks, will recall the dreams of juvenile pleasure, and the recollections of youthful companions; they too bear the treasured injunction, remember me. And this is all that is left of the wide circle of our earthly friends. Scattered by fortune, or called away by death, or thrown, without our hand by the changes of circumstances or of character; in time, we find our selves left alone with the recollection of what they were.

The first degree of folly is to think one's self wise; the next to tell others so; the third to despise all counsel.

Miss Louisa F. Griswold,

RESPECTFULLY announces to the public, that she has taken a commodious Room in the Universalist Church, where she will give instruction in the common and higher branches of Education, commencing on the second Wednesday of May.

Miss G. solicits the patronage of a liberal community, and flatters herself that by assiduous attention to her duties, as a teacher she will merit their approbation.

Terms from \$3.00 to 3.50 per quarter.

Reference to the following gentlemen:—

REV. M. H. SMITH,

J. M. NILES,

WM. HAYDEN,

WM. CONNER.

May 3.

POETRY.

RESTORATION OF ISRAEL.

BY REV. JAMES W. EASTBURN.

Mountains of Israel! rear on high
Your summits crowned with verdure new.
And spread your branches to the sky,
Refringed with celestial dew.
O'er Jordan's stream of gentle flow;
And Judah's peaceful valleys smile,
And far reflect the lovely glow
Where ocean's waves incessant toil.

See where the scattered tribes return;
Their slavery is lured at length,
And purer flames to Jesus burn,
And Zion girls on her new strength;
New cities bloom along the plain,
New temples to Jehovah rise,
The kindling voice of praise again
Pours its sweet anthems to the skies.

The fruitful fields again are blest,
And yellow harvests smile around;
Sweet scenes of heavenly joy and rest,
Where peace and innocence are found!
The bloody sacrifice no more
Shall smoke upon the altars high—
But ardent hearts, from hill to shore
Send grateful incense to the sky!

The jubilee of man is near,
When carils, as heaven, shall own His reign;
He comes, to wipe the mother's tear,
And cleanse the heart from sin and pain.
Praise him, ye tribes of Israel! praise
The king that ransomed you from woe;
Nations! the hymn of triumph raise,
And led the song of rapture flow!

REMOVALS.

Br. W. I. Reese, of East Bloomfield, has received and accepted an invitation to become the pastor of the First Restorationist society and church in Buffalo. He is to commence his labors in the latter place about the last of this month; and desires all letters and communications, subsequent to the 25th inst., to be directed to him at Buffalo. We congratulate our friends at Buffalo, after so long a destitution of a preacher, on obtaining the labors of one to whom the intelligent theologian, the efficient preacher, and the amiable pastor are so happily united as in our worthy Br. Reese. We pray that the connexion may be a happy and profitable one for both pastor and people; and that the people of Br. R.'s former charge at Bloomfield, may not long remain destitute of one to go in and out before them, and feed them with knowledge and understanding.

Br. Ezekiel Voss of St. Johnsbury, Vt., has accepted an invitation to become the pastor of the Universalist society, in Orleans, Mass.

Br. Justus Gage 2d, late of Union Springs has removed to York, Livingston county, with a design to make that place his permanent residence. He wishes all letters, papers, &c., to be directed to him at the last named place.—*Mag. and id.*

RELIGIOUS NOTICES.

Br. Hosea Bellon 2d, of Roxbury, Mass., will preach in the Universalist Church, in this city, to-morrow.

Br. R. Smith will preach in Durham the first Sunday in June.

Br. W. A. Stickney will preach in Barkhamsted, Sunday 25th inst.; and a Lecture in Granby at 5 o'clock.

Br. CHARLES WOODHOUSE, of Albany, will preach in Glastonbury the last Sunday in this month.

CLINTON LIBERAL INSTITUTE.

The summer Term of the Male Department of the Liberal Institute, will commence on Wednesday the 29th of May, next. Tuition for common English branches, per Term, \$1 00. For the Latin Language, Algebra, Geometry, Surveying, Rhetoric, Chemistry and Natural Philosophy, \$6 00. For the Greek, Hebrew, French, German and Spanish Languages, Astronomy, Moral Philosophy, &c. and the highest branches of Mathematics, \$9 00. Entrance money, fifty cents per Term; no other charges either for room rent or other purposes. No Student received for less than half a Term. One half of the Tuition bill, if required, to be paid in advance.

The young Ladies' School attached to the Institute is kept in a separate building, and will commence on Monday, the 12th of May next.—Lowest price of Tuition, \$3 00 per Quarter; highest, \$5 00. Music, Drawing and French, extra charges. The scholars all board in private families; board and lodging, \$1 50.

JOSEPH STERBINA,
DAVID BERRY,
TIMOTHY SMITH,
JOHN W. HALL,
E. S. BARNUM,

Executive Committee.

Clinton, April 5, 1834.

* * Editors friendly to the Institute are solicited to give the above one or more conspicuous insertions.

BOOKS IN SOUTH CAROLINA.

Rev. Allen Fuller, of Newberry Court House S. C., keeps constantly on hand for sale, a general assortment of Universalist books and pamphlets. He soon expects to receive a quantity of the latest works from Boston. Purchasers may obtain them of him, on the lowest terms at which they are obtained in New England.

Editors, whose papers circulate at the South, are requested to give this a few insertions.

STREETERS NEW HYMN BOOK

THE subscriber has published the Sixth Edition of this popular Hymn Book, which he now offers to the public at the low price of 62 cents, single, handsomely bound and lettered, either in black morocco, or light sheep. A liberal discount will be made to those who buy by the dozen. Universalist Clergymen and others, wishing to circulate the book can be supplied on sale, by directing their orders to, B. R. MURPHY, No. 29 Cornhill, Boston.

N. B. Publishers of Universalist papers will please insert the above and charge it B. R. M.

Page's Selections.

JUST published and for sale at the Trumpet Office, "Selections from Eminent Commentators who have labored in Punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment. By LUCAS R. PAGE, Pastor of the First Universalist Society in Cambridge." Pages 224. This is a highly valuable work to all Universalists. It proves by the most respectable orthodox authority, that the interpretations which Universalists have given of the passages of Scripture which relate to punishment, are correct. For sale on the very lowest terms, by Thomas Whittener, joint publisher, at the Trumpet office.

Universalist Books.

AN assortment of Universalist Books and pamphlets are kept constantly for sale at this Office.

Proposals

For publishing by subscription, in Montgomery, Alabama, a new Religious Journal, to be entitled

THE SOUTHERN EVANGELIST.

THE *PAPEA*, as its name imports, will be the messenger of "good tidings." It will be the advocate of that system of religious faith which acknowledges God as the impartial friend and Father of all men, and hence the necessary inference that all his offspring will finally be happy in his glorious presence. It will also be the uncompromising foe of all partial, man-grieving, God-dishonoring "creeds and confessions," and of every scheme or device which has for its object the enthronement of a generous people to the unwholesome control of a few "Lords spiritual." It will expose error—"bring to light the hidden things of darkness,"—defend the truth as witnessed by Christ, the Prophets and Apostles, and in the language of an illustrious statesman, proclaim "eternal hostility to every form of tyranny over the mind of man."

By the Universalists of the Southern States especially, will the *EVANGELIST* be found a steadfast friend and prompt "defender of the faith they rejoice in believing." The Editor is a native of the South, and will aim to make his periodical worthy of the generous support of all the friends of Liberal Christianity from the Carolinas to Louisiana. The patronage of such is therefore respectfully solicited.

TERMS.

The *SOUTHERN EVANGELIST* will be published monthly on a royal octavo, octavo form, (making a volume in the year of near 200 large pages,) at \$1 per annum in advance, or \$1 50 at the end of the year. The right is reserved of publishing semi-monthly, if the patronage will justify it at a corresponding increase in price.—The usual discount allowed to agents. Letters (post paid) to be addressed to

J. F. W. ANDREWS, Montgomery, Ala.

P. S. Subscribers to be returned as early as possible, in order that the publication may be commenced in the month of May ensuing.

April, 1834.

CONDITIONS.

The "Inquirer and Anchor" is published simultaneously at Hartford, Ct. and Albany, N. Y. every Saturday, in the quarto form, upon a Royal Sheet of fine white paper, and with entire new type.

To City Subscribers, who receive their papers by a carrier \$1 75 per annum if paid immediately in advance, to which an additional charge of twenty-five cents for every three months delay of payment.

Agents or companies who procure and become responsible for six copies, will be entitled to the seventh, GRATIS.

No subscription received for less than one year, unless the money be paid in advance, and none discontinued until all arrearages are paid, except at the option of the Publisher.

* * The above terms will be strictly adhered to.

All communications and letters must come to us free of postage, and may be addressed either to the Editor at Albany, N. Y. or to the Publisher at Hartford, Ct. as may be most convenient.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOL. XIII.

SATURDAY, MAY, 31, 1834,

NO. 9.

PUBLISHED SEMI-MONTHLY IN HARTFORD, CONN.
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B. SPERRY, PUBLISHER.

HENRY J. GREW, EDITOR.

C. F. LE FEVRE, I. D. WILLIAMSON, R.
O. WILLIAMS, J. BRADLEY,
ASSOCIATE EDITORS.

SKETCH SERMON.

The master is come and calleth for thee.

John xi. 28.

We shall waste no time in relating the circumstances which elicited the words of the text. All who feel suitably interested in the subject will turn to the chapter and read for themselves. They will more than find their account in so doing. The application which we shall make of this portion of the divine record, is, that Jesus should be contemplated as the true Messiah—be served as a kind Master—and listened to, in all his commands and calls.

1. It is indispensable to the Christian profession, to contemplate the Lord Jesus, in his high official character, as the promised Messiah, the King upon the holy hill of Zion. This is necessary to render the importance and value of his instructions and examples, impressive and influential. Though it was admitted that the doctrine and precepts of the Son of God, were vastly superior to all others revealed to man, yet, any serious doubts in regard to their divine origin and authenticity, would divert the attention from their intrinsic value, and render their influence weak and questionable. But if we recognize Jesus as the true Messiah, the good Shepherd, the Prince of peace, the Sun of righteousness, the Light of the world, we can study the scriptures, the law, the psalms, and the prophets to great edification and improvement. The divine records will become a field, abounding with flowers and fruits.

As we travel the path of faith and of duty, innumerable roses bloom on either hand; streams of living water murmur around, and the wilderness becomes a fruitful field. But give heed to the suggestions of infidelity—apostatize from the truth of God, and you read in vain. No hesitations nor glories meet the mind's eye. The flowers are scattered by a tempest; a smiting rod, unlike that of the Hebrew prophet, dries up the springs of the water of life, and a boundless cheerless desert, surrounds the storm buffeted pilgrim, in his pathless wanderings to the mansions of death.

Blessed be the Father of our spirits, that the divinity of our Savior's mission, does not depend on the assent of the human mind, for its verity and truth. The Master hath come, and calleth for thee. Does the prophet exclaim in the name of the Lord, Look unto me and be ye saved, all ye ends of the earth? Then breathe for the Jews this glorious response:—And I, if I be lifted up from the earth, will draw all men unto me. Do you read—On this mountain shall the Lord of hosts make unto all people a feast of fat things? The Savior subjoined,

This is the bread of life that cometh down from heaven, and giveth life to the world. I am the way, the truth, and the life, the promised Shiloh—the Prophet mighty in word and deed, the Lord our righteousness—is come!

2. We should consider Jesus as our Master, in the proper use of the term. He is the principal teacher, guide and director in the kingdom of heaven on earth; the chief founder of Christianity in the world. Hence it was said, But, be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren. Ye call me master and Lord, and ye do well; for so I am. Jesus was the divine teacher sent from God. He was appointed to govern and enlighten the world of rational beings. His empire is to extend from sea to sea, and from the rivers unto the ends of the earth. All kings shall fall down before him, and all nations serve him. In the faithful discharge of his official trust, the appellation, *Master*, will be magnified and made honorable. It will be seen, at the grand consummation of events, that Master does not necessarily mean tyrant, nor government mean despotism, in its popular acceptance. Jesus will exercise his authority in a manner corresponding with the benevolent object of his mission into our world. He will magnify the law, which requires supreme love to God, and good will to man. His doctrine was perfect and his religion admirably adapted to the wants of man. He taught his disciples how to live in this world, and what to hope for in the next. We may avail ourselves of the same instructions, and live continually under the smiles of approving heaven. The Savior's golden rule, admits of general application:—"all things whatsoever ye would that men should do unto you, do ye even so unto them." If we own Jesus as our master, then must we keep his commandments. We must love friends and foes, and pray for the forgiveness and salvation of all. Jesus prayed earnestly, even for his murderers, while he was on the cross!

3. As Martha said to her sister, in a subdued voice, the master is come and calleth for thee, so we may say to all, of every description around us. He is calling in a variety of ways and by numerous means. We need only whisper, it would seem, as did Mary's sister, to engage the attention of the candid and discerning in the things that belong to their peace. But there are some whose obstinacy and stupidity are extremely stubborn. It may almost be said of them, Ephraim is joined to his idols; let him alone. But we do not wholly despair of rousing their attention. We will not only invite secretly, but cry aloud, in tones of thunder, that all may hear obey and live. The master calleth upon thee, O lukewarm professor, to arise and be heartily engaged in his cause. He calleth upon thee, bold transgressor of his laws, to repent; and upon thee, sceptical reader of his word, to believe and rejoice in his truth. And he will continue to call, till the other sheep which are not of this fold, shall hear his voice and come in, that there may be but one shepherd and one sheepfold. He who cried with a loud voice,—Lazarus, come forth!—will call

the sleeping nations from their beds of dust, and make them all immortal in the mode of their existence, as the being whose impression they bear. Would to heaven that Christians might evince an attention to the calls of Jesus, the cause of religion which should exert a salutary influence over unbelievers. Let their examples say, secretly to all around, the master is come, and calleth for thee.—*Southern Pioneer.*

SCRAPS OF CRITICISM.

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing."—Matt. v. 25, 26.

This passage is sometimes used to overthrow the doctrine of Universalism. Those who use it for such a purpose maintain that God is the adversary; man is the offender; hell is the prison; and unless men repent quickly before they die, they shall be cast into prison there to suffer forever.

It is truly lamentable that professed teachers of the gospel will so utterly disregard the true sense of the sacred writings in their zeal to prove the doctrine of endless sin and misery. If proof of that doctrine cannot be found in the Scriptures at all—if it is necessary to pervert various parts of the Bible, to give it the appearance of a scriptural doctrine, we suggest whether it is not better to abandon the doctrine altogether.

Here let us seek the true sense of the passage before us. "Agree with thine adversary quickly." What adversary is this? Is it God? Is God the adversary of men? He declares himself to be our Father and our friend—he has proved himself to be so by his kindness and mercy to us, and is it not then the grossest ingratitude to accuse him—the author of all our blessings—of being the adversary of man?—"Do ye thus requite the Lord? O foolish people and unwise! is not he thy Father that hath bought thee?" Deut. xxxii. 6. Peter calls the devil our adversary. 1 Ep. v. 8. Partisants of the present day say the same thing of God.

But what adversary is this? A careful examination of the passage will show that it was a *venue* adversary of which the Savior was speaking, which is more particularly evident from these words—"lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." The judge, the officer, the prison, all have respect to human jurisprudence and punishment, and have no meaning at all, if the passage be applied to the future state. Reader, do you not see to what shifts partisants are driven to find proofs of their wicked, ungodly and unreasonable doctrines?

Once more. What is the Greek word in this place for adversary? It is *antidikos*. What does that word mean? It is a compound word, formed of *anti*, against, and *dikos*, a law suit; and it signifies a legal adversary, or a person

against another in a law suit. "Such was his adversary. The Savior says, 'I agree with him quickly.' Settle your difficulties quickly; they are more easily settled in this way. Such difficulties are like a conflagration, or an attack of fever, easily managed, if taken in season, but working destruction, if let alone. If neglected the Savior points out the consequences—"the adversary will deliver thee to the officer, and thou wilt be cast into prison. Verily, I say unto thee thou shalt by no means come out thence till thou hast paid the uttermost farthing." Will men be released from hell in the future state by paying a debt, or a fine? for this was the passage proffered, if it be applied to the future state. We shall say no more; for every one must see, that the Savior was speaking of those things only which transpire on the earth.—*Trumpet.*

THE ORIGIN OF SIN.

The reader will do well to open his Bible and carefully peruse the 2d and 3d chapters of Genesis, and then examine these brief remarks on the origin of moral evil.

1. After man was formed of the dust of the ground, he remained innocent, to say the least, till he was influenced to transgress the command of God. His capacity for knowing good and evil, preceded that knowledge; and the knowledge of right and wrong existed previous to his sinning.

2. When the prohibition concerning the tree in the midst of the garden, was announced, man possessed no moral character, so far as we can learn, but simply a capacity for forming a moral character: As being may have a capacity for acting, before he is an actor; for speaking, before he is a speaker, and of sinning, before he is a sinner.

3. Even after the formation of Eve, the new-made pair were innocent and unsuspecting as lambs or doves. And when the tempter came, sinless Eve candidly opposed his suggestion, by recurring to the divine prohibition, which, as a moral act; that is, an act in reference to the command of a Superior. This shows that she was capable of understanding the prohibition, of comparing it with the temptation, and of relating her views to the seducer; that it was right to obey God, and wrong to disobey him. Had the case been different, Eve would not have related to the serpent the liberty granted, and the interdiction enjoined by her Maker.—And to succeed in his enterprise, the deceiver did not deny what Eve knew, and had so accurately stated, but availed himself of the argument, that by a participation of the forbidden fruit, she would know still more, and not only be conscious of right and wrong, but be as God knowing good and evil; that is, knowing the effects of virtue and vice.

4. The deception practiced upon mother Eve, did not consist in being blinded concerning the moral character of the act of disobedience, but in relation to the consequences which would follow. Hence, being persuaded that "the tree was good for food, pleasant, and to be desired to make one wise, she did eat." Here the whole mystery is revealed; for Eve was so far deceived as to see the good and desirable qualities, without perceiving the evil consequences. She acted just as all her descendants would, under similar circumstances. The difference between the moral virtue of resisting the temptation, and the vice of yielding to it, formed a woful

contrast. *Guilt, shame, and fear of death*,—of which nothing was before known, were the consequence of sinning. From which it is plain, that the first sinful act constituted a new character, viz: a sinful one. Sin arises then, from wrong views concerning the consequences of human actions. This account harmonizes with the experience of mankind in general.

The first act, for which every one feels condemned, was the result of similar deception; but not of ignorance of what was morally right, and what wrong. We may be sorry for a mischievous act, performed through ignorance; but we cannot be guilty, therefor. Men indulge in sin, after they know good and evil, or the rewards of virtue and vice, under the deceptive expectations of escaping the evil consequences which they may deserve.

No man can violate law, voluntarily, till he knows what it is, nor be morally accountable for the mischief which may result from an act performed through ignorance of the requirements of a good law. "For where there is no law, there is no transgression." "Sin is the transgression of the law." The Gentiles having not the law, are a law unto themselves. "The law (of Moses) was added, because of transgression," i. e. of a precious law of the mind or conscience. And to suppose that those nations to whom the law of Moses was not given, could be morally accountable to its requirements, is absurd in the highest degree. They had not the means of obeying or disobeying the law of which they were wholly ignorant. It follows, of course, that no being can obey any moral law, than he understands. For example: the Decalogue is composed of ten commandments; and suppose only *five* of them had been made known to a certain tribe of the Jews; could they have been amenable to the whole Decalogue? Certainly not.

But it may be said, perhaps, that sin does not consist in the outward act, but in the motive or intentions of the actor. Very good; for no being can intend to violate a requirement of which he is ignorant.

Some people argue that we are sinners before we perform any act; because we have a sinful disposition. Now, if by disposition is meant an *evil intention*, the argument refutes itself; because an evil intention is a sinful moral action, and the first such intention must have been the first sin, in any given case. But if by disposition, be meant a law or passion of our nature, derived from the author of existence, we deny that it is necessarily sinful. It would be no more sinful, of itself, than a disposition to accumulate property. Now the original disposition to obtain wealth, is natural and sinless; but the choice of means to accomplish the object, is frequently sinful. And, as sin is a moral act, no being can be justly called *sinful*, before the first wrong action, whatever faculty or disposition he may possess, any more than an infant can be called *noisy*, before it makes a noise, or a man can be called a *singer*, previous to his singing. Sin has its origin then, not in the sinfulness of human capacities; but in the capacity of human beings, for forming a new and sinful character. And as every moral agent is the author of his own moral character, and as sin is a characteristic of a moral agent, it follows, that every man is the author of his own sin.—To seek for another author would be superfluous.

R. STARKER.
Miner.

EFFECTS OF THE PASSIONS.

The numerous cases of insanity and suicide which have occurred recently among the believers of endless misery, have led many persons very seriously to the inquiry as to the manner in which that doctrine produces so dreadful an effect. The question too is sometimes asked, why there is not a greater number of cases, provided they are to be traced directly to that doctrine, as there are thousands who believe it? The proper answer to the last question is obvious: The doctrine of endless hell torments is believed by many people, it is true, but almost all of them believe it for somebody else, not for themselves. It is seldom we find a person who believes, that he is to be one of the unfortunate number who are to be east off forever. Go to a man, and ask him, "Sir, do you believe in endless damnation?" "I do," he replies, "Do you believe that you yourself will be one of the damned?" "I trust not," he replies; "I hope I have experienced divine grace, and made my calling and election sure." "Well, friend, tell us what you think will be damned." He will point you probably to some one of his neighbors, whom he hates, and whose hatred he has incurred by his own unavailability or dishonesty. So now to that individual, and ask him the same questions; "Sir, do you seriously believe in the doctrine of endless torment?" "I do," he says, "seriously believe it." "Well, friend, I have another question to ask you—Do you suppose that you yourself are to be eternally lost?" "O no! no!" he cries "heaven forbid." "Well friend, you believe that somebody will be lost forever, just tell us who you think will suffer that dreadful fate!" and it will be an equal chance if he does not send you back to the very man who sent you to him. Very few people believe in endless torment for themselves. Parsons Cooke has just written a book in proof of endless misery; but he has not hinted in any part of it that he is to be damned; although we should think, if that doctrine is true his chance is rather a slim one. We repeat, that very few people believe in endless torment for themselves—it is almost always for somebody else. But mark! where the individual supposes that he is to be excluded from heaven forever, to be filled with anguish and horror with out statement, and without end, the consequences upon his own mind are dreadful and must be so. And we inquire whether it is not probable in such a case, that despair and insanity will ensue? The danger becomes much greater when the unfortunate individual is a female, or a youth of tender heart and weak nerves. We do not wonder, then, at the cases which have occurred. No, but we do wonder, that after so many fatal examples have been furnished, the partialist clergy still persist in urging this doctrine upon the community. They reason well, and fight valiantly in the Temperance cause; (may God give them great success therein) but *Rum* has not done more damage than *Partialism*, as Mr. Williamson has shown in his mate to the *Ox-Sermon*. Why will not the clergy consider these things? Do they say that the doctrine of endless torments is taught in the word of God, that it was preached by Jesus Christ, and therefore they must preach it? But if this be true, how does it happen that they have never been able to prove that doctrine from the Scriptures? They know, and the world knows, that they cannot prove it from the Scriptures, for God expressly declares, that "he retaineth not his an-

ger forever, because he delighted in mercy." And that Jesus did not preach as the Pharisees and clergy of the present age do, is evident from the fact that no such consequences attended his ministry. People were never bereft of their reason, and driven to commit suicide by the preaching of Jesus Christ. Not an instance can be pointed out. His preaching was a source of joy and the people "wondered at the gracious word, which proceeded out of his mouth." O! that the preachers of endless misery would think of these things. To illustrate the effect which the sudden excitement of the mind has upon the body, we give the following extract from a work recently published.—*Trampt*.

"Plato used to say that all the diseases of the body proceed from the soul. Says Mr. Weld, in his famous report:—"The expression of the countenance is mind visible. Bad news weakens the action of the heart, destroys appetite, oppresses the lungs, stops digestion, and partially suspends all the functions of the system. An emotion of shame flushes the face, fear blanches it, joy illuminates it; and an instant thrill electrifies a million of nerves. Surprise spurs the pulse into a gallop. Delirium infuses giant energy; volition commands, and hundreds of muscles spring to execute. Powerful emotion often kills the body at a stroke.—The news of a defeat killed Philip V. One of the Popes died of an emotion of the ludicrous on seeing his pet monkey robbed in pontifical and occupying the chair of state. Miley Moch was carried upon the field of battle in the last stages of an incurable disease; upon seeing his army give way, he leaped from the litter rallied his panic-stricken troops, rolled back the tide of battle, shouted victory and died. The door-keeper of the Congress of the United States, expired upon hearing of the surrender of Cornwallis. Eminent public speakers have often died, either in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it had suddenly subsided.—The recent case of Hilla in this city is fresh in the memory of all. He was apprehended on a charge of stealing goods from his employer, and taken before the police, when mental agony forced the blood from his nostrils. He was carried out and died."

IGNORANCE AND INDIFFERENCE.

It really requires some patience to get along with those who from ignorance and indifference to religious truth, are opposed to our sentiments, as well as those who are wilfully prejudiced against them. A case of the kind to which we allude took place in our presence a short time since. The person opposed to our doctrine is one of that description who evidently wishes to be considered peculiarly wise on all subjects—and this by striking a new vein or hitting upon something different from what any body else ever thought of. He is, however, in the main a respectable gentleman, and quite well informed on subjects in general, though to religion we must consider his knowledge very deficient. Without much being said tending to introduce the subject of religion, he suddenly broke out upon us, somewhat peevishly and as if to administer a rebuke, as follows—"I don't care—and it is none of my business to know how many will be saved,—whether few or all; and it seems to me if those who trouble themselves so much on this matter would only notice what Jesus once replied to the question

proposed him—'Are there few that be saved?' saying, 'What is that to thee? follow thou me, they would appear wiser than they do.'" Considering himself reproved by this gentleman's manner and quotation, and being willing to test his knowledge of the scriptures, we replied in turn, by requesting him to inform us where that passage might be found? With an air of un-subdued egotism he replied, that he did not know as he could tell the precise chapter and verse where it was recorded; but he knew it was in the Bible; and that was enough. "Not quite enough," replied we, "for we happen to know there is no such passage in the Bible.—Perhaps it would be well for you, before you attempt to censure your neighbors for not regarding the scriptures, to make yourself tolerably acquainted with those writings. We can tell you what is said; 'Lord, and what shall this man do?' The reply was—'What is that to thee? follow thou me.' This had nothing to do with the question how many would be saved. In another book and on another occasion a young Jewish ruler did indeed ask our Lord—'Are there few that be saved?' But to this question he replied at length that finally all both Jews and Gentiles shall 'come in to the kingdom and be saved.'" By this time our reporter's attention was indifferently engaged on other matters around him, and he did not find it convenient either to acknowledge his error, take back his censure, or defend his wisdom on religious subjects.

And is it so? Is it a matter of no consequence whether we are all finally to be purified by the blood of Jesus and to meet again in heaven? Is it not worth a thought whether millions of our fellow mortals, our neighbors, our friends and our acquaintances are to be miserable to all eternity? Our neighbor, thought it was not; and herein consisted his peculiar wisdom. We do not suppose it possible for such people to embrace the doctrine of Universal salvation, till some circumstance shall force them to give their attention to a careful and thorough examination of the scriptures.—*Christian Intelligencer*.

YE SHALL NOT SURELY DIE.—Serpent.

Such was the language of the arch-deceiver to the first pair of our race, and such is the language of his ministers at the present day. How often do we hear it asserted from the pulpit, by those professing to be teachers in Israel, that the sinner shall not surely die; but if he comply with such and such conditions, he shall surely escape the just punishment of his sins! Now I ask, is not this "strengthening the hands of the wicked that he should not return from his wicked way, by promising him life!" And is it not giving the lie to the Almighty, when he has declared in the most positive terms that "he will by no means clear the guilty?"—and "though land join in hand the wicked shall not go unpunished."

To prove the demoralizing tendency of this doctrine of indulgence; we need only appeal to facts which have occurred under our own observation. It cannot be denied, that seduction, murder, and almost every species of crime, have marked the lives of those who have been its most strenuous advocates. To the truth of this, our *State prisons* can bear ample testimony.

Again, we are told by those professed ministers of the Gospel, that the way of the trans-

gressor is far more easy than that of the righteous—that the wicked are by far the happiest people in the world! But here again they have the misfortune to give the lie to Jehovah; for he has declared by his prophet that "the way of the transgressor is hard," that "the wicked are like the troubled sea when it cannot rest"—that "there is no peace to the wicked," &c. When will these aspiring demagogues—these false prophets of Baal, cease their unblatant practice of retelling the serpent's doctrine—and of deceiving the ignorant and unwary by their "lying divinations"—crying "peace, peace, to the wicked," when God hath not spoken it!—"A word to the wise is sufficient."—*Magazine and Advocate*.

FEMALE INFLUENCE.

How desirable it is that all who are capable of exerting any considerable influence in society, should be cautious that that influence is exerted in favor of the best interests of the community. That the ladies exert a very powerful influence in the world, will not be disputed by any who have duly reflected on the subject; and this influence is not confined to any particular age or portion of our race; all ages have been subject to it, and all classes have felt its power. Female influence is the first to which we are subject, and its power is ever with us in a very considerable degree; the first sounds to which we listen are the soft and soothing notes of maternal affection; we go back in our minds to the first of our recollection and as a mother's care is impressed more indelibly on the mind than anything else; such is the attention which mothers usually bestow on their children, as to give very strong and lasting confidence in their continued kindness, so that when all other earthly friends may fail, it is usually the case that we may find protection and comfort in a mother's caresses; at least in her willingness to aid us. O, what is more god-like than a mother's love? how constant! the same in sickness, as in health; it is not quenched by disobedience, it is untiring and if combined with wisdom and power, would to say the least, make all its objects happy.

From the nature of things we should expect that female influence will be great; we are accustomed to feel sure that the exertion of a mother, a sister, and a wife, will be in favor of our best interests; such is the intention we naturally attribute to them from their known kindness; accustomed to place implicit confidence in her who with such untiring care and anxiety watched over our infancy, supplying to the extent of her abilities our every want, we naturally associate this confidence with the name women; and therefore it is perfectly natural that the influence of this sex should be great. This being the fact that the influence which the female part of the community exert on the minds, and morals, and happiness of mankind is great and powerful, how desirable, how important, that that influence should be wisely and properly directed.

Then let the fair of our land, both by their chaste conversation, and by their decided action disavowance every species of immorality and irreligion. Let them by their words and works declare to the world that they are what God designed them to be, friends and blessings to mankind. For in no way can they do so great a service to themselves and the world, as by a firm and persevering resistance of vice in all its thousand forms.

Let mothers teach their daughters to shun the company of the *profane*, the *intemperate*, the *gambler*, the *irreligious*; and thus cause those monsters in the shape of gentlemen, to feel that they are unfit for the society of the virtuous female; and before they can be admitted to the circles of good society, they must reform their lives by a strict and constant adherence to the principles of morality and religion, so that they shall possess the character, as well as the name of gentlemen. If all mothers should do their duty in this respect they might save their daughters from the curse of being connected for life with husbands, in name, while in conduct they are tyrants; and instead of rendering their wives base, make them completely miserable. What else could be expected from one whose habits were what they should not be? Let mothers and daughters think of these things.—*Universalist*.

CORRECTING MISTAKES.

Mr. ELLIOT.—The following extract is certainly deserving the serious attention of all. It is but too true that we are prone to pass over the important work of self correction. There is a sort of pride in the human heart which is unwilling to yield to the dictates of sober reflection. Hence it is that we so often persist in what is decidedly wrong. The writer very justly observes that a pride unwilling to yield to the praiseworthy work of self-amendment, is a very "foolish sort of pride." To this human experience responds. It shows a truly great and at the same time humble mind, to be willing in a proper spirit to correct our mistakes, whether pointed out by others, or discovered by that faithful monitor which a wise Father has placed in our bosom. Let it be remembered that this is no small work, but the business of our whole life; that the sooner we commence the better. Let us then engage with full purpose of heart, and may God grant us success in the undertaking. But enough—let the extract be read and appreciated.—*Ind. Mes.*

"Some people find it a very hard thing to say 'I was mistaken,' and will persist in error, rather than give up a point, or alter a practice, even when convinced they were wrong. This is a very foolish sort of pride. The wisest men are most deeply convinced of their own ignorance and liability to err; consequently, they are the most humble and candid. He who owns himself to have been in an error, only proves himself wiser than he was before; but, 'saest thou a man wise in his own conceit? there is more hope of a fool than of him.'"

"My whole life," said a certain good man, "has been spent in discovering my own ignorance and mistakes, and in endeavoring to correct them; and now that I am an old man, instead of finding more reason than formerly to trust myself, I am, every day, more and more convinced of the necessity of praying for constant guidance, instruction, and correction, from God. This is my daily prayer: 'Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.' I trust and hope I shall not be found mistaken at last."—*Family at Home.*

HUMILITY.

Of all the graces that adorn the Christian, there is none more worthy of notice or admiration, than humility. This can never be truly

exercised by the creature unless he can be made sensible of his dependence on a great and superior power above him. He must be made conscious of the infinite majesty, greatness and goodness of his creator and eternal King—and with this, contrast his own weakness and imperfection.

If be questions concerning his existence and character, it must be with becoming deference to his reasoning powers, as they are exercised by the weight of evidence—keeping also in mind, that although he may come to the firm belief of many things concerning the mysterious author of nature, yet that at the same time, he must come infinitely short of finding out "the Almighty to perfection."

So in regard to his moral government and dispensations. Questions may often arise in his mind in relation to events which occur in our world, of a sinful, sad or melancholy nature—and these he may find hard to reconcile with the persuasion that God reigns in wisdom and goodness in all things. But if he will remember that his capacity is a finite one and that the true difficulty lies in his not seeing "the end from the beginning"—he will learn a lesson of devout and profitable humility.

This humility is a principle, or virtue, which every true Christian will study to acquire. He has a pattern of it in the Redeemer himself.—"He that humbleth himself shall be exalted," is a precept that cannot be too often remembered. And what is the effect of humility? How does it benefit the individual who possesses it? We answer: it has one effect, which, if nothing else was named, is enough to commend it to every one's attention. *It destroys boasting and self-righteousness.* Now there is no individual of common discernment in spiritual things, who has not witnessed the sad effects of these two spirits of the adversary. They have been in the world ever since its creation; they have caused strifes, and wars, and commotions—persecutions, revilings and every evil work—and they will never be entirely eradicated, until the gospel of peace and humility shall have breathed its influence into every heart.

Humility is greatly needed among Christians at the present day. There is quite too much of the spirit which says, "stand by thyself, come not near to me, for I am holier than thou." There is too much of that *piety* "having the form of godliness," but utterly destitute of its power. It is always visible where popularity is talked of—or taken into consideration—where men look to numbers instead of the true doctrine and love to worship with the "multitude," rather than be pointed at as heretics, or dissenters from the "standing order." The Lord have mercy on such! and cause them to obey the invitation of their master; "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls."—*Star in the East.*

REMAINS OF THE TOWER OF BABEL.

The most remarkable ruin, both in magnitude and name, so far as that can be admitted to be of any authority, is that called by the Arabs, Birs Nimrod or Nimrod's tower. This there is every reason to believe, was the ancient tower of Babel, the earliest and the mightiest specimen of human skill and human audacity. The travels of Mr. Rich and Sir R. K. Porter have rendered us more familiar with those huge ruins than could previously have been hoped for.—

The compressed view of their accounts given by Heeren is very striking and animated.

"This huge mass of building lies about six miles southwest of Hilah. It has the appearance of an oblong hill, the base of which, according to Porter, is two thousand and eighty-two feet in circumference. Rich reckons it at two thousand two hundred and eighty-six. It may easily be conceived, that it is scarcely possible to fix in a positive manner the circumference of such a ruin. Its present height, reckoning to the bottom of the tower which crowns its summit is two hundred feet; the tower itself is thirty-five. Looking at it from the west, the entire mass rises at once from the plain, in one stupendous though irregular pyramidal hill. It is composed of fine bricks, kiln-baked. From the western side two of its stories may be distinctly seen; the first is about sixty feet high, cloven in the middle by deep ravines. The tower-like looking ruin on the summit, is a solid mass, twenty eight feet wide, of the most beautiful masonry; to all appearance it formed an angle of some square building the ruins of which are to be seen on the eastern side. The cement which connects the bricks is so hard, that it was impossible to chip off the smallest piece, and for this reason none of the inscriptions can be copied as they are always on the lower surface of the bricks. It is rent from the top nearly half way to the bottom; and at its foot lay several unslapen masses of fine brick work, still bearing traces of a violent fire, which has given them a vitrified appearance, whence it has been conjectured that it has been struck by lightning. The appearance of the hill on the eastern side evidently shows that this enormous mass has been reduced more than half. Only three stories out of the eight which it formerly contained, can now be discerned. The earth about the bottom of the hill is now clear, but is again surrounded with walls which form an oblong square, enclosing numerous heaps of rubbish probably once the dwellings of the inferior deities, or of the priest and officers of the temple. The appearance of the tower of Nimrod is sublime even in its ruins. Clouds play around its summit; its recesses are inhabited by lions, three being quietly basking on its heights when Porter approached it, and scarcely intimidated by the cries of the Arabs, gradually and slowly descended into the plain. Thus the words of the prophet have been fulfilled, 'Will ye dwell in the desert shall be there, and shall fill their houses, ostriches shall dwell there, and satyrs shall dance there. Jackals shall bow in their palaces and wild hounds in their pleasant places!'"

TYRANNY.

Man is prone to exercise in a greater or less degree, feelings of tyranny over those whom he deems his inferiors. Hence it is that so many of our fellow creatures suffer wrong from the hand of others whose office it should be to aid and support those who walk in the blemish spheres of life. He who becomes the willing subject to the detestable and peace-destroying influence of tyranny, is of all men, the most to be reprobated. Every noble principle of benevolence and good will which should reign triumphant in the breast of man who bears the image of the Eternal, revolts with horror at the approach of the tyrant. He commands the respect and veneration of none, but justly receives the contempt and rebukes of every benevolent

mind. Wheresoever we discover this hateful spirit, whether in friend or foe, let us at once denounce it as unworthy of a noble soul.

What think you causes so many of our fellow beings to bleed at every pore, beneath the lash of cruel task-masters, but the spirit of tyranny? How long would the unhappy African sigh and sigh in vain for that liberty which is the gift of heaven, to every son and daughter of Adam, if this demon-like spirit was rooted from the human breast? Let the true spirit of the benign religion of Christ take its place, and have its influence of love and compassion felt in the breast, and soon would every yoke be broken, and the oppressed every where go free. What a flood of tears would be dried up, die he, who bears the image of his Maker, deny himself of every species of tyranny. Yes, many a heart, broken down with grief and anguish, would be meliorated—many a desponding and cheerless soul would be lifted up and comforted, did the stern and iron-hearted tyrant disabuse himself of this hateful spirit.

Being liable as we are, to a greater or less degree to indulge in an evil so revolting not only to every noble and generous soul, but so reprehensible by the Savior of men, how careful should we be, that its baneful influence should never find a lurking place in our breast. O that the church of the merciful God, might at once be divested of every species of tyranny. Alas! even there are found too many who act the part of petty tyrants—heedless of the commands of their Master, they forget that "before honor is humility"—they clothe themselves with garments that dishonor his religion, and quell that spirit of love, which alone assimilates them to the God of love.

Reader, be entranced to put far from you this hateful spirit. Do you feel it railing in your breast, and urging you to oppress or injure any of your fellow creatures, check it—let it not gain the ascendancy of your heart. Let no one have occasion to weep at your wrongs, and sigh for a release from your influence of tyranny. No, whatever may be said of you, let none have reason to point the finger and say—*Behold the Tyrant.*—*Ind. Messenger.*

QUESTIONS.

1. If Satan wills the endless misery of mankind, and God has a secret will that part shall be thus endlessly miserable, what *moral* difference is there in the *nature* and the *will* of these two beings?

2. If mankind possess, while on earth, the moral ability to *resist* the will of God, "who will have all men to be saved," may they not, with the same moral agency, at the day of judgment, resist his will that they should be endlessly damned and thus enter heaven contrary to the will of their divine maker? Or, will God, at that time, after his divine plan of government, and (after depriving them of their moral agency) damn them on the Calvinistic ground of irresistible decrees?

3. If God knew from before the creation of the world, the precise number that would be subjects of the kingdom of his *satanic majesty* forever, and it was left to this *evil* being to choose whether this definite number should arrive at this dark abode, on the ground of the divine decrees, would he not say, "I have no choice; it is totally immaterial, so long as I am aware of getting them."

INQUIRER AND ANCHOR.

SATURDAY, MAY 31, 1834.

The subscriber announces to his friends and the public that he has purchased the interest in the 'Inquirer and Anchor,' heretofore the property of Mr. H. J. Grew. The expense of this purchase has been to him considerable, and he relies upon the patronage of the friends of the cause, to sustain him in the undertaking. From and after the first of July next the paper will be in his hands, and he pledges his utmost endeavors to serve his subscribers *punctually*, and to render the publication, what it should be, as an advocate of that gospel which breathes peace on earth and good will to men. Meantime any exertions which may be made by his friends to increase the patronage of the work, and thereby save him from pecuniary loss, will be gratefully remembered to their credit. He respectfully asks his friends to lend him a helping hand in the good work.

I. D. WILLIAMSON.

ARGUMENT CONSIDERED.

It is somewhat curious to observe, the ingenuity which is manifested, by the opposers of a world's salvation in inventing arguments to sustain their darling notion of endless misery. After having, for a long time endeavored to check a spirit of inquiry by silence, they have at length concluded, as it would seem to come out to war with the believers in God's impartial grace. The result has been, thus far that they have been hard pushed, in the contest, and their ingenuity has been severely taxed, for something that should bear the semblance of an argument, and enable them to hold out a little longer in the unequal contest.

Among the new arguments or rather the old ones, which have been remodeled and repeated most often, we are surprised to find that of analogy, between the present and future state of man. The fact that sin and misery exist in this world, in consistency with the divine perfections, and the principles of God's moral government; is considered good evidence that they will always exist. We perceive the two champions of Presbyterianism and Methodistism, (Messrs. Ely and Lee), who are now engaged in controversy with Universalists, have both taken this ground of argument in the course of the discussion. We are somewhat surprised at this, because it has all along been contended that Universalism was so manifestly inconsistent with scripture and common sense, that a few plain passages from the Bible were fully sufficient to put a quietus upon the whole matter. But it seems that times are changed; and it is now found necessary to come to the battle in the name of that reason, which they have long since denounced as *carol*, and not to be trusted in matters of religious faith.

We have no desire to intermeddle with either of the controversies now in progress. We consider them both in good hands, and we feel sure that the *present* existence of sin and suffering, no more proves their *endless* existence, than the pre-

sent existence of the goit and toothache, proves the *endless* duration of these pains.

The frequent repetition of this argument, however, has suggested some reflections to our mind which we will pen for the consideration of our readers.

1. It is natural to suppose that a man who stands before the public, to defend any doctrine, will bring into the field the best arguments he can muster. We have never heard a believer in endless misery complain, that either of the gentlemen, who have enlisted in the controversy, were not qualified for the work. We have a right to presume then, that they will employ the strongest arguments that can be urged in support of the endless existence of sin and suffering. Now it appears that both the Reverend gentlemen, are endeavoring to prove the endless duration of sin and suffering, from the analogy which they suppose to exist between the future and the present modes of being. Has it indeed come to this? Is it possible that the stupendous fabric of endless misery, which has stood so long, and the solidity of whose foundation, was scarcely questioned for ages; is so far dilapidated as to require proping with such slender shores as these? Yes, kind reader, it is even so. That very doctrine which has long been supposed to be one of the first principles, revealed in God's word, is so far gone, that its firmest support in these days, is a system of analogical reasoning!! "Sic transit gloria mundi." Indeed, poor error thou art fallen from thy high estate. Thy votaries have boasted, that thou wast so plainly revealed in the Bible that none but fools or knaves could question thy reality. And when we have assailed thee, with reason strong as holy writ, thou hast told us that reason was *carol*, and that thou wast so strongly entrenched behind the bulwarks of revelation, that reason, must not dare assail thee. But where art thou now? Thou art laying aside these scriptures, on every page of which thou hast said thine image could be seen, and leaning for support, on that very reason thou hast so much decried.

It is not our purpose to show that the reasoning employed is fallacious, and the arguments sophistical. This work is in good hands and will be done we trust to the satisfaction of the discerning public. We observe however in relation to the argument under consideration.

2. It appears to us quite out of the proper mode of argumentation on the subject in dispute.

The point in debate relates solely to the state of man after death. Now the truth is that we cannot satisfactorily prove, by the light of reason alone that man will ever exist after the death of the body. If a man die shall he live again? is a question that can be answered only by the voice of scripture. In their life and immortality are brought to light. But without them no man can prove that we are to live again. It is evident then, that, as we must learn a future life from the Bible, so we must learn also, all the circumstances connected with it from the same source. And if we cannot learn that we are to live again, by the unaided light of reason, it appears to us, to be the height of absurdity, to attempt to learn our condi-

tion is another world from that dim source of light.

The law and the testimony, is the only legitimate appeal in every thing that relates to the future life. All that we can know of the future world we must learn from the Bible, and if we might be permitted we would respectfully recommend the advocates of endless misery to keep an eye on the words of the book. All arguments founded upon analogy must fall short of the point, for that source from which all knowledge of future life must be drawn has never yet informed us what analogy may exist between our present and future mode of being. On the contrary when the Sadducees offered an objection to the doctrine of the resurrection, founded upon analogy, the Savior taught them in reply that they had gone wide of the mark in supposing him to teach a future life which should be analogous to this.—So far from this being the case, even the tender relation of husband and wife should not remain. 'Ye do err, not knowing the scriptures nor the power of God, for in the resurrection they neither marry nor are given in marriage, but are as the angels of God which are in heaven.'

Here the scriptures leave men, and we can but regard all attempts to introduce sin and suffering into that state by means of arguments drawn from analogy, as so many conceivings, that such a doctrine cannot be supported, by the direct testimony of scripture. We would not object to the deductions of reason when drawn logically from facts clearly revealed, but when the premises are assumed, and the argument designed to go beyond its province, it cannot have our consent.

I. D. W.

NOTICE SPECIAL.

Our good friend at Hogg's P. O., S. C., should have thought to paid the postage on his last letter to us. One of his letters has never reached us. However, we have credited the money to him the same as though it had been received. One word to our brethren at n distance. If possible send us U. S. or New England money. There is a discount of 10 per cent on Southern, or Canada Bills. Fifty cent bills are of no possible benefit to us.—Our Agents and others will govern themselves accordingly.

P.T.B.

SPIRITUAL PRIDE.

There is, perhaps, no one cause, which exerts a greater influence, in hindering the progress of the doctrine of God's impartial grace, than that spiritual pride which is cherished by the world. Judging from the common principles of human nature, we should suppose, that people who have the feelings & sympathies of humanity, would hail with rapture and delight, any prospect of the ultimate deliverance of the human family from sin and suffering. But we are constrained to acknowledge the humiliating fact that it is far otherwise. There is nothing which appears more odious in the eyes of many, or that will sooner arouse a spirit of anger, than, the doctrine, which teaches, the universal brotherhood, and impartial salvation of a world. There is so much of pride, so much love of the darling self in the hearts of

men, that they are offended with a doctrine, which levels the pretensions of the lofty and brings them down on equality with their fellows. The proud Pharisee cannot come down from the pinnacle of his self-righteousness and sit with publicans and sinners. The grace hardened bigot, who thanks God that he is not as other men, has too much pride to acknowledge, the truth of a doctrine which links the whole human race in universal brotherhood, and would in its practical result compel him to acknowledge affinity and equality with the wicked.

Now suppose the world were stripped of all this pride, and following the apostolic injunction, each should esteem others better than himself. What would there be left to hinder the spread of gospel truth? Or what would prevent mankind from embracing with joy the doctrine of universal grace? Scarcely would an obstacle remain. No man can live in his heart, whatever there may be in his head, an objection to the salvation of all men, unless he thinks he is better than others, and deserves more. Once let a man disengage with the pride of his heart, and place himself on a level with his fellows, and ask no favors but such as he will grant his neighbors, and there will remain no objection, that those neighbors should fare as well as himself.

'In pride, in reasoning pride our error lies,
All quit their sphere and rush into the skies.'

Reader, may the pride of thy heart be humbled, and thou be enabled to rejoice in hope of the deliverance of thy kindred from all things that offend.

I. D. W.

'THINGS AS THEY SHOULD BE.'

We learn from a gentleman of unalloyed veracity, that a young lady of our acquaintance, whose name we will withhold for the present, has been driven to temporary insanity by the mad proceedings of the revivalists in Selcnetacety. The young lady had attended a protracted meeting, and she was soon a raving maniac. Her brother-in-law with whom she resided, called upon the officiating clergymen and desired him to go and see the fruit of his labor. He took him to his home, and showing him the wreck of mind and happiness, he had occasioned, informed him plainly that he was the cause, and it was the natural fruit of his labor. This is what we call doing things as they should be done. We most ardently wish that every instance of the kind, might be treated in the same manner. We would go to the clergyman and take him to the scene of desolation. We would point him to the vacant gaze of the maniac, and charge home upon him the sin, of producing this effect by his unwarrantable and wicked pervasions of the oracles of truth; and warn him to repent of his wickedness and turn to the Lord. Let this course be pursued, and if the consciences of these disturbers of peace, and destroyers of mind are not seared, and their hearts harder than adamant, they will desist from their unwholesome practices. We are happy to hear that there is yet reasonable ground of hope that the wreck of intellect in this case, may be only temporary.

I. D. W.

GHOSTS.

We learn from the Magazine and Advocate that a certain Methodist preacher, in Middletown has been engaged in terrifying the people by appearing before them in the character of a naked ghost. We had supposed that faith in ghosts and hobgoblins was nearly extinct, but it appears, that the good people of Middletown, can yet be frightened in this manner. We do not blame the people much, in this instance however, for the ghost was made of flesh and blood and appeared naked before them. We 'guess,' if some other preachers, were stripped of a certain cloak that covers their nakedness, the people would be alarmed for their safety. In this instance his ghostship has been detected and sentenced to the Treadmill.

I. D. W.

By the following extract of a letter from Br. Andrews, it will be seen that two Universalist churches are now building in Alabama. Br. A. is doing much good in that section. Speaking of his new paper (the Evangelist) he says,—'I am obliged to do something to keep the Methodist and Presbyterian priests from riding over me rough-shod.'

Here is the extract:—

Montgomery, Ala. May 10, 1834.

'In three weeks from to-morrow, that is on the 1st Sunday in June, the new church at Mount Olympus in this County will be dedicated to the service of the One living and true God the Savior of all men; and on the 2d or 3d Sunday in June, I think we shall have the pleasure of dedicating our own house in this place. The Church is nearly ready for plastering, and will require but a few weeks before completion. We are to have a bell, organ, &c., but it will be in the fall, perhaps, before we get thus furnished.'

THE GOLDEN IMAGE.

There are few histories recorded in Scripture, that are fraught with more interest and instruction, than that which is found in the third chapter of the prophet Daniel, and which relates to the erection of a golden image on the plains of Dura, by Nebuchadnezzar, king of Babylon.—This haughty monarch, in the pride and vanity of his heart, had set up an image, before which he commanded his subjects to bow, under the awful penalty of being cast into a burning fiery furnace. With respect to the image, there is no other information given than, its dimensions and component materials. Its height, including the pedestal, probably on which it stood, was above thirty yards, and its breadth, or thickness, about three; and inasmuch as it was made of pure gold, it must have cost immense treasure. What this image was intended to represent, is a matter of speculation. Some have thought that it was an image of the king himself, who, like other mighty monarchs, did not scruple to claim from his subjects divine honors. Others have conjectured that it was rather intended as an emblem of his empire; while the generality of commentators, have supposed it to have been the image of Bel, the chief idol of Babylon. Be this as it may, the royal authority of the monarch was identified with the worship of the image. Nebuchadnezzar the King had set it up, therefore, the people were to fall down and worship it.

We would wish to moralize the subject as we proceed. Do we pity the infatuation of this

vain-glorious mortal! let us look around us, and we shall see the exercise of the same arbitrary power, the same absolute dominion, though in a narrower circle. The tyrant's character is not confined to the Imperial throne.—It is exhibited in all the various scenes of public life. It may be found within the confines of many a domestic circle. Every neighborhood has its little monarch, whose caprice and humor give the law to those who are dependent upon him. Every scheme which the great man conceives; every plan which he thinks proper to prescribe must be adopted, not merely without opposition, but even without discussion or enquiry. The measure may be useless; may, it may be objectionable; it may be a violation of the laws of God and man; it may be such as no considerate individual could conscientiously approve; but what of that? It is sanctioned and recommended by the petty sovereign; and therefore, whether right or wrong, you must tamely acquiesce. The king has set the image up, and if in common with your fellows, you do not bow down and worship, you are—a marked man.

It would be well if modern Nebuchadnezzars would confine their images to the things of this world, but they must league with the church, and set up their idols for religious worship.—How often is the fancy of some domestic tyrant kindled, because an individual of his household refuses to worship at his favorite shrine, and offer incense on his accustomed altar. The one, the wife or the domestic, sees no beauty in the god he worships. Is it true that to him it may be "an image of gold," and so far his interests may be identified with it; but instead of a lovely being, it is a hideous, ill-shapen monster. They would turn from this heathen idol, to worship the God of love and salvation. But as "the king's command is urgent," they must bow down to his creed; they must adjust themselves to the standard of his practice; they must see Christianity through the medium of his prejudices; they must go to the same place of worship. They must approve what he approves, and condemn what he condemns. His pride demands an entire submission to his will, and judgment, and the hot furnace of his displeasure awaits the rebellious subject. Between characters of this description, and the king of Babylon, I see no difference, except what arises from external circumstances. Their spirit is precisely the same.

But Nebuchadnezzar, exalted and powerful as he was, found those who dared resist the unrighteous decree. Three youths, who held honorable stations in the province of Babylon, and whose names were Shadrach, Meshach, and Abednego, could not be prevailed upon, either from the hope of continued favor from the king, or fear of the horrid infliction of punishment that awaited them, to violate the dictates of their conscience, and despise the command which says, "thou shalt not bow down and worship." To the command of the king, their firm reply was, "we will not serve thy gods, nor worship the golden image which thou hast set up." This refusal called down upon them the utmost fury of the tyrant, and he caused his furnace to be heated seven times hotter than usual, and the disobedient youths to be cast therein. But the God whom they served, did not desert them in this extremity, and they passed through the fiery trial unimpaired, while he who issued the unrighteous decree, became him-

self a worshipper of that God who alone could effect such a deliverance.

The time has been, when power was vested in the church, and those who dared to worship otherwise than she prescribed, expiated the daring crimes at the stake. Happily this period has passed away, at least on this continent, and the arm of persecution is stayed. But Nebuchadnezzar's spirit still burns in the bosom of those who would compel all to worship the god which they have set up, and accordingly they threaten, (it is all they can do) the despisers of their idol, with the undying flames of an eternal hell. The image on the plains of Dura, had nothing to recommend it, except that it was of gold, and sanctioned by the royal authority. It was therefore necessary to attach some severe penalty to disobedience, or men could not have been induced to bow before the senseless image. The god of orthodox imagination, is equally revolting. There is no comeliness or loveliness about him. To be sure, the touch of priestcraft has converted him to gold, and our advancement and prosperity in life is almost identified with bowing down before him; and therefore, thousands do him homage outwardly, who despise him in their hearts. Again, tens of thousands, believing the stories of the priests, worship him through fear. They see in prospect the heated furnace, they fancy themselves seized hold upon by grim devils, and damned spirits, and in agony of tears, they bow down to the very dust. Such is the worship which this idol extorts—it is founded on the hope of reward and fear of punishment. A principle of obedience, engendered by love, can never emanate from contemplating a character so grossly represented. We are not interested what was the form or figure of the Babylonish image; but if the orthodox god should be painted, he should be represented with "a purse in one hand, and a whip in the other." *Mess.*

We find in one of our exchange papers the following relation of a most touching scene, said to have occurred in Harlaue during the cholera season. There is no credit attached to the article, hence we know not its origin. It is emphatically a "thrilling" narration, and most strikingly exhibits the pure feelings and affection (even in the last struggle with the destroyer) of the virtuous and devoted wife.—*Messenger.*

THE THRILLING TOKEN.

In the cholera season, in the village of Harlaue, near the city of New York, the Rev. G. L. Hinton, an excellent, warm-hearted, classical and pious clergyman of the Episcopal Church, and his lovely wife, were both on their death beds, brought down by the pale destroyer. They were in separate rooms, and when the interesting lady found her soul taking wing to the better world, she took off her wedding ring, and sent it to her dying husband as a last token.

The delicate and beautiful emotion of heart which prompted the beloved wife, when in the agonies of death, to return her wedding ring to the dear one from whom she received it, is too holy and sublime to be fully appreciated except by kindred minds. This act was a most solemn and precious farewell. Its language was this:—"Take this token, the dearest gift that was ever committed to my keeping by earthly hands. I have kept it in my hours of joy and sorrow, and whenever I looked upon it a flood of love and refined affections would rush upon my

heart. The death chill is now upon the hand which it has adorned. These eyes cannot longer rest upon it, and see its pure, yet simple brightness. I return it to thee, the dearest object of my earthly affections, with all its valued associations. I go where earthly ties are changed to a more holy intensity—where all is spirit and the bright empire of unclouded thought and mind. I drop the ring in my upward flight. I could not carry the most precious gems of earth any further. I bequeath it to one who may longer tarry, as my last token of unchanged and undying love—farewell.

Well might the affectionate husband, as he received the expressive token, have bowed as he did upon his bed, and prayed that as they had been one in life, they might be undivided in death! He took the ring, which is the last of earthly things from which a wife may part, and as it touchingly spoke of a thousand tender scenes of duty done—a life ended—the mystic ring yielded him to the dead, and it was the token of reunion—the dim pledge of joys too pure to be longer enjoyed beneath the cloudy atmosphere of time.

Her spirit lingered but a moment in the clouds, and her companion for time joined her for eternity.

FRIENDSHIP.

True friendship never will permit, (if it is possible to prevent it) much less perpetuate an injury, towards another. Those who think they have friendship for others, and yet will deliberately do or say that which they well know will result in their injury, are doubly deceived. They are more dangerous than open enemies. There is a kind of friendship in the world, which originates in self-interest; but such friendship is treacherous, false as the slumbering volcano!—Shun it as you value your liberty; sooner tread upon the burning crater of Veevuir, than place yourself within its precarious influence.

PRIDE.

The proud heart is the first to sink before contempt—it feels the wound more keenly than any other can. Oh, there is nothing in language that can express the deep humiliation of being received with coldness when kindness is expected; of seeing the look, but half concealed, or strong disapprobation from such as we have cause to feel beneath or, not alone in vigor of mind and spirit, but even in virtue and truth.—The weak, the base, the hypocrite, are the first to turn with indignation from their fellow-mortals in disgrace; and, whilst the really chaste and pure suspect with caution, and censure with mildness, these traffickers in petty sins, who plume themselves upon their immaculate conduct, sound the alarm bell at the approach of guilt, and clamor their anathemas upon their unwary and cowering prey.

Never court the favor of the rich by flattery either their vanity or their vices.

NOTICES.

Br. R. Smith will preach in Meriden the 2nd Sunday in June.

Br. R. Smith will preach in Wolcottville on Thursday evening, June 15th; at Norfolk the 16th; and at New Marlborough on Sunday the 17th.

Br. W. A. Stickney will preach in Middletown the 2d Sunday in June.

POETRY.

LOVE NEVER SLEEPS.

'Love never sleeps.' The mother's eye
Bends o'er her dying infant's bed;
And as she marks the moments fly,
While death creeps on with noiseless tread,
Faint and distressed, she sits and weeps,
With beating heart! "Love never sleeps!"

Yet, e'en that and fragile form
Forgets the tumult of her breast;
Despite the horrors of the storm,
O'erburden'd nature sinks to rest;
But o'er them both another keeps
His midnight watch—"Love never sleeps!"

Around—above—the angel bands
Sleep o'er the care worn sons of men;
With pitying eyes, and eager hands
They raise the soul to hope again;
Free as the air, their pity sweeps
The storms of time! "Love never sleeps!"

And round—beneath—and over all,
O'er men and angels, earth and heaven,
A higher bends! The slightest call
Is answer'd; and relief is given:
In hours of woe, when sorrow steep
The heart in pain—"He never sleeps!"

Oh! God of love! our eyes to thee,
Tired of the world's false radiance, turn!
And as we view thy purity
We feel our hearts within us burn;
Convinced, that in the lowest depths
Of human ill—"Love never sleeps!"

FUNERAL AT PLYMOUTH.

On Tuesday, the 18th instant the funeral of Br. James H. Bugbee, pastor of the Universalist Society in Plymouth, Mass. took place in that town. The corpse was removed to the meeting house about two o'clock, where all the religious services were performed. At three the disconsolate widow, with two brothers and one sister of the deceased, and the other relatives, proceeded also to the meeting house, where a truly afflicted society, joined by a large number of the members of the other societies, and several of the clergy of the other denominations, together forming a large concourse, had assembled to mingle their grief, and show their respect to the memory of the deceased.

The services were then performed in the following order:—

1. Hymn.

2. Prayer by Br. Thomas Whittemore.

3. Hymn.

4. Sermon by Br. L. S. Everett, from Psalms xxvii. 13. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

5. Prayer by Br. L. R. Paige.

6. Funeral Dirge, "Unveil thy bosom, faithful tomb," &c.

The Sermon was peculiarly adapted to the occasion, being an exhibition of the support which is afforded in times of trouble from a firm confidence in divine goodness; which was applied, with much effect, in the address to the mourning relatives, to the society, and to the ministering brethren of the deceased. In all the circumstances of the occasion, form was put aside so far as it was possible. No outward badges of mourning were worn. More forcible demonstrations of grief, which no one had power to control, were visible; and when the body was deposited in the earth, and we turned away to leave the dear treasure there, to be seen no more on earth, very few had sufficient strength

to repress the rising emotions of grief. A very long processional followed the corpse to the grave, it lies in the midst of the departed Pilgrims, at the side of one of the former ministers of Plymouth, who was buried one hundred and eleven years ago.

Br. Bugbee died of a disease of the brain.—He had been in feeble health for years, which sometimes has excited very alarming apprehensions. A few weeks since an abscess formed directly over one of his eyes, which was incessantly painful, and which tended in no small degree to waste his little remaining strength.—But no fears were entertained by his family of immediate death, until within an hour or two of the actual event, when it was perceived by the astor that ensued, that the inflammation had reached his brain, and that his earthly career was hastening to its close. When the tolling of the bell on the following morning announced his decease, it came in the most sudden and unexpected manner to all.

He is gone! His funeral obsequies are performed, and his dust is committed to the earth! His amiable consort is a widow, and his flock is without a shepherd! O God! support them.—Make them feel that thou hast removed him in thine own time, and that this is the best time—the best for him, the best for them. May they realize that thou canst not do wrong: and if it was best for him that he should go, may they be willing to endure the loss of his society and counsel, that he may enjoy the rest of heaven.

Br. Bugbee had been in the ministry of reconciliation about ten years, and was thirty-one years of age at the time of his death. Nearly the whole of his ministerial life has been spent in Plymouth, and the Society of which he was pastor has flourished greatly under his ministrations. He was peculiarly a good man. In reviewing his character, the closest scrutiny will find little to censure and much to praise; and the impartial judgment of such as have known him, will assign him a rank among those who have spent their lives in labors for the good of their fellow men. We pray God to send to the bereaved Society a "pastor after his own heart, who shall feed them with knowledge and with understanding."—*Trumpet*.

I tell you nay; but except ye repent, ye shall all likewise perish! Luke xiii. 3 and 5.

"Likewise"—how? Answer. In a manner like unto that, in which, or by which, the Galileans perished, named in verse 1; or that in which those eighteen perished, on whom the tower of Silosam fell, as named in verse 4.—This prediction of our Savior's was most remarkably fulfilled on many of that generation. Many of the unbelieving Jews were crushed to death by the falling of the temple, at the destruction of Jerusalem, about thirty-six years after this prediction was uttered. Very few commentators of any note ever dream of applying this passage to another state of existence.—Nor would any reader of the Bible so apply it, were its connexion duly regarded, and words understood to mean what they generally do.—We never mean endless suffering by the word *perish*, in common conversation—nor does the Bible elsewhere mean more, for it speaks of the righteous perishing—why, then, should it mean endless in this passage! Surely the connexion, and the word *likewise* shows that it merely means a temporal but violent death, and the fulfillment confirms this meaning.

RELIGIOUS NOTICES.

Br. Horca Ballou 21, of Roxbury, Mass. will preach in the Universalist Church, in this city, to-morrow.

Br. R. Smith will preach in Durham the first Sunday in June; morning and afternoon; and in

Middleton in the evening at 7-1-2 o'clock.

Br. W. A. Stickney will preach in Berlin the first Sunday in June.

Miss Louisa S. Grinold,

RESPECTFULLY announces to the public, that she has taken a commodious Room in the Universalist Church, where she will give instruction in the common and higher branches of Education, commencing on the second Wednesday of May.

Miss G. solicits the patronage of a liberal community, and flatters herself that by assiduous attention to her duties, as a teacher she will merit their approbation.

Terms from \$3.00 to \$5.00 per quarter.

Reference to the following gentlemen:—

REV. M. H. SMITH,
J. M. NILES,
WM. HAYDEN,
WM. CORNER.

May 3.

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STREETERS NEW HYMN BOOK

THE subscriber has published the Sixth Edition of this popular Hymn Book, which he now offers to the public at the low price of 62 cts. single, handsomely bound and lettered, either in black morocco, or light sheep. A liberal discount will be made to those who buy by the dozen. Universalist Clergymen and others, wishing to circulate the book can be supplied on sale, by directing their orders to, B. H. MURSEY, No. 29 Cornhill, Boston.

N. B. Publishers of Universalist papers will please insert the above and charge it to

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B. H. M.

Universalist Books.

AN assortment of Universalist Books and pamphlets are kept constantly for sale at this Office.

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All communications and letters must come to us free of postage, and may be addressed either to the Editor at Albany, N. Y. or to the Publisher at Hartford, Ct. as may be most convenient.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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ASSOCIATE EDITORS.

POPULAR OBJECTIONS.

OBJECTION 1.—*"If Universalism be true, the Antediluvians, the people of Sodom and Gomorrah, and Judas Iscariot, respectively, were better off than Noah, Lot, our Savior, and the apostles—inasmuch as the former were sent immediately to heaven, while the latter were left to linger out a miserable existence in this vale of tears."*

The foregoing is one of the most popular objections ever urged against Universalism—and though frequently answered, yet is as often repeated as if it had been absolutely unanswerable. The objection presupposes some things, also, which are false—these mistakes we will first remove.

1. It seems to consider Universalism as undoubtedly connected with a belief in immediate salvation, glory and bliss after death. This is an error—Universalism is not thus connected. Receiving the Bible as our only rule of faith, according to every one, both without and within our connexion, their undoubted right to read, exarise and judge for themselves, concerning its teachings—pursuing, every one, the dictates of his own reason and his own conscience in all matters of faith, and rejecting all human formularies, creeds and confessions of faith—as great a diversity of opinion has obtained among us, as among other denominations who grant and enjoy less freedom of judgment and inquiry. Hence, while some among us believe in a state of progressive repentance, purification, amendment and knowledge beyond the grave—others believe that death is a state of sleep to the whole man—which state of unconsciousness exists unbroken until the resurrection morn—awakes man to a conscious enjoyment of pleasures immortal, inextinguishable, undefiled, and that fade not away forever. Others, again, believe in some punishment, even after the resurrection—but all unite in believing all chastisement limited—and that God will ultimately, save all men from sin, misery and death of every kind, and make them immortally holy and happy.—You will see, by this brief statement, that the objection is pointless to all Universalists, except to those very few, if any, who believe in immediate salvation and glory at death.

2. Proceeding on the supposition of immediate salvation at death, for at least the saints, the objection considers life, in itself, an evil—not a blessing—and death a welcome release from the unwelcome gift of earthly existence. This position is disproved by the avidity with which all men cling to life, and shun death—even the persons who make the objection, however assured they may be of their own salvation, do not view life with aversion, and death with joy. And

the more rational, active and benevolent man is, the more attached is he to life, with all its enjoyments and usefulness. The insane, the intemperately vicious and the inhuman, may find it burdensome and seek to end it—but the rational, useful, and good, never.

3. The objection considering life a burden, and death a blessing, overlooks the facts that the Judge of all the earth, (who assuredly not only doeth what is right, but also knoweth, better than man, the value of life, or the evils of death under all circumstances,) inflicted death on the Antediluvians, and the people of Sodom and Gomorrah, as an evil in itself—as a punishment—while he preserved Noah and Lot in life, as a reward on them for their righteousness.—See Genesis vi. 7, 8, 17, 18; vii. 1, 23; viii. 1, 20-22; ix. 1-18; xviii. 16-33; xix. 12, 13, 16, ["the Lord being merciful to him,"] 19, ["thou hast magnified thy mercy, which thou hast shewed unto me, in saving my life,"] and 29.

Nor, in describing the punishment of these people, and the blessing on those who were saved, is one word said about any other punishment than the destruction of life, or any other blessing than its preservation. Abraham, in pleading for the Sodomites, pleads to have the lives of the people, and even cattle, saved—but never pleads that their souls may be saved from endless woe. In so plain a matter as this, we must adhere to the readings of the Bible, rather than the objections of men; and the Bible declares that death was an evil to the Sodomites and Antediluvians, in itself; and life was a blessing to Noah and Lot, in itself.

But let us consider the objection, not in parts, but as a whole. Let us, to give it its full force, admit, as true, its mistaken assumptions, and consider it as a real objection.

1. It is an admitted fact that to almost any system more objections may be made than can be fully answered; particularly when, as in this case, the premises are begged and the conclusion forced. In this case, however, the only difference between us and our Partialist brethren, is the period of repentance. They would admit the Sodomites into heaven had they repented but one hour before death—Universalism, according to the objection, makes them holy immediately after death. If there be any justice and mercy in God's act of making them holy immediately before death, we can see no reason why they might not be made holy, also, immediately after death, with the same propriety. Surely one hour of time could not cause a change in Deity great as that between heaven and hell, and lasting as eternity. It will not do to argue the impossibility of such a change; for from imperfection to perfection is no greater change, and argues no more against the creature's accountability, than the change from mortality to immortality. Yet both these changes are promised in 1 Cor. xv., to at least a portion, and we believe, all of mankind. A change after death is a Scripture doctrine: "We shall not all sleep, but we shall all be changed," says St. Paul, when treating of the resurrection.

2. When considered in relation to Noah, Lot, &c., these dealings of Providence were not par-

tial if the survivors were satisfied; and that they were satisfied with life we cannot doubt.—But, on partialist principles, how frequently must it happen that God must reward the guilty with endless bliss, because of their crimes; and punish the murdered with endless woe, because of their misfortunes. A murderer suddenly; C being unprepared, and not allowed a saving change after death, is doomed to interminable woe. Thus the murdered, because of his misfortune in being suddenly killed, is endlessly punished; for had he died by continued sickness being of a tender heart, and good moral habits, he would have repented before death.

A is apprehended and condemned for the murder. The terrors of a jail, and the solicitations of the clergy, work up his mind to repentance; a task he never would have undertaken had it not been for the peculiar situation in which his crime placed him, for he was vicious in thought and deed, and hard in heart. On the day of execution, because of his crime, A was sent into heaven a saint, to hear that his vengeance on C would be perpetuated to all eternity; for God, because of the crime of A, and the misfortune of C, has reversed their otherwise probable destinations.

This objection has real force against Partialism, while the objection we are considering has only seeming force against Universalism. Our objection is endless: long as heaven and hell endure will the partiality against the murdered, and in the favor of the murderer, exist and continue—but, agreeably to Universalism even if a wrong should exist which we deny, the time must soon come when both will be made perfectly holy and happy; and neither have cause to glory over or reproach another. Thus have we admitted the erroneous premises of the objection, and shown that it is of no real force against us—that even if those swept off went to heaven unmet, the survivors considered themselves blessed in being spared, and will not ultimately be losers by it—but that, agreeably to Partialism, the wickedest persons, by their very crimes, may be doomed to repentance, and so saved; while the less wicked, in consequence of the crimes of the first, may be cut off without repentance, and thus be endlessly miserable. All this we have shown, even on the false premises of the objection. But how stands the argument on proper premises?

3. A is to be hung for the murder of C; the objector, a Partialist clergyman of pure and spotless reputation, visits him in prison, and is made the instrument of A's conversion. The day of execution arrives; priest and convert are both under the fatal gallows. It is evident that if we hang A, it will only be to reward, not to punish him—to release him from this wearisome world of travail and pain, and send him to bliss unending. Hanging is, therefore, not a punishment, but a reward. The good clergyman—what has he done that he should be doomed to a longer continuance in this vale of tears when murderers, even, are released from it and sent to heaven? It is evident that life is a punishment, an evil—and death a blessing, a happy escape from a vale of tears. Let us, then, let

the murderer free—condemn him to *perpetual* longer in life—and swing off the good, pious clergyman to heaven as a reward for his holy life! Ah, he shrinks from his reward as eagerly as his convert grasps after the punishment of a long life! Yet such is the reasoning of the objection we are considering. It considers life an evil which the wicked were released from and the good fated to endure—and death a blessing to all who are certain of happiness after it; and therefore to the Antilevites, Sodonites, &c., if Universalism be true.

But how differently do they act when their opinions may be tested by their practice! And how widely different from their opinions are the teachings of the Bible on the subject! Revelation informs us that God took away these people, *because they were wicked*. But how would death mend the matter, if our heavenly Father perpetrated their sin and iniquity to all eternity, and even put them into an endless hell where they never could be otherwise than wicked! If, however, their removal did prevent any further evil, then the act was good and beneficial exactly in proportion to the amount of evil prevented by it. The act was good, if it done good or prevented evil—but useless, or even injurious, if it did not prevent evil, or if it increased it.

In perfect accordance with this reasoning is that of the apostle Paul, *Philippians ii. 25-30*, which see at length. "I supposed it necessary to send unto you Epaphroditus, my brother, . . . for indeed he was sick and nigh unto death. But God had mercy on him, and not on him only but on me also, lest I should have sorrow upon sorrow." It appears by this, that, according to Partialist sentiments, this Epaphroditus was prepared for immediate glory after death—"he was sick and nigh unto death" but God had mercy on him, "not in permitting him to enter into that glory, but in preserving him from death and continuing him in life!"—and on Paul also, who would have had "sorrow upon sorrow," if his fellow-laborer had been removed from this life to immediate felicity and glory! Surely Paul believed, felt, and reasoned differently from what our Partialist brethren do, when they tell Universalists about the advantage Judas had over the apostles in being permitted to enter heaven, while the faithful disciples were left to linger out a miserable existence in this vale of tears. Paul looked on that as a *mercy and a blessing*, which they consider an evil and an unjust punishment!

The truth is, Paul believed, with Universalists that life was a blessing—that death, in general, was an evil—that this evil was merely the prelude to a better life, which, however, was not to be so fully enjoyed immediately after death as to render death desirable. And if Paul and the Universalists are correct, the objection we have been considering is worthless—is merely aimed at a shadow that exists only in a Partialist's fancy. If the objector thinks otherwise, let him reconcile the passages we have quoted and referred to with his creed—or confess that the teachings of revelation and his faith are two different, and even opposing systems.

OBJECTION II.—"Universalism will do very well to live by; but it will not do to die by."

Were it not that this objection is so very frequently made, we would deem it unworthy of any answer. It presupposes the monstrous absurdity that a good principle of life—that which gives joy and consolation and support in all the

varied scenes of existence—will not answer for the solemn hour of dissolution. It asks not whether the doctrine be true; but whether any one, at death, can continue to believe it as well as he did when all the bodily and mental faculties were in their fullest exercise and greatest vigor. It argues that a weak frame, a shaken, disordered, or feeble intellect is a better test of truth than human reason in its best moments, aided by all the knowledge it can gather from nature and revelation. . . . And lastly, it argues, falsely in defiance of thousands of facts, where Universalism has served, above all other doctrines, to live by in rectitude and usefulness, and to die by in peace and glory. And this, too, when scarcely a solitary (if any) instance can be found where it has not served in life and in death. For it is a fact that there are very few instances where a Universalist has recanted his sentiments in life or in death—while hundreds can be found where Partialists have recanted their sentiments, both while in the possession of sound minds, and when on their dying beds. Nearly every week each of our seventeen periodicals records instances where Universalists have found their faith good to die by—and not one single instance can be adduced where a belief in the final salvation of all men has even unpunished the least agony or despair to its departing believer. Indeed this is never even pretended—it is only asserted that a waver of faith tortures the former believer of this system—and tracts are circulated, and paragraphs published, to this effect alone—but are names, dates, and residences given? No. But how often do we read of well authenticated accounts, where a want of Universalism—where the soul-withering doctrines of Partialism, have driven their infatuated and too firm believers out of life, despairing, shrieking maniacs! And yet we are glazily informed that Universalism will not do to die by—and are exhorted to flee to Partialism for this purpose! Do our opposers know whereof they affirm? We charitably hope they do not, and hoping thus, we will give them a few words by way of reply.

Suppose you were laid on the bed of death, surrounded by your weeping family and friends—what consolation, beside the assurance of your own salvation, could you desire at this trying moment? *Ans.* That these relatives and friends, after having been tried by the various scenes of God's dispensations on earth, might finally be made holy and happy. Grant this consolation; what next would you desire? *Ans.* Embracing all humanity in the overflows of a benevolent and affectionate soul—loving my Creator supremely, and my fellow-men universally—I could not depart in the fullness of joy and peace, unless I believed that all these objects of affection would ultimately share with me the beauties of holiness, the joys of reconciliation to a common Father, and the immortal bliss of an incorruptible heaven. In short Universalism only, could impart perfect consolation and bliss.

But it is urged that no dying person can believe in Universalism. This assertion is contradicted by innumerable facts. Thousands have died, in the present generation, believing it. Names, dates, and places can be given of many; attested too, if necessary, by the most respectable witnesses.

So far as a good man's faith in salvation is partial or limited to a few of his fellow-beings, so far his joy in life and consolation in death,

will be but partial. All doubt bath fear; all fear hath torment; and he that doubteth is damned already; but that feareth is not made perfect in love. But so far as man can embrace a belief in universal salvation, so far, if he loves all men as is required, he will have fullness of joy in life, and unspeakable consolation in death.

We have shown, in a former number, that Partialism cannot be precise, hoped, nor prayed for by any good man; and now we have seen that as it will not do to live by, so it will not do to die by. But Universalism, which is so acknowledged good to live by, we have seen to be the only faith that is really good—good in every, and in the highest sense of the word—to die by. Remember, to be a Universalist is *not* to believe the doctrine and practice it—to so, and you will die by it.

OBJECTION III.—"If it be a truth that all men will ultimately be saved, there is no use in preaching it, in attending meetings, or in living virtuously."

Our Partialist brethren unanimously preach to save men from the infinite wrath of a common Father, and from the endless penalty of the law which is to bring us to Christ. And while we wonder at their folly in such unwearied exertions, for so vain a purpose, we can very well understand why they wonder at the exertions of Universalists. They mistake the object of our preaching.

The Calvinist prescribes to save the elect from an endless hell, who were never doomed or intended for such a place—or to save the reprobate from it, who was ordained to feed its flames as coal was made to burn—and we wonder that they should labor to effect what is already effected in Divine counsel—or to frustrate what heaven, earth, and hells could never prevent. Just as they look at the Universalist, and wonder that one who believes all ordained to endless holiness and bliss, should ever preach to save them to that state. We do not; they mistake the object of our preaching.

The Arminian believes that the fate of every soul is known with certainty unto God; that He knows who will and who will not comply with the conditions of salvation; and though all these events are as certain as the place as it is certain that God cannot be deceived in his knowledge of them; as certain as if they had already occurred; yet the preacher sets himself to work, either to disappoint or confirm the Divine knowledge, by preaching to those whom God knew would not, or those whom God knew would be saved. And then he wonders that the Universalist would preach to those whom he knows are in no danger of an endless hell!

We preach not to save people to what we are assured will ultimately take place, or to save them from what we believe does not exist—but to save them from sin and error, which is slavery, darkness and death, and bring them to a practice of virtue and a knowledge of the truth, which is life, liberty, light, joy and peace. In short, we preach and perform all the duties of worship in order that we, ourselves, may become better and happier by growing "in grace and in the knowledge of our Lord Jesus Christ"—and that others seeing our good works may be led to glorify our Father in heaven, and with us to enjoy the peace of believing and the joys of well doing. And we think that men cannot be made happy unless they be made good, nor good and happy unless by a display of the love.

grace and goodness of God, and that Universalism, only, displays these in their greatest purity, fullness and extent.

In accordance with the spirit of this objection it might be asked, if God intended that the seed of the woman should bruise the serpent's head; why did he promise to our first parents that Satan who should destroy death, and which has the power of death, (that is, the devil,) and release those who through fear of death were of their life time subject to bondage? If he intended to bless all the families, kindreds and nations of the earth in Abraham's seed; why did God ever preach this Gospel unto the Patriarch? In short, why has God ever made a revelation of anything which is certain to come to pass if it be true? The answer to all these must be, Because it was the truth, and God knew that this truth must advance the happiness of those to whom it was revealed. The same answer is our reason for preaching Universalism.

We consider the ultimate salvation of all men as certain as if all were already made holy and happy—neither the unbelief, nor works of any power, short of omnipotence, can prevent it. It is a truth, whether now believed or not—and when fulfilled will not only be believed but known of all men. Then will come to pass the promise, that "all shall know God from the least even unto the greatest." This being taught of the Lord and knowing him, is the common salvation and universal reconciliation which we preach, not to make it true, but because it is and ever will remain true. This salvation is universal, and future, and is the free unpurchased gift of impartial grace—but there is a special and present salvation, which is enjoyed only by the *believer* in the other—it cometh by faith. To this salvation Paul alluded when he said, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, SPECIALLY OF THOSE THAT BELIEVE."—1 Tim. iv. 10. To effect this special salvation, we preach universal salvation; for as the salvation is by faith cometh by hearing the Gospel—the Gospel must be preached—and this Gospel is good news which shall be to all people.

As to attending meeting, and doing righteousness, the pleasure these things give to the Universalist, is his reward; he needs none other, for these things are the meat and drink of his soul, and it would be as foolish to say he would starve himself if he were not paid for eating, as to say he will become wicked, if he is not paid for doing his duty. And whenever thou art, that requirest other reward for doing any act of justice, humanity or devotion, than the pleasure thereof; thou art neither just, humane, nor devout—thou art the slave of rebellious feelings, and inwardly delighted more in vice than in virtue. "Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bonds of iniquity."

To conclude, we have the best of reasons for preaching Universalism, for it is the best of all glad tidings, and will diffuse more joy, love and gratitude to God, and good will to each other, among mankind, than any other message that can be preached. And it produces good works without the pay of endless bliss, or the fear of infinite pain. Which, then, is the best doctrine, Partialism or Universalism? and which most worthy of being preached?—*Vigilant.*

It is good to be zealously affected in a good thing.—ST. PAUL.

There is nothing more important than that we should, in all our actions, aim at that which is good. And, as we are liable to err, it is of the greatest moment that we exercise patience in investigating and caution in determining what course it is our duty to endeavor to promote.—The author of our text informs the Galatians that those who taught them wrong zealously affected them, but not well. It is no sign that a man is in the right because he is zealous. St. Paul knew by experience. He was never more zealous than when he breathed out threatenings against the church of Christ, and made bloody havoc of the saints. Indeed it is very rarely known, that either one or many become engaged in an evil work, without manifesting even an excess of zeal which corresponds with the excess of wickedness embraced in the enterprise. The truth of this remark appeared in the zeal manifested by the murderers of the blessed Jesus, when they cried out crucify him! crucify him! and the same fiery, blind zeal has always been manifested by all who have been engaged in those cruel persecutions, which have dishonored mankind and fixed a most foul stigma on the name of Christianity. But notwithstanding all those direful evils, which a zeal not according to knowledge, has produced; and which ought to serve as a solemn admonition, yet it remains true, that it is good always to be zealous in doing that which duty requires, and whatever will promote the happiness of mankind.

It pleased our heavenly Father, something more than fifty years ago, to send a herald into this country, for the purpose of proclaiming that extensive peace on earth and good will to men which were proclaimed by heavenly messengers at the birth of the Savior of the world. This ever-to-be remembered laborer in our Lord's vineyard, was endued with many peculiar gifts suited to the arduous work to which he was appointed; and among the rest a fervid zeal in prosecuting his labors. Those thousands, who now believe and rejoice in the blessed doctrine of impartial, universal grace, and who are delivered from the vain superstitions of endless condemnation and misery, and enjoy that sweet tranquility of mind which a confidence in the Divine favor never fails to give, are called on to consider what pains were necessary, what opposition was endured, what buffetings were received by the early promulgators of this doctrine, in which they now repose, for the purpose of planting this heavenly vine, which yields such comforting fruits, and ask themselves, whether they are in the habit of exerting their abilities in promoting this blessed cause and work, to the extent, which the example of those who have borne the burden and heat of the day of persecution demands and the importance of the cause requires?

Universalists are called on, by one, who, thirty-seven years ago was led to give up his traditional belief in the doctrines of Calvin, and, though in his minority, was compelled to confess to his Rev. father, who had long preached those doctrines, that he was convinced, both by the spirit of truth and the testimony of the lively oracles, that Jesus Christ was the Savior of all men; and who, from that time to this has devoted himself to the propagation of this heavenly truth, to ask themselves whether they

are satisfied that they have done, and are doing all that duty requires for the furtherance of the cause of Christ? Their humble fellow servant is fully satisfied that many have not been deficient. Evidences of their faithfulness are visible to the world, and stand forth in their justification. But is this the case with all? Are there not many, who are even backward in professing what they believe to be true for fear of offending the opposers of truth? Are there not many, who, though they own the doctrine, yet attend public devotion where it is censured as licentious and false? Are there not many, who, loving the praise of men more than the praise of God, are willing rather that divine truth should be traduced than that they should be reviled for embracing it? Are there not many who are backward from pecuniary considerations, fearing that their expenses might be increased a few shillings annually, by withdrawing from established connexions and lending support to new establishments? Had those, who have been faithful in this cause, submitted to the influence and control of any or all those considerations, it seems evident that gross darkness would still have covered our land, and not a ray of that blessed hope, which embraces the final salvation of all men, would have been permitted to cheer a soul in our country.

Brethren, the opposers of truth, who vindicate doctrines which limit the favor of our heavenly Father, and exclude millions of his offspring from the grace manifested in his Son, set you an example, which you ought to imitate.—Among them there is no want of zeal. They are ready and willing to compass sea and land to make proselytes. Thousands and tens of thousands of money, are annually devoted to gain proselytes to doctrines which are as dishonorable to God as they are revolting to humanity; and such is the rage which drives them on, that cool reflection and reason are excluded.—You are not requested to imitate their means; but so far as a determined and decided zeal, accompanied with knowledge and understanding, is required for the propagation of truth and for its support in society, will the dictates of an enlightened conscience lead you.

Be encouraged, brethren, from considering the wonderful success which has attended the despised means and labors, which have been employed to enlighten the understandings of men, and to persuade them into the belief, in which Abraham and the patriarchs were established; which has the support of the testimony of all God's holy prophets since the world began; which was taught by the blessed Savior and his apostles, and sealed with their blood. Who could have believed twenty years ago, that at this time so great a number of societies, respectable for numbers, talents and character, would stand forth in the defence of a cause, which was then so much contemned? Now, even our opposers respect us. Now, in room of despising the cause in which we are engaged, they tremble at the influence; they dread its light. All their strength against it now consists in their policy to avoid any contest with it. Is not this the favorable moment to redouble our vigilance, to put forth all our energies, and to employ all prudent and lawful means in our power to spread the light of salvation in every dark recess; to convey the sweet waters of life to every thirsty soul, and to administer the consolations of the gospel to such as are in despair? It is the Savior who says: "Come an-

to me, all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you, learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light." It is his spirit which saith come; and the bride repeats it. And let him that heareth say come; and let whosoever will come and take of the waters of life freely. H. B.

UNIVERSALISM A PLEASING DOCTRINE.

Among the many objections which are brought against the glorious doctrine of universal salvation, we find the following—"It is a pleasing doctrine." We admit very readily that this is true, to the very latter, though not in the sense that our opposers would be understood as conveying, when they use this old trite saying.—Universalism is pleasing in some respects, and to some individuals; and in some other respects and to some other individuals, it is not by any means pleasing. In fact, the very persons who bring this objection forward, virtually acknowledge that their statement is not true; for they say all manner of evil against those who profess the sentiment. They call the preachers devils' ministers, wolves in sheep's clothing, false prophets, deceivers, and a multitude of other opprobrious epithets, which we have neither time, room, nor a disposition to mention. The doctrine, they call the devil's doctrine; the same that the serpent preached in the garden of Eden, and ascribe to it the very worst of effects. And having said all these hard things about it, they will immediately pronounce it, and that too in the presence of the very person to whom they have uttered all these odious epithets, a pleasing doctrine. Thus flatly contradicting all they have before said!

We frankly confess that it is a pleasing doctrine, and we now proceed to show in what respects and to whom it is pleasing. First, it is the pleasure of the Almighty; for he has no pleasure in the death of the sinner. Besides, the will of God, which is according to his good pleasure, is to gather all together in Christ, in the dispensation of the fulness of times. Eph. i. 9, 10.

Second, Universalism is pleasing to the Lord Jesus Christ. He came to fulfil God's will; and it was his pleasure to do whatever God had purposed. Therefore, the prophet thus spake of him—"The pleasure of the Lord shall prosper in his hands."

Third, it must be pleasing to the angels of God. For they rejoice over one sinner that repenteth; and their joy must be greatly increased by the contemplation of the fact, that ALL shall come to REPENTANCE, and BE SAVED.

Fourth; it must have been a pleasing consideration to the great and good men of old, who incessantly labored for the good of their race, to feel the blissful assurance that their fondest anticipations, and brightest hopes, in relation to the universe of mankind, should be fully realized. Abraham, Isaac and Jacob, and all the prophets, must have been pleased with a hope embracing the final deliverance of all men from the thralldom of sin, and bondage of corruption.

Fifth; the doctrine of universal salvation is pleasing to all good men. They all pray that it may prove true. And no one will pray for the truth and success of that which does not please him. The same which the sentiment

has received, is hated by many, but the sentiment itself they love, and bind it to their hearts; and were it called by a more popular name, they would openly profess faith in it.

Sixth; it is pleasing to the broken-hearted, disconsolate mourner.

To the mother whose brightest hopes have been cut off by the expelling hand of death, what can be more pleasing than the assurance, that 'death shall be swallowed up in victory, and tears wiped from off all faces.'

This hope is to the hort oil of joy for mourning, and the garment of praise for the spirit of heaviness. And it is the same to every child of sorrow.

If the doctrine ought to be rejected because it is pleasing, then on the same principle we should reject every thing that savors of pleasure. Our pleasant companions, children, relatives, circles, houses, amusements; and in fact we must forsake wisdom, and her ways, and become idiots; for 'wisdom's ways are ways of pleasantness, and all her paths, are paths of peace.'

Reader are you prepared to do this? pause and reflect. Embrace this heavenly sentiment, which will afford you pleasure and comfort through the whole journey of life, and give you resignation, and good hope, in the trying hour of death.

We have now acknowledged that Universalism is a pleasing doctrine, and have endeavored to show in what respects, and to whom it is pleasing. But we cannot close our remarks without contrasting it with the opposite sentiment. While universal benevolence is pleasing to our father in heaven, and the Lord Jesus, the angels, the prophets and all good men, the opposite sentiment is pleasing to neither, as all will readily acknowledge; but is revolting to every benevolent heart. For God has no pleasure in the endless torment of his creatures, and good men are always pleased with the exercise of mercy.

Again; Universalism is not pleasing to the devil, for it proclaims his destruction. Its language is—"Christ shall destroy him that hath the power of death, that is the devil, and deliver them who through fear of death, were all their life time subject to bondage." It proclaims also, the utter annihilation of satan's kingdom, and the universal and eternal establishment of the Messiah's throne. According to the concessions of our opponents, the wicked are pleased with the promise of life; and as Satan is the 'wicked one,' he cannot be pleased with that which threatens his destruction. On the other hand, endless misery must be extremely pleasing to his satanic majesty, in that it promises him an eternal life, and a kingdom which shall never end—a kingdom which shall be nearly as extensive, if not fully, as the government of the Great Jehovah!

Now reader, you have the two doctrines before you. Which will you choose? Which is the most honorable to God, and which is the most productive of pure felicity? I speak as to wise men, judge ye what I say.—Universalist.

EXTRACT FROM A SERMON.

"And we have seen, and do testify, that the Father sent the Son to be the Savior of the world." I John iv. 14.

"We have now arrived to the conclusion that the author of the text meant exactly what he said, that 'the Father sent the Son to be the

Savior of the world'; and that the Son will accomplish what he was sent to do. St. John, we must honestly confess that we have not the least doubt concerning the correctness of your sentiment—and as you was a beloved disciple of the blessed Jesus, you mean to be faithful to his cause. We fully believe that the Father did really send the Son, and that he sent him to be the Savior of the world—and that when you testify to this, you testify to that which you have seen. But an important question here arises. Is this a proper doctrine to preach? You know that it is now, and was when you preached it, unpopular; and people will have it, that this doctrine leads to licentiousness. The apostle answers—"My little children, these things write I unto you that ye sin not, and if any man sin, we have advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Do you, kind apostle, write such things as these to people that they may not sin? Do you inform them that if any man sin, we have an advocate with the Father, Jesus Christ the righteous—that he is the propitiation for the sins of the whole world—that God sent him to be the Savior of the world; do you write this unto people that they may not sin? Yes—this is what you say. The people of the present day differ from you in opinion, and say that this doctrine makes men sin—but you write it to them that they may not sin. By looking over your epistles, we find that you endeavor to cause men to love God and one another, by preaching to them the love of their heavenly Father. You say, 'We love him because he first loved us'; as if love naturally produced love. This we know is the case between earthly parents and children; the children love the parents because the parents love the children, and there never was an instance when children loved their parents because their parents hated them; and you inculcate the same idea concerning God and his children. But we have among us professors of religion, and leaders of the people, esteemed for their piety and erudition who are straining to cause the world to love God and religion by the most pathetic descriptions of God's vindictive wrath, and the unending miseries of hell. But, good apostle, in all your writings, you never mention such wrath, or such a hell. How shall we account for this silence on so momentous a subject? The only plausible answer is, that this wrath and hell you never saw; but you had seen the love of God, and that he sent his Son to be the Savior of the world, and to this you bore faithful testimony; had you seen the other, to that, must likely, you would have testified.

"My brethren, is not this reasoning with the apostle conclusive? If so, we learn the propriety of testifying to our fellow-men, 'that the Father sent the Son to be the Savior of the world.' The apostle taught this doctrine to prevent the raging of iniquity. He says, 'These things write I unto you that ye sin not.' This agrees with what Paul says to Titus. 'The grace of God which bringeth salvation to all men, hath appeared, teaching us that denying ungodliness and every worldly lust, we should live soberly, righteously, and godly in the present world.'—The grace of God which brings salvation to all men, teaches men to deny ungodliness and worldly lusts, instead of leading to licentiousness. Hence the propriety of having this grace proclaimed to the world.

"Gentle bearer, you will not forget, that when John said that the Father sent the Son to be the Savior of the world, he testified to what he had seen." Now let us ask if those who testify the eternal wrath of God, and the endless torments of hell, do testify to what they have seen? If so, they are as much to be credited as the apostle—if not, a million of such witnesses would not be equal to him. Neither the prophets, nor the apostles, nor the blessed Jesus have said that they have seen the endless wrath of God, or the pit of endless despair, but God hath spoken by the mouth of all his holy prophets since the world began, of the time of the restitution of all things."

Original.

Stafford, May 26, 1834.

"BRETHREN PRAY FOR US."

On last week, the Ashford Association of Baptists, was held in Stafford, during Wednesday and Thursday. I attended one half day on Wednesday—at which time there were twelve, or fourteen letters read, giving an account of the state of as many churches; and out of all these, but one or two were in as good a situation as they were a year ago. The rest, as they were represented by these letters, were in a truly deplorable situation.

I could not, whilst listening to the sorrowful tidings of these paper messengers, but pity my opposing brethren the Baptists, for the ill-fated genius that has laid its paralyzing power upon them in this region of country; yet still, I could not sorrow in the thought that the bands of error were breaking. Nay, but I rather rejoiced to see the delusions of ingenious men flying like fogs before the sun—and that the chains of superstition, which have held mankind in servile bondage for ages, are losing their spell and the human mind is becoming free again.

But why, involuntarily asked, is it that there is such a falling away among them? For three of their churches were about disbanding. Is it for want of zeal? or do they fail in not adopting measures to promote their cause?

Nay, it is not the lack of these things. They are zealous enough the world knows; for they too have adopted all the new and doubtful plans to get up revivals or excitements. They too have followed in the popular train of the orthodox managers of the present day, by holding protracted meetings. All they could do has been done; but thus far all is vain. They must fly the ship of Calvin, for it is fast sinking.

I thought the words of Paul to Timothy respecting the errors of the enemies of truth in his day were somewhat just in this case: "But they shall proceed no further, for their folly (is) shall be manifest unto all men."

On the last day I was informed, a Mr. Vinton just preparing to leave this country for Asia on a missionary tour, preached from the words heading this article, "*Brethren pray for us.*" After a few remarks, desiring the prayers of his brethren for his success among the benighted heathen; the painful tidings of feeble churches growing still more feeble, suddenly rushed through his mind and kindled him into a degree of wrath which he unsparingly and unmercifully poured out upon the heads of his already disheartened brethren. The following are very nearly his words.

"After hearing the letters read, I could not read the whole verse, for by hearing the letters

there is a distressing fact that three churches are nearly extinct, and that there has been no special revival in but few, and I recollect but one." With these discouraging facts before him he could not, in conscience, apply the whole verse, which is, "Finally brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you."—2 Thess. iii. 1.

After condemning the brethren of his faith severely, for a lack of something, he hardly knew what, after reproving them for not getting up a "special revival," he broke forth with all the violence of his feelings upon the calm and reflecting people of Stafford, exclaiming, "Look at the people of Stafford; they are serving the devil, they are going to destruction."

Just before closing this disfiguring and enlightening discourse, he again made another affectionate call upon his brethren, to pray for the success of the Missionary cause. In greater wrath than ever, he exclaimed, "God has pledged his co-operation with the Missionary cause. All you have to do is to ask God if he will do what he has agreed to do."

Several other wild and extravagant expressions of the like character were made by this madly enthusiastic man, which we in charity forbear to notice. What a luminary this to send among the benighted heathen!!

J. H. W.

Original.

BR. SPEAR,

Sir: I noticed in the last volume of the Inquirer, a series of articles from the pen of your respected correspondent "L. F. W. A." on the subject of "Judicial and Profane oaths," which to me, were highly interesting and instructive, both on account of the importance of the subject, and also of the arguments therein contained.

But in noticing this subject, I have not the vanity to think of adding materially to it, as it has passed through able hands than mine; but considering as I do, the administration of "Judicial oaths" a relic of "by-gone times," and held in general practice only on account of its ambiguity, I would wish, with your leave, through the columns of the "Inquirer and Anchor" to present the opinions of some of the Antient Philosophers respecting the frequency and use of oaths.

"*Avoid oaths entirely,*" says Epictetus, "if possible, if not, as much as you can." And Simplicius adds, "That swearing should be entirely declined, unless on occasions of the greatest moment." Eusebius is also to the point.

"Some advise men to take care that what they swear is the truth; but I advise them not to swear at all, if they can avoid it." Of the same opinion also, was Hierocles.—"In the frequency of oaths any man may easily fall into perjury. But we may presume ourselves free from perjury, if we do not use oaths frequently and unnecessarily."

And to which I would add the opinion of the venerable Dr. Knox, who says, "What would these sensible and pious ancients have said, if they had heard the oaths administered at public offices, in courts of justice, and other places, on trifling occasions, by attornies, clerks, and criers at the present day?"

"How must the awe which the common people entertain for God and magistracy be diminished, by proceeding

thus hastily and irreverent, in the midst of noise, riot and confusion!"

"Let modern experience determine whether the opinion of the ancients is not true, when he says, 'False swearing is the natural consequence of much swearing.'"—*Philo.*

A similar opinion is also found in Ecclesiasticus. "A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house."

This then, is the united opinion of those ancient philosophers, who were guided only by the dim light of reason, in disclaiming this now common usage. But how much stronger must have been their objection had they enjoyed the full rays of revelation, and there read in characters too plain to be misconstrued the Divine prohibition to "Swear not at all, neither by Heaven, neither by earth, neither by Jerusalem, neither shall thou swear by thy head?"

E. W. P.

Leyden, Mass.

INQUIRER AND ANCHOR.

SATURDAY, JUNE 7, 1834.

CREEDS.

It is customary for all churches and most associate bodies of professing christians, to have drawn up a creed or confession of faith. Though we are not much in favor of creeds in general, yet we can see no impropriety in a scriptural creed. We are happy in being able to say, that no far as our knowledge extends, this custom has been observed by Universalist societies in general. This is as it should be. The Bible is our rule of faith, and there certainly can be no need of using any other than scripture language to express any doctrine that is clearly taught in the Bible. If any doctrine is not clearly taught there, it is not worthy to be received as an article of a christian's faith. Now it is a curious fact, that among all the creeds of the present day, there is not one, to our knowledge, save our own, which either is, or can be written out in scripture language. We had thought of offering a reward, for a Calvinistic or a Methodist creed, written out in the words of holy writ. But we do not like the manner of doing business. So we merely say, that any man who will sit him down and write out, the five points of Calvinism, or the faith of the Arminians, in the precise language of the Bible, shall receive our thanks, and we will give it a conspicuous place in our columns, along side of our promise, thereafter to advocate the doctrine therein taught. Will some one make the trial? I. D. W.

NEW PUBLICATION.

We have received a copy of 'A Report of a Public Discussion between Rev. S. Adin Ballou and Daniel D. Smith, on the Question, "Do the holy Scriptures teach the doctrine, that men will be punished and rewarded subsequently to this life, or after death, for the deeds done in this life?"

The discussion was held in Boston in March 1834, and continued three days. The work before us is a pamphlet of eighty six pages, octavo, and contains the arguments, pro and con, as taken down by a stenographer at the time. Br. Ballou,

in the Independent Messenger of which he is Editor, claims 'for restorationism a complete triumph.' Whether he has or has not succeeded in establishing the doctrine of rewards and punishments, in another world 'for the sins of this life, the public will now have an opportunity of judging for themselves. The work is worth reading. With all due deference however, to the judgment of Br. Ballou, we must be allowed to say, that his arguments, in our weak apprehension, fall far short of that conclusiveness which we ought to expect in favor of a doctrine that is clearly revealed in Scripture. Br. B. is true, commenced the discussion by a quotation of twenty passages of Scripture; but if he will examine the subject again, he will find that not one of them positively asserts that any man is to be rewarded or punished in another world, or after death for the deeds done in this life. We are left then to gather the doctrine from these passages by way of inference.—Now it really appears to us that a doctrine of this kind ought not to depend upon such proof for support. If men are to be punished in another world for the sins of this life, it would have been an easy thing, for some of the inspired writers to say so, in plain words. When our friend was quoting from the Apocrypha, to prove that the Jews believed this doctrine, he could find plain language. The writers there said what they meant. But when he came to quote from authoritative scripture, then it was necessary to infer, that something was meant over and above what is plainly said. If misery in another world is to last ten years, or one year, it is in our view sufficiently important to warrant the conclusion, that it would be revealed. And if God has revealed it at all, he has done it plainly. There is no need of any mistake in relation to any doctrine that is a matter of revelation; and the great cause of error, is a disposition to contend about what the Bible means, rather than what it says.

We have no prejudices to gratify against the doctrine of limited punishment after death. We know many of our worthiest brethren and most intimate personal friends who believe it, and we once believed it ourselves. But we have come to the conclusion to believe nothing about a future state that is not plainly revealed, for the Bible is the only source from which we can learn any thing of a future life. The doctrine of future rewards and punishments may be clearly revealed in the Bible, but we have overlooked the passage which says, that men are to be punished after death for the sins of this life. Our opinion of Br. Ballou's success differs materially from his own. We cannot see the conclusiveness of his arguments. Let the reader procure a copy of this work and judge for himself. He will be paid for a perusal. We have thus expressed our views of the question in debate. Others may come to a different conclusion, and we accord to them the liberty of enjoying their own opinions, with the assurance, that our respect for them as Universalists is not affected by a belief or disbelief of the doctrine in question. We merely say that we have not the evidence which is necessary to con-

vince us that it is a truth of divine revelation, nor do we perceive the necessity of making it at present a prominent matter of discussion. Since, however, it has been discussed, we would recommend the work to the public as a means of becoming acquainted with the arguments on both sides.

I. D. W.

SETTLEMENT AND ORDINATION.

We learn by the last Christian Messenger, that the first Universalist Society of Danbury, have just closed arrangements with Br. Albert Case, to preach with them one half the time for the ensuing year. His Ordination will take place at the new Universalist Church in Danbury on Wednesday, the 11th inst. Br. Sawyer of N. Y. is expected to deliver the ordination Sermon. Ministering brethren generally are invited to attend, and join in the services of the occasion.

An article from the pen of Br. Drew, of the Christian Intelligencer, will be found on our last page entitled, 'Newspaper Credits' which we would recommend to the candid perusal of all our readers.

UNDERSTANDEST THOU?

"He that receiveth seed into good ground is he that heareth the word, and understandeth it." Matt. xiii. 23.

These words were spoken by Jesus in explanation of the parable of the sower, which is recorded in the commencement of the chapter. His object in speaking of the parable, was to set forth the different effects of the truth upon those who received it. The truth, or "word of the kingdom" is intended by the seed sown.—Some fell by the wayside, some in stony places, and some among thorns. All these were unproductive, so that no good resulted from the sowing of the seed in such places. This comparison was carried out by the Savior. The wayside hearer was he that received the word and understood it not; then cometh the wicked one, and catcheth away that which was sown in his heart." By the seed which fell into stony places was meant the individual who heard the word, received it with joy, but endured only for a little while; not being able to withstand tribulation or persecution. He that received seed among thorns, was he that heard the word, but who allowed it to be "choked" by the cares of his world, and the deceitfulness of riches.

"But he that receiveth seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit, and beareth forth, some a hundred, some sixty, some thirty." We are here directly taught the necessity of understanding the doctrine we profess. The other individuals mentioned in the parable heard the word as well as those who understood it—and some heard it with joy—but to the understanding heart only, it was known to be blessed with success. Understanding is a word intimately connected with the scriptures. Understandest thou what thou readest?—Whoso readeth let him understand.—Are ye yet without understanding,—and other expressions found therein give us plainly to understand the import of the word, and we would have it heeded by every one who pretends to form his religious opinions from the Bible. A mere loose, vague and speculative faith is worth nothing. It can benefit the mind in no way whatever. It should not be grounded on

* The word one here is supplied by the translators. The sense is better without it.

the mere declarations or opinions of others, nor because of the apparent plausibility. We should be ready in the language of Peter "to give an answer to every man that asketh a reason of the hope that is in us." Our reason should be based on evidence, and that evidence should be "the law and the testimony."

We would have every professing Universalist give heed to these suggestions. Of all other acts it is important that the advocates of this doctrine should understand whereof they speak. Not that we would have them continually seeking to provoke controversy, or heedlessly running into angry disputations—or becoming religious gladiators.—But we would have them thus qualified in order that they may be powerful auxiliaries in the advancement of truth in the world; because we would have them lend all their spiritual aid in the overthrow of error and delusion, and in building up among their fellow men that faith "once delivered to the saints." They are well aware with what a determined opposition they are surrounded—how that their doctrines are spiritual, misrepresented, and abused by those who wish to know nothing of it as it is, and whose only knowledge consists in the belief that it is a most "damnable error!"

Now what needs the Universalist in this case, but a thorough acquaintance with the scriptural evidences of his doctrine? In this way alone, can he be prepared to defend it. And among the most necessary portions of his instruction, should be those passages which are brought to militate against the doctrine that "God was in Christ reconciling the world unto himself." Of these, may be mentioned the passages where the word *hell* occurs, which is one of the first words held forth by those who cannot see it reconcilable with the great salvation. It should be understood by the Universalist that this phrase was not intended to be used by the sacred writers in the sense it is now usually employed; and that this can be seen, not only by the Bible itself, but by the acknowledgement of the most thorough writers on the subject who have professed to believe in the popular sentiment concerning it.

The same may be said in relation to the terms *revelation*, *forever*, &c. especially when applied to punishment; and also the word *domination*: the phrase employed to denote a period yet to come, such as the "coming of Christ," and the "end of the world." He should be made ready to point out to his opponent the utter inconsistency of applying these terms as they are usually applied—showing him that neither the context, nor the general tenor of the scriptures warrant any such construction. These things we say should be understood, and they can be understood in a greater or less degree, by every one who will give ear to the word of truth, and make these subjects a matter of inquiry.

In this way the Universalist, wherever he be, will be useful, if he shall make his doctrine a matter of the heart also. He will then wield successfully "the sword of the spirit which is the word of God." Brethren—let us strive to be of this number who not only hear, and "receive it with joy," but who "understand the word"; who receive it into good and honest hearts, where it shall bring forth, some thirty, some sixty, and some an hundred fold. "For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Pet. i. 10.—Star.

CONCLUSION.

Numerous travellers to the East have noticed the resemblance and often the identity of customs now existing there, and customs of which mention is made in the Old Testament. They have also by their information respecting the climate and productions of those countries, furnished evidence that the Hebrew scriptures were written by men familiar with the appearances of nature and the habits of society in that part of the world. Harmer has from these sources

compiled a work in four volumes that may be found in most theological libraries. Burder, in the preparation of his 'Oriental Customs' and 'Oriental Literature,' drew his materials from the same class of writings, to which also the author of the 'Fragments' appended to Calcutt's Dictionary was greatly indebted. The following extracts are taken from a work recently published and well worth perusal—entitled 'Narrative of a Journey from Constantinople to England, by Rev. R. Walsh, L. L. D.'

I Kings xvii. 44. "The immutability of things in the East, and the illustrations they give to the writings of former times, is not the least pleasure a person experiences in these countries. The approach of rain is indicated here, as it was in Syria, by a small, dark, dense, circumscribed cloud hanging over either the Euxine, or the Propontis. A dervish stands on the top of the Jouchi-daghi, or Giant's Mountain, and when he sees a cloud, he announces its approach like Elijah from the top of Mount Carmel. I one day climbed to the same place, and saw the dervish on the watch, and I looked towards the sea, and beheld a little cloud rising out of the sea, like a man's hand, and put me down that the rain stopped me not." In effect, it immediately followed and the Turks were relieved from a very serious cause of anxiety."

Ezekiel x. 3—21. "Locusts are migratory insects, but they are constantly seen as they move along. In the year 1823, I passed an extensive plain near Brusa, in Asia Minor, and the ground was covered several inches deep with them. Their larva had been deposited there the year before by a passing flock, and they were at this time not sufficiently old to fly. In about two months after, they took wing and directed their course to the N. E. The cloud was seen every where as it passed, and it appeared like a dense veil of gauze over the city of Constantinople. The great body proceeded on; but immense numbers of stragglers alighted and filled the streets and gardens of Pera. The garden of the British Palace was so covered with them that they took exclusive possession of it; no one could pass along the walks, without wading through them, and in a short time they devoured every thing that was green. One morning they were seized with a sudden and simultaneous impulse; they again took wing altogether, and disappeared towards the Black Sea. Here they were met by an adverse wind which they were not able to stem, and they perished just at the mouth of the Bosphorus. Their bodies were carried in by the current and washed against the shore of Buyukdeir and Therapia, where I saw them in thousands, dead and dying; but the great mass floated opposite to Pera, where it met the current from the harbor, and here it formed an immense quay almost a mile in length marking the divisions of the streams, till at last it was broken and dispersed in the sea of Marmora."

Nehemiah xi. 31. "The immense quantity of quails found in different parts of the East, has always been a subject of remark; and the inland of Ortygia in the Egean Sea was so called from the flocks which frequented it. At Constantinople they are at first a luxury, and then the commonest food of which every one gets tired. When they land, and before they take their flight, the ground is covered with them, and as you walk along they spring up from every tuft or little bush; on the next day they are gone."

"*Else what shall they do, that are baptized for the dead.*"—1 Cor. xv. 29.

That is, as says Le Clerc on this obscure passage, "*In the place of the dead.*" And the sense seems to be this, "If there were no resurrection, what would become of those who every day, though they see Christians put to death for their profession, yet cheerfully receive baptism, that they may supply the place of those that are dead in the Christian church."

MacKnight, however, observes, "That as the phrase, '*Fallen asleep for Christ*,' in verse 18th signifies, '*Fallen asleep for believing and testifying, that Jesus is the Christ*,' so here, baptism for the dead may signify '*baptized for believing and testifying the resurrection of the dead*.' And that as our Lord termed the sufferings, he was to undergo at Jerusalem, a baptism with which he was to be baptized, i. e. a painful death he was to endure, and predicted, that James and John should be baptized with the baptism, he was to be baptized with, in other words, should undergo like sufferings with him, ending in death;—so the apostle adopts here in his reasoning our Lord's phraseology."

We find also in Lightfoot's critical remarks the following explanation.

In this sense you may best understand those words "otherwise what shall they do, the first principles, who in these days of persecution, undergo martyrdom and are baptized in that sense, as baptism denotes death by martyrdom."

I. For continues he, that baptism is taken for martyrdom, appears enough, from Matt. x. 22, 23. "Are ye able to drink the cup, and to be baptized with the baptism that I am baptized with?"

II. See how very well the connexion of the following verse agrees to this sense. "What shall they do, who have undergone, and do undergo, martyrdom, if there be not a resurrection?"

III. He argues from them that die in Christ, that is in the faith of Christ. "And do you believe that he would omit an argument from those who die for the faith of Christ?"

Lastly, he says, "What shall they do?" not, "What do they?" i. e. "What shall become of them? They have given their bodies to martyrdom; and what shall become of them, if their bodies rise not again?"

The following is Wakefield's translation of this difficult passage,—"Besides, what advantage above the other dead will they have, who are submitting constantly to baptism? Why indeed are they thus baptized, if the dead will certainly live no more? Why should we too expose ourselves to the dangers of this baptism every hour?"

There is a most admirable lesson contained in the following extract from Miss Hannah More's 'Discourses on the modern System of Female Education.'

"Since then, there is a season when the youthful must cease to be young, and the beautiful to excite admiration, to learn to grow old gracefully, is, perhaps one of the rarest and most valuable acts that can be taught to woman. And it must be confessed, it is a most severe trial for those women to lay down their beauty, who have nothing else to take up. It is for this sober season of life that education should lay up its rich resources. However disregarded they may have been they will be wanted now.—When admirers fall away, and flatterers become

mute, the mind will be driven to retire within itself, and if it finds no entertainment at home, it will be driven back again upon the world with increased force. Yet forgetting this do we not seem to educate our daughters exclusively for the transient period of youth, when it is to mature life we ought to advert? Do we not educate for a crowd, forgetting that they are to live at home?—for a crowd, and not for themselves? for show, and not for use—for time and not for eternity!"

SLANDER.

This is the most inexcusable vice attached to human frailty; it enriches not the propagator; but makes those against whom its shafts are leveled 'poor indeed.' In its circulation there is nothing but the worst passions of the heart to gratify, without the least honorable consolation left to justify the nefarious act. It is said that Satan had a job in contemplation, which he was ashamed to execute himself, and by the promise of a purse of money bribed an old servant of his to perform the deed, by vilifying his best friend and benefactor. The slander he invented eventually cost his unsuspecting and innocent friend his life on the scaffold. The day came for the ingrate to claim the reward of his treachery, when Beelzebub placed the promised recompense on the end of a long pole, and standing on one side of a deep ditch, reached it to the man on the other, who could not but enquire the cause of this extraordinary procedure; to whom Satan observed,—"You are so much worse than I am, that I cannot suffer you to come any nearer to me."

EFFECTS OF DISTRACTED MEETINGS.

A correspondent of the Trumpet informs the public that a protracted meeting in Athol, Mass. has been the means of converting a Miss. More to fanaticism and insanity, whereby she is now committed to the insane Hospital in Worcester. He also informs, that a Mrs. Agar, in Westminister, was rendered insane by the protracted efforts in that town, and has put a period to her mortal existence by hanging herself with a skein of yarn. O ye protractors, how much evil have ye to answer for! At this rate, our Legislatures will yet have to establish Insane Hospitals in every county, to mitigate or cure the evils of a false and most pernicious religion. If so much mischief were done to society by any other persons than those acting under professions of religion, both public opinion and Law would be employed to put a stop to their depredations.—*Intel.*

A GOOD LAW.—In Sweden and Norway persons who cannot read are precluded from marriage and all public employment—a legal provision which renders education universal, and prevents any families from being bred in utter ignorance.

RELIGIOUS NOTICES.

Br. J. Banfield, of Duxbury, Mass. will preach in the Universalist Church, in this city, to-morrow.

Br. R. Smith will preach in Meriden the 2nd Sunday in June.

Br. R. Smith will preach in Wolcottville on Thursday evening, June 15th; at Norfolk the 16th; and at New Marlborough on Sunday the 17th.

Br. W. A. Stickney will preach in Middletown the 24 Sunday in June.

POETRY.

A MOTHER'S LOVE.

"Give her the living child, and in no wise slay it."
I Kings iii. 26.

Oh spare the babe! let not its blood
The sword of justice stain,
Nor let a wretched mother's voice
For mercy plead in vain.

Sweet innocent! if thou art safe,
Thy mother's wish be blest,
Though cradled in a stranger's arms,
And pillowed on her breast.

I'll anxious watch thy every want,
Thy infant woes beguile,
Thou still shalt share a mother's care,
If not a mother's smile.

And when to years maturer grown,
I'll bring the truth to view,
And thou shalt read a mother's heart
And know her tale was true.

Then thou shalt shed the filial tear,
Impart the filial kiss,
And I once more shall own a son,
And taste a mother's bliss.

Thou spare my child! let not its blood
The sword of justice stain,
Nor let a wretched mother's voice,
For mercy plead in vain.

C. F. L. F.
Maestenger.

NEWSPAPER CREDITS.

There is, we presume, no description of men in business, who suffer more from the "credit system," or who have poorer facilities for availing themselves of the benefit of what is justly due them, than the publishers of newspapers. We speak now of those who, like ourselves and most publishers of religious newspapers, rely solely upon their subscriptions. There are, we know, political papers which do not labor under so great disadvantages. The income from their advertisements, and for job work in their offices in many cases is sufficient to enable them to meet all, or nearly all their pecuniary obligations; and though they usually have the same price for their papers which others claim who have none of these extra sources of income, we believe such establishments could as well afford to furnish their journals to subscribers gratis, as publishers of religious works can put their papers at two dollars per year. There are a great many people who are not aware of this difference, and we think it is but just that all should fairly understand it. If, for instance, ask two dollars or fifteen shillings for our paper through a year, they think the price full high enough, if not too high, because they can have some neighboring secular print of the same size for the same or a smaller sum. But such people do not reflect, that we have to rely solely upon our subscriptions: these papers upon their advertising and job patronage. From those sources they realize more than we do for our paper. And few stop to notice that they are paying over and over again, week after week and month after month, for old advertisements which fill perhaps half the sheet, of little or no use or interest to them, and requiring no additional labor from the printers; because when once put in type the labor is done, and so much is saved weekly as often as their insertion is repeated. On the contrary, papers circumstanced as ours, which have no advertisements, must be

filled up with entirely new matter every week; making nearly double the labor, and furnishing subscribers, consequently, with nearly double the fresh reading weekly. And for all this, we ask no more than the price of common secular newspapers, one half which is filled from week to week with standing matter, in the shape of advertisements, for every insertion of which the publishers are receiving as it were double pay—once from the persons advertising, and again from the subscribers who are paying for the sheet, all the while. We beseech those who complain of the extra fifty cents excised for delay, to reflect on this position of facts, and we are sure they will not think such an addition unjust or unreasonable.

This is one disadvantage under which papers whose design excludes nearly all advertisements labor; but there is still another to which all are liable, and to which we have already alluded—we mean the credit system. We have said no business men suffer so much from this system as newspaper publishers. This may be made to appear plain in a few words. They sell no man a greater amount than the paltry sum of a couple of dollars, or thereabouts, for a year. And their customers are not, like those of most men in business, in their own cities or villages, with whose circumstances they are acquainted and know whether it will do to trust them or not. They are men from all and the remotest points of the compass—from one end of the Union to the other—persons of whom they never heard before, whose circumstances they know little or nothing about, and whom, when they want their pay, they cannot reach only by a newspaper den, which too many think is not intended for them and entirely disregard it. In the mean time their expenditures—and they are large ones and such ones—must go on, or the paper would not appear as regularly as the returning weeks, in which case subscribers would complain without mercy. We just ask the reader to suppose himself in a similar case, and he will see our idea more personally. Suppose he goes to Boston or New York and runs in debt for three thousand dollars worth of goods, payable in sixty and ninety days. He brings them home and proceeds to sell them out to every one he can find—some in Maine, some in Massachusetts, some in Pennsylvania and some in Alabama—but to no one does he sell more than two dollars worth, and this at a very ready profit indeed. By the rule of the trade, few think of paying short of a year after the order, and some think themselves most unreasonably dealt with if they are asked for pay under two, three or four years. In sixty days, fifteen hundred dollars of the original purchase must be paid. His reliance is upon his customers, and he sends written or printed requests for them to help him. Some honorable ones, promptly hear his call and oblige him; others promise, and more are silent as death. In thirty days more another fifteen hundred dollars become due. He looks over his accounts; finds he has enough due; but suspects that the trouble and expense of collecting the two dollars from each who has heretofore disregarded his requests will cost them more than the amount of the bill: and half in agony and half in despair, he makes a slow and most urgent appeal to his patrons to pay their bills. But few pay any regard to what he says, and as for suing, they know he will not run the risk of that amongst strangers, especially as this would offend and he should lose

patrons!

This case is almost exactly similar to that of publisher of a newspaper, who depends upon his subscriptions to meet his current expenses. We want the public should truly understand this subject, and therefore have written this article, believing there are not many who when they come to know how persons like ourselves are situated, will longer neglect to pay the printer the terms which he has a right to expect.—*Christian Intelligencer.*

Miss Louisa S. Grinstead,

RESPECTFULLY announces to the public, that she has taken a commodious Room in the Universalist Church, where she will give instruction in the common and higher branches of Education, commencing on the second Wednesday of May.

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Wm. HAYES,
Wm. CORNER.

May 3.

8

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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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Original.

A SERMON.

By J. BOYDEN.

Delivered in Granby, Ct. May 7, 1834, before
the Connecticut Association of Universalists.

Fight the good fight of faith. 1 Tim. vi. 12.

The peculiar character of the "faith" herein mentioned, is an interesting subject of inquiry, and will form the foundation for a few preliminary observations in this discourse.

The "fight of faith" the apostle denominated a "good fight," from which I infer, that he spoke of a *good faith*; such as he enjoyed, when he said, "we which have believed, do enter into rest." As neither the doctrine of annihilation, or of endless misery, have the least tendency to give "rest" to those that believe them, so I conclude neither of them is referred to in the text. And as those who profess to believe them, constantly pray that they may not be true, it would seem to be rather paradoxical to say, that in defending them they were fighting a *good fight*. But if we allow the doctrine of universal holiness and happiness, to be "the faith once delivered unto the saints," there certainly is no impropriety in calling it a "good faith," and in urging those who believe it, to a compliance with the injunction in the text. *Your opposers* acknowledge that it is a good faith, even "too good to be true," which argues conclusively, that it is the best faith the world has ever known, or at least, better than they themselves possess.

But the language of the text, is by no means the best evidence we have, of the position assumed. In the Epistle from which it is selected, Paul informs Timothy, that "Christ Jesus came into the world to save sinners"—that "he gave himself a ransom for all," and that the Father who sent him, "will have all men to be saved." He afterwards calls him the "Saviour of all men, specially of those that believe," and then adds—"these things command and teach;" which is equivalent to the text, "fight the good fight of faith." Believing, therefore, that this declaration to Timothy is equally applicable to ourselves, we will proceed to inquire how the injunction is to be obeyed.

When we speak of fighting, we presuppose the existence of two contending powers. No man can fight alone. All warfare, whether spiritual or carnal, requires two parties to carry it on. Thus, the text, in calling on us to "fight" grants the position, that we have an enemy to contend with. This enemy, is what we call error, and is opposed to the truth as we understand it. Our work is now plain before us—viz. to destroy false doctrines, and convert

men to the truth. The question arises, how shall this be done?—What method of warfare will be most likely to effect this important end? On this point, some difference of opinion exists among Universalists, and this difference not unfrequently proves somewhat prejudicial to the success of the ministry.

First, we are told that it will not do to preach much doctrine—that practical sermons will suit the people best. Now, I would ask, if obedience to this principle, is fighting the good fight of faith? No; for the objection contends that we must say little or nothing about it. It is very frequently the case, when preachers of our order are called to preach, where our doctrine has never been proclaimed, that they are desired not to "touch upon doctrine," but to "preach a smooth practical sermon," so that nobody can be offended." This has ever appeared to me to be a singular and absurd method of spreading "the knowledge of God;" a method without the shadow of justification from our inspired teachers. When Peter was desired to preach no more in the name of Jesus, because his doctrine was opposed to the prejudices of the people, he replied, "We ought to obey God rather than men." When Paul saw the city of Athens turned to idolatry, he declared the true God unto them; and his epistles abound with arguments, of a doctrinal character.

I grant that practical preaching is good in its place; but contend that it ought not to supersede or go before an exhibition of doctrinal truth. The author of my text says to Titus, "The grace of God that bringeth salvation to all men, teaches us that we should live soberly, righteously and godly, in this present world." Now if the doctrine of universal grace be thus moralizing in its influence, ought we not to preach it constantly and fearlessly? Moses says of his doctrine, that it shall "drop as the rain and distil as the dew;" and if the revelation in the gospel be as good as the teaching of Moses, which we presume no Universalist will question, then the more the gospel is preached or in other words, the more doctrine the people hear, the better they will be.

Here I must be permitted to ask, who are they that would be offended at this kind of preaching? The answer is, they that hate the light, or fear to grow wiser. Shall we, therefore, make no attempt to dispel the darkness with which they are surrounded? Shall the physician refuse to administer his medicine, because the patient does not like the taste of it? Will it do for us to be governed absolutely by prejudices in which people have grown gray? If they cannot bear doctrine, it is a strong indication that they ought to hear it. Suppose, for instance, one of us were called to preach to a congregation of Limitarians, who had heard much of Universalists, but knew nothing of that peculiar faith by which we are distinguished from all other denominations. What are they expecting to hear? A moral essay? An exhortation that they should be honest, upright, &c. &c. No; they calculate upon something of our religious opinions; and unless we impart

the necessary information, we may be called the "fearful," who seek to please "all men" that they may "speak well of us." Thus seeking to please our enemies by hiding the truth, reminds us of the false prophets of Israel, who prophesied to gratify the ambition of Ahab, telling him, that the Lord would deliver him into his hands. By shaping their predictions according to the known plan of the King, they involved him in absolute ruin. Elijah foretold this event to him, and it "displeased him exceedingly." Now shall we follow the example of those false prophets, and involve our brethren in darkness, or at least leave them where they are, merely to gratify their ignorant and misguided zeal? God forbid! If we will have men more happy, let us strive to make them more wise; for "wisdom's ways are ways of pleasantness, and all her paths are peace."

In the second place, it is sometimes said in a fault-finding tone, that we "preach against other denominations." This expression is too harsh. If we know our own hearts, we are not enemies to those who differ from us; but we are their friends, and strive to convert them to our faith that they may with us, enter into rest and be happy. Is not the diffusion of happiness an act of friendship? And are we preaching against other denominations while laboring for their conversion from darkness to light? It is a gross perversion of language.

I grant that we preach against other men's opinions, when we think them unsound; and this is a practice that for many reasons is justifiable. It is called for in the text. Paul says, "fight." Does he mean that we must preach our own sentiments and let others alone?—Suppose an invading army were to land upon our shores, lay claim to our soil, and call on us to submit to them as slaves. The government collects an army, and charges them to go and "fight the good fight" of liberty. Can they discharge their duty, unless by fighting or otherwise, they compel the oppressors to flee, and give up their claim?—When called upon to fight, their eyes would be directed to the foe. So with the subject before us, and this is confirmed by the following declaration from St. Paul. "For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds." 2 Cor. x. 4. This will assist in explaining his declaration to Timothy. It gives us to understand, that in the apostle's judgment we are to pull down as well as to build up—that our warfare is one of extermination—not of compromise. It agrees with that saying of Jesus, "Every plant which my heavenly Father hath not planted, shall be rooted up." It is sanctioned by the command of the Almighty, when he says, "Break up your fallow-ground, sow not among thorns."—The saying which has become proverbial, among us, viz. "preach your own sentiments and let others alone," stands directly opposed to the authority here quoted; it virtually forbids us to pull down the "strong holds"—if there are plants which God hath not planted, it says we must not "root them up" but let them

grow—and if our ground is full of briars and thorns, we must not break it up but rather sow among them. Would any husbandman be willing to abide by the doctrine of the objection under consideration? I appeal to you who are "tillers of the ground"—do you sow wheat among thorns so long as you are able previously to root them up? No your object is to "root up," as well as to plant. I hold it to be the same in the moral as in the natural world. We are to prepare the ground, before we can profitably scatter the seed. We have nowhere to sow, but in the hearts and understandings of the people; and if these have been previously occupied by the rubbish of human invention, it is an obstacle, and ought to be removed.

We live in an age of reformation. Many opinions that were held sacred fifty years ago, are now universally denied. Creeds and confessions are constantly changing, old things are passing away, and all things are becoming new, and this revolution is effected by expanding errors and substituting that which appears to be true. What was the course pursued by the master spirit that led the church from the darkness and thralldom of Popery? Did they preach their own sentiments and let Popery alone?—No, they exposed her horrid deformities, and showed from the word of God that she had wandered from the polar star of truth; and we, my brethren, are reaping the fruits of their labors. I contend, therefore, that the weapons they used with success, and the mode of warfare which, with them, aided the cause of truth, may now be brought to bear with equal profit and of course with equal justification, by those who are required to "fight the good fight of aith."

It would indeed be gratifying to find a universal harmony of sentiment, so that there should be only "one faith," and that, productive of spiritual rest and peace. Then, practical sermons would surely become exceedingly profitable, and we should only have set forth the claims of our doctrine upon the affections of mankind. But since this is not the state of society—since conflicting opinions every where prevail, we must bring them to the test of investigation, and, fast as possible, cast away the "wood hay and stubble." I think, on due reflection, we shall all come to the conclusion, that our duty is to destroy error and build up truth, by setting forth the evils of the one, and the advantages of the other.

But in this stage of our investigation, a question of no ordinary moment forces itself upon us—viz, how far shall we carry this mode of warfare? Shall we stop when opinions are partially true? Shall we assail large errors, and tolerate small ones? Or to be more definite, shall we countenance false doctrines among Universalists, so long as we possess what is to us, conclusive evidence against them? If we argue in the negative we are met by the objection, that "controversy often engenders unfriendly feelings; and were this to take place in our own ranks, it would destroy our harmony and impede the progress of our cause."

To this I reply—No one can more strongly object to creating discord among our brethren, than I do; and if it could be shown, that such evil follows as the legitimate offspring of controversy, the objection would weigh much more heavily than it now does. Besides, all agree that controversy with our opponents, is a valuable means of eliciting truth; yet, if in it-

self, it engenders unfriendly feelings, I see not why it should be allowed under any circumstances. The feelings of our opponents are as sacred to them, as ours are to us; and we are bound to love and bless them. I desire to cultivate peace with all men; whether of "our religion," or after the way that we "call here"; and I am unable to perceive why we should use the means of disunion with those who differ from us almost altogether, and not with those who differ on fewer points. For my own part, I am as ready and willing to fight in obedience to the injunction of the apostle, with a Universalist as with any other person—when it is understood that I fight for truth and truth alone. I should feel more at ease in controverting a question of theology with a brother; because in case of committing an error, I should have the more claim upon his charity. But if because we differ we must quarrel, let us have a Pope who will tell us what to believe, and in this we will be all united. I maintain, however, that quarrelling is no part of honorable and profitable controversy, and that it is better to reason upon the proper method of carrying it on, than to attempt to suppress it.

I shall perhaps be told in this place, that the admission of the foregoing premises, would justify a controversy upon every point whereon Universalists differ. Very well,—this is the ground I contend for. Because, we agree in a general system of faith, must we undertake to hide all differences beside? If we agree as to the nature of the final result of God's plan, but differ as to the means of producing it, may we not discuss the question of means? Again; if, while we agree that God's purposes of benevolence insure the happiness of the whole world, we differ as to the time of their accomplishment, may we not mutually investigate the ground of this difference?

For my own part, I believe there is no question in theology that ought to be hushed.—There is no point, too sacred to be investigated—no truth within finite comprehension, or understanding, that will injure the moral universe by being brought to light. If, as the Saviour has taught, it is the nature of truth to make men free, and holy and happy, I should suppose, the more we know of it the better. And in view of this, to me, most palpable fact, I witness with feelings of regret, some efforts among our brethren, to suppress that freedom of inquiry which I believe essential to the perpetuity of our common cause. It is known to us, and I am willing the world should know it, that the order of Universalists, are not bound by a written, human creed, and that therefore, we do not agree in every particular. One point of difference only I will here name, and that relative to the question, whether punishment for sin is to be extended into the future state or not.—Some say that the truth in relation to this matter is of little consequence. I grant that it is less important than the question of *endless punishment*, but am far from believing it a subject to be passed over lightly. I have remarked, that attempts have been made to suppress freedom of inquiry, and this observation is true in relation to the subject of future limited punishment. For it has been said, that "no philosophical mind can stoop to a controversy concerning it." When observations of this nature come from men who stand high in the Church, I think they ought to be carefully tried. It makes but little difference to me who is the author, I

would look at the effect of such declarations.

Every man would like to be a philosopher.—And if he believes that to controvert a certain point in theology, will make him unpopular among his friends, and will prove to their minds, that he is wanting in philosophy, will he not be head to inquire into the subject? He surely will. But perhaps it will be said, that the declaration to which we refer, was not aimed at free inquiry, for this, the author would encourage. Now let us look at this matter closely.—There are no objections to our investigating as far as we can—it is proper that we should constantly seek truth—it is right that we should every moment gain light if we can. But what shall we do with it, when obtained? Shall we "put in under a bushel?" So argues the would-be philosopher. For if we preach the truth, the whole truth, somebody may demur, and then we must stick to our text and prove it, and this will introduce us directly into controversy to which "no philosophical mind can stoop."

This, my brethren, is the first intimation I have ever heard, that it was the character of philosophy to leave a subject half finished, or to keep back a part of God's counsel. And if the preaching of the "whole truth" as I understand it (due regard being had to time and manner) proves that I have not a "philosophical mind," I shall content myself with such reputation.

Suppose A. holds that the present is a state perfect in rewards, and that B. is a believer in future punishment to an indefinite period.—Now I ask whether these two shall make it a point to shape their preaching so that people shall not be able to distinguish between their sentiments. B. holds that some of his hearers are in danger of being tormented for ages, to which revelation fixes no bounds. Shall he not warn them of their danger? If he does, some of them may not believe in the doctrine, and thence will issue a controversy; and then the preacher must retreat, if he wishes to be considered philosophical.

Now I can find no solid objection to his declaring, what is to him, the whole counsel of God; nay, I contend that it is his duty so to do. If he believes in limited punishment after death, and if he thinks that sentiment is calculated to awaken sinners and convert them from the error of their ways, I am satisfied that it is his duty to preach it, without reserve. On the other hand, A. believing it an unscriptural and unreasonable sentiment, and also injurious in its influence, ought to use his efforts to destroy it.

But why is it thought that we should remain neuter on this subject? Why not "stoop to controversy concerning it?" The objector would probably reply, that the main reasons are—First, It will create division in our order, and Second, It is a matter of small moment whether the doctrine of limited punishment in the future state be true or false.

To the first of these objections I have already in part replied. This fault of division must not be charged upon controversy; but upon the wrong spirit with which people sometimes carry it on. Paul says, "the weapons of our warfare, are mighty through God to the pulling down of strong holds;" yet some may use those weapons unskillfully, and thus injure instead of benefitting the cause of truth. Shall we, therefore, say that these weapons shall not be used, and that using them would be unskillful.

supplices! Admit for the sake of the argument that controversy tends to *division*; it still possesses the same power to inform the understanding, and bring truth to light, which is in my opinion, a blessing with which nominal union cannot compare. Why are we so eager to make people believe, that we are many in one body, without differing in any important particular? Does not this look like striving for popularity, that, without respect to principles, is founded on a mere name? Does it not look forward to the time when those who call themselves Universalists, will outnumber any other christian sect as an era big with honor! And does it not, in aspiring to this popular station, forget the real blessings that our faith is calculated to impart?

Brother, we are not to fight for names and against names; but for truth and against error. Our motto should be—*principles, and not men*. Let us possess a faith that gives us rest, without being connected with any body of professing christians, and it is far preferable to that which "satisfieth not," though the possessor may enjoy the advantages of association. I cannot believe it right to sacrifice one iota of mental freedom, for the sake of preserving union. Profitable union will not require it. Is the truth of heaven suspended on our existence under the name *Universalist*? Is the grace of God without effect, unless those who are the subjects of it, are united under one form of church government? I would not be understood to say, that union is not desirable—I consider it a valuable privilege, to live and to act in harmony with my brethren—I esteem it as a great blessing to be united with a numerous band of the professional followers of the Lamb; but it is a far greater one, to enjoy the liberty of expressing and defending, the honest convictions of our understanding. As I have no wish to withdraw the right hand of fellowship from those who hold to the salvation of all men, though we may differ on other points of less importance; so I trust they will extend to me the same charity. If the nature and object of such union be clearly understood, it cannot be broken by a calm discussion of those subjects whereon we disagree.

The second objection to controversy on the subject of future punishment, is founded on the supposition that the truth in relation to it, is unimportant. Now suppose as some believe, that those who die wicked, will be tormented for an inconceivable number of ages. Is it of no importance for the wicked to foresee and avoid this doom? Estimate the term of suffering at the simple period of one thousand years. Will any reflecting man say, that this is of no consequence whether true or false? Our daily practices forbid such a conclusion. The very persons who strive to neutralize all distinction for the sake of union, are laboring with all their powers to make men more virtuous and happy during the short space of "three score years and ten."

Will it be said that they do not believe in the thousand years of punishment, and that they therefore think it useless to say much about it? I reply—Others believe it, and fear it, and this fear "bath torment." If the delusion on this point need not be removed, why should we undertake to enlighten and convert the man, who thinks the way of transgressors is easy, and who thereby, involves himself in torment. It matters not where "torment" originates whether

in the fear of unreal evils, or in the execution of forbidden deeds: either case we should strive to remove it!

But I must conclude. I commend this subject to the serious consideration of all. I have spoken freely, in relation to our duty as defenders of the everlasting gospel; and though wiser heads than mine may have determined otherwise, yet according as I have believed, therefore have I spoken. I am persuaded that no truth will suffer by investigation or controversy—that every subject on which the mind rests, ought to be held free for discussion, and that, in this way we should "fight the good fight of faith," and "lay hold on eternal life." My brethren, this is a warfare in which we should all be engaged—both *preachers and laymen*.—Let us be faithful to our own common Master—kind and forgiving to one another—and when these constitutions, by reason of toil, of sickness or of age, shall be too feeble to join in the battle of the Lord, may we be able to say with the author of our text, We have fought a good fight, we have kept the faith. AMEN.

HOPE.

"O glorious hope of perfect love

It lifts me up to things above!

It burns on eagle's wings!

It gives my ravished soul to taste,

The riches of the gospel feast

With Jesus's priests and kings."

"Have you obtained a hope?" is a question which I have often been asked, when conversing with those of a different sentiment from that which I believe. Now there are different kinds of hopes mentioned in the Bible; which of them do you mean, when this question is asked? "Why to be sure," says our brother, "we mean a hope in Christ." Then I readily answer in the affirmative.

It will attempt to give a few points from the sacred scriptures concerning this subject, and see whether the hypocrite with the hope that is obtained in these our modern times.

We often hear of people that have obtained a hope, or we frequently hear people say that they have obtained a hope; but perhaps they may be deceived. We find recorded in the book of John, viii. 13, "So are the paths of all that forget God; and the hypocrite's hope shall perish." We find here that there are some hopes that perish, and we presume it will be so with those who are hoping that all will not get to heaven, or those that hope in their hearts that they can enjoy heaven without the presence of some of their neighbors! Can it be so? I utterly believe it to be the case with some. O, may their hope perish like the hypocrite's!

There are others spoken of in the scriptures as having no hope, and are consequently without God in the world. Their path must be dark and gloomy through this woe world; no star of hope to direct them to some happy shore.

I shall next speak of the *christian's hope*, which is a first expectation of all promised good, of eternal salvation, which hope we have as an anchor of the soul, both sure and steadfast—and which maketh not ashamed, for the love of God is shed abroad in our hearts. Christians, sorrow not even as others who have no hope, but rejoice in hope of the glory of God; being made heirs according to the hope of eternal life.

Paul says, "But if we hope for that which we see not, then do we with patience wait for it;" and Peter, in his first epistle says, "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Again, "Hope deferred maketh the heart sick; that is, by delaying to obtain that good which we so ardently hope for, causing the heart to be sad and sorrowful. Paul, in Col. says, "Sorrow not, but know what the riches of the glory of God

are in this mystery among the Gentiles which is Christ in you the hope of glory." Hear John also; "And every man that hath this hope in him, purifieth himself even as he is pure."

I would earnestly entreat you, reader, to seek for this hope, which is as an anchor of the soul both sure and steadfast; and also to prepare yourself, to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.—Star.

TOTAL DEPRAVITY.

An opinion has prevailed somewhat extensively in the Christian church, that mankind by nature are totally depraved—that they can neither possess a good thought, nor perform a good action, until by the irresistible grace of God they are changed from their awful and undone condition. We hear much said at the present day, of man's lost and ruined situation by nature; not by character, not by evil habits, but by "nature." This is represented as totally corrupt and depraved. If this idea be correct, then it is our misfortune, not our fault that we are sinners—for this we could neither foresee nor prevent. If our nature is wholly corrupt, we are no more to be blamed for living wicked lives, than the stone is for being hard, or the water for being a fluid. If it is our nature to be wicked, why should we be punished for the commission of crime, any more than for eating drinking and sleeping—if one is as natural as the other, why are not all equally blameless? We never punish a man who is born totally deaf, blind or lame, and why should we the man who is born totally wicked?

Again. If we are by nature wholly corrupt, what propriety is there in saying that the devil tempts us to commit sin? He himself is no more than totally depraved—why then would it not be as proper to say that we tempt him, as that he tempts us? Besides—were it the necessity for any temptation, if we were as bad as we can be the moment we were born?

In this world sinners can be converted to a knowledge of the truth, and saved from their sins. It totally depraved beings can be reformed and saved into righteousness and peace. If this is the father of evil, being no worse than wholly corrupt, could as easily be reformed, as any other totally depraved being. We cannot for a moment suppose that the grace of God is limited to this one planet—this corner, speck of creation. If there are other totally depraved intelligences in the Universe, and the grace of the Most High is impartial, they will experience its saving power as well as ourselves.

But we are told in the Scriptures of truth, that God loves sinners—and not only so but that he loved them with a great love even when they were dead in trespasses and sins. How can the question arise can a pure and holy God love total depravity? Monstrous. If there were not still some good principle within, what would there be for God to love but total wickedness? what was there for Christ to give himself for, but worthless sinners and corruption?

The truth is we are not totally any thing; no man is so good but he can become better—none so corrupt, but he can grow worse. The idea that man is naturally vicious is as much opposed to Scripture, as it is to our experience, reason, and common sense. It wasteth old, and is ready to vanish away.—B.

WHO ARE RELIGIOUS?

We mean by this question, who are truly religious? for we do not doubt that there are many varieties of sects having possessed a religion; however foreign it might be to the mind precepts of the gospel—but that this religion is the true one, is another question altogether. By a reference to James i. 27, we shall find a definition of this much abused term. It is as follows:—"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions and to keep himself unspotted from the world."

Now we do not see how this plain language can be mistaken—and we earnestly wish it might be heeded more than it has been, by those who place so much stress on religious and *professedly* pious persons, in contrast with the *sinners* or *wild people*. On the contrary, it is too often the case that religious man is judged by the length and number of his prayers, or his rigid attachment to the externals of religion, while the humble, the poor in spirit and the unobtruding soul is forgotten. Yea, there is too much cringing to profession in the world—too much of church-going and church-judging because others do, and because—because no mortal knows why—when these very individuals are not a whit better in real works of righteousness, such as are mentioned in the above quoted language of James, than when they were numbered among the 'unsanctified.' For ourselves, we say, give us your frank open-hearted non-professor; who sees himself a sinner, and has honestly enough like the publican in the parable, to own it—yet, who will not shrink from the performance of a charitable deed, when the wants or misfortunes of his fellow men call for his assistance. We say, give us such a character as this, rather than a thousand times ten thousand of those who never imagined that religion consisted in mercy and charity as long as they could repeat a prayer, sing a psalm, or read a sermon! May the world speedily come to the knowledge of this one important truth, that 'God is no respecter of persons; but in every nation he that feareth him and *soreth* righteousness is accepted with him.' When this truth shall be known and obeyed universally, the views of a unitarian professor shall have been changed—materially changed; and true practical religion will take up its abode in every heart.—*Star*.

INQUIRER AND ANCHOR.

SATURDAY, JUNE 13, 1834.

'ECCLESIASTICAL COUNCILS.'

'Order is heaven's first law.' Thus truly said the poet, and we are of the opinion that there is no place where order ought to be more rightly observed than in the deliberative proceedings of an Ecclesiastical Council. We have no disposition to complain of trifles, or find fault where there is not an actual necessity for so doing; but we do believe that the manner of proceeding which is usually seen in our councils, is an evil that calls loudly for 'reform.' It has rarely fell to our lot to be present at the meeting of any of our Associations or conventions, where the proceedings of the Council have been characterised with that order and dignity which the nature of the subjects for action seem to demand. Certainly a body of clergymen and laymen, professing faith in a world's salvation, and convened for the purpose of adopting measures, which have a bearing upon the vital interests of our most holy cause, ought to proceed with dignity, and an observance of the most rigid rules of decorum. The evils growing out of a disregard of the common rules of parliamentary proceedings, in such cases, are, in our estimation, of some magnitude.

1. The time of the Council is wasted. We believe that the business of our public bodies generally, occupies double the time which is necessary. We have known a long debate to be held in Council, when there was no motion or resolution pending, and if one had been asked, what business was before the Council, it would have been difficult to give an answer. We have seen two or three upon the floor speaking at the same time, and one inter-

rupting another. We have seen also something of a general conversation going on between members of the Council, one with another, when a member has been speaking upon a question of much importance. It surely requires no great depth of penetration to perceive that business cannot be done with any tolerable despatch, in such a manner. We are happy to say that angry feelings, and hard words, are things almost entirely unknown in our associate bodies. We rejoice that it is so, and are happy to see in the midst of confusion, the most perfect harmony of feeling. But we regret, at the same time, that so many hours should be spent to no purpose, when the business could be done with despatch, by a little attention to order, and the rules of parliamentary proceedings. The question before the Council should be clearly stated by the moderator, and while one speaks at a time, he should be kept upon the subject of debate. In this manner we are persuaded that the business of nearly all of our public bodies could be accomplished, better, and in one half the time they now occupy. Thus there would be more deliberate action, and the work would be done in proper season. The consequences of this waste of time are these. The business is usually deferred to the close of the session, and after many members of the Council have found it necessary to depart, the work is done in a hurry, and by a few. Might it not be well to remember that what is done in a hurry is seldom well done?

2. Our denomination suffers in point of respectability, by the present mode of procedure in our Councils.

Suppose we were to enter the place where a Council of any other denomination was convened to witness their proceedings, and should find neither order or regularity in its movements. The dignity of that body would be lost, and we should think, not very highly of their professions of faith in the importance of the subjects upon which they were deliberating. The same remark will hold good when applied to ourselves. The eyes of the world are not slow to mark our proceedings. Our doors are open, and a decent respect for ourselves and the cause of truth demands, that all our proceedings should be marked with *order, dignity and order*. If this is not the case, but we proceed in a disorderly manner, we ought not to blame the bystander if he draws the conclusion, either that we are so grossly ignorant that we do not know how to proceed with order, or that we do not rate very highly the character of our Council, or the subjects upon which we are acting. One of these conclusions will follow. If the former, we may be 'winked at' as ignorant, and if the latter, it cannot be expected that others will place us higher in point of dignity than we place ourselves. With our brethren think of these things, and endeavor to act as becometh those who more than any others, should see that all their doings are done decently and in order. I. D. W.

HUMAN NATURE.

It has been a question, much agitated in the theological world, whether human nature is good or bad. We have rarely found a man who felt dis-

posed to find fault with the nature of any of the inferior grades of animal life. Beasts, birds, and fishes are all right enough, in the eyes of the world. But there are wise heads who profess to have discovered that poor human nature, is a very different thing from what it ought to be. It is said to be totally depraved, and it is roundly asserted, that he cannot of himself 'think a good thought or originate a good desire.' We are aware that such an assertion has been met and refuted 'times without number,' and among the many excellent arguments which have been employed to prove that there is much of good in the composition of man, there is one which we do not recollect to have seen illustrated at any considerable length. The argument to which we refer, is the fact, that notwithstanding all the causes which conspire to render man corrupt, in word and deed, there is still remaining in his words and actions much that is to be admired for its goodness and moral worth.

The love of gain, of power, of glory, of self, and all the strong influences of the lusts of the flesh, exert an influence upon man to corrupt his heart and make him diabolical in his feelings and practices. Yet, notwithstanding all these influences, man has withstood their power for ages, and remains with a constitution and character which presents, to be sure, a mixture of good and ill, but in most cases we believe a preponderance of the former over the latter. There is, probably, no one cause which exerts so powerful an influence upon the character and conduct of men, as their religious instruction. It is said by the inspired writer, that 'all people will walk every one in the name of the Lord his God.' The sentiment is undoubtedly a correct one, to as great an extent as the writer would be understood. It is almost invariably true, that we shall find in the character of every man, a transcript of those features which are marked upon the face of his religious faith.—The original principles of his nature may not, indeed, be erased, but they will be moulded in a shape, and painted with a hue, that will give them a near resemblance to his creed.

We will now look at the principles of human nature as they are exhibited in the character and conduct of the people of this country; and survey, at the same time, the causes which exert an influence in corrupting the heart, and see if we shall not find evidence that there is something good in human nature.

In the midst of all the sin that stains the fair face of society, it cannot be denied that there is much virtue remaining. Kindness, love, benevolence, mercy, truth, and justice are much more frequently met with than unkindness, hatred, malevolence, cruelty, falsehood and injustice. The very fact, that we so long remember an instance of unkindness or injustice, shows that these are not the rule, but exceptions to the general rule of action. There are amongst us institutions, and exertions for the amelioration of almost every form and kind of human misery. The sick are visited the fatherless protected, the widow befriended, the poor supported, the destitute clothed, and the weak defended. These things are seen around us every day, and the question is, whence they pro-

ceed? Are they the production of nature's soil? or do they come from another source? It appears to us that the religious instruction of the people cannot claim the honor of originating these good things. We have been educated in the belief of a creed which presents for our imitation a God, who will curse a part of mankind without mercy; and there certainly can be no inducements to the exercise of mercy in such a faith. We have been told that God hates some of our fellows; and surely such a faith has not made us love them. We have been assured that he will accept innocent blood, instead of that which is guilty, and we certainly never learned to do justice from the influence of such a faith. We have been taught that God has sworn that he will not clear the guilty; and yet he will clear them on repentance; and we never, of course, learned to speak truth from our faith in such a God. Any man with half an eye can see, that the legitimate influence of such a faith is in favor, not of mercy, love, justice and truth, but as far as it has an influence, it is in favor of cruelty, hatred, injustice and falsehood.

Now when we reflect, that the creed which contains such views, was rocked in our cradles with us; that it was taught us in hisping infancy, and is associated with all our earliest recollections; and its influence has grown with our growth and strengthened with our strength; and then see the amount of good that is done in direct opposition to its teachings, and spite of all its influence; it appears to us that there must be some permanent principles of goodness in man to triumph over such a power. Notwithstanding all the power, which a corrupt and brutalizing faith has brought to bear upon the human heart for centuries that have passed, yet man is humane, kind and benevolent. There are occasional out-breakings of the passions of the "baser sort," in acts of cruelty and injustice, but surely, there must be something within, that is made of "sterner stuff," or the temptations of the world, and the influence of corrupt faith would long ago, have trampled over all virtue and godliness. The truth is, that the God of heaven has stamped with the impress of his own hand on the face of humanity, the principles of kindness, love and mercy. These may be nourished and reared to a good degree of perfection, by the influence of christian faith which breathes the pure spirit of benevolence and love; but no power on earth can obliterate entirely those everlasting impressions which God has sealed upon human nature. They may be hid for a season but they cannot be destroyed. The kindness that we see existing between man and his fellow, under the influence of faith which forbids the exercise of that feeling, is an abiding evidence of the truth of that word, which proceeded out of the mouth of the Lord, when he surveyed the new born creature of his power, and pronounced him good,—yea, very good.

I. D. W.

A PARABLE.

Once on a time there lived in a delightful spot of earth, a family of ten brethren. The father was one of the best of men, and the kindest of parents. His ear was ever open to the wants of his children, and his eye watched over them with

solitude for their welfare, known only to the warm heart of a father. He provided liberally for all the wants of his family, and there was no source of enjoyment within the reach of his power which he did not place in the hands of his children. It was a happy family, and no root of bitterness or worm of discord was among them to disturb their peace. It came to pass that the father found it necessary to depart for a season and leave the children alone. He was careful to lay up in store, an abundant supply for all their wants during his absence, and to promise them richer supplies when he should return. He took an affectionate leave of his family and departed.

He had not been long absent, when the elder brother began to suspect his father's kindness, and these suspicions soon settled into a confirmed faith. He said that his father was a very unmerciful man, and instead of returning to bless his children, he would come back in a rage, and burn out half his family alive in a fiery furnace which he had long ago prepared for that purpose. It was in vain that the other children attempted to reply. We know our father better. He has always been kind to us. He blessed us in infancy and has watched over us all our life long. They were assured by their doubting brother, that all this show of kindness was only made to fatten them like beasts for the slaughter. He had charged them with all they had enjoyed, and had thus swelled the account beyond their ability to pay. But he would call on them as soon as he returned, for a reckoning, and if they did not pay every fraction he would cast them into the furnace. His ingenuity and sophistry were finally successful, and he convinced the brethren that their father was as bad as he had represented him to be. Then did joy and gladness flee from that once happy family. Cries, and groans, and tears might have been heard and seen, from morn to even, and from the evening to the morning. The doubting child had laid waste that paradise of joy. He had robbed his father of the affections of his children, and he had taken from the children the most precious jewel that glittered in the crown of their rejoicing—confidence in a faithful father's kindness. He was an ungrateful boy, and manifested a dark and wicked spirit that is equalled only by the ingratitude of Absalom who stole the hearts of the people by his fair speeches.

The parable is ended, and the interpretation thereof, readeth on this wise. The family is the human race. The father is that God whose tender mercies are over all his works, and who has given abundant proof of his goodness and promises of eternal faithfulness in providence, and in scripture. The elder brother, is that man, who while surrounded with the mercies of the Lord, misuses his eye to heaven and distrusts his father's goodness, and endeavors, wickedly endeavoring, to shake the confidence of his fellows in God, by convincing them that he intends to roast his children eternally in Hell. "He that hath an ear to hear let him hear, what the spirit saith to the churches."

I. D. W.

NEW YORK CONVENTION.

The Universalist Convention for the State of

New York, held its Annual Session at Utica on the 28-9th ult. Three brethren were ordained to the work of the ministry, and letters of fellowship were granted to five. The Session was an harmonious one, and the reports favorable, relative to the progress of the cause. We shall give the minutes and circular an insertion as soon as convenient.

I. D. W.

The residence of Br. I. D. Williamson is at No 49 Herkimer street, Albany. City subscribers who do not receive their papers regularly by the carrier are requested to give notice at the above place, or to E. Murdock, corner of Church and Lydus streets.

Original.

MISCELLANEOUS.

I have read in your paper an article concerning creeds, under the signature of I. D. W., in which the writer requests some one to write out a Calvinistic or Arminian creed, in the exact language of Scripture. Being somewhat in the habit of examining matters of this kind, and withal, pleased to find an opportunity of exercising my faculties, in searching out something new under the sun, I concluded to undertake the work. I must confess also, that I was a little pleased with the idea of presenting you with such a creed as was requested, that I might see whether I. D. W. would be as good as his word, in advocating the creed I would give.

With these views I took my Bible and concordance and sat me down in good earnest, determined to write the "five points" of Calvinism in "Scripture phrase and form." I must confess, however, that I met some difficulties in the way which I did not anticipate. I doubt not that I shall yet succeed, and if you have no objections, I will by before you, the labors of my mind as I proceed in the work.

I commenced with the doctrine of predestination, this being the first of the five points. I found this doctrine laid down in standard authors in the following language: "God hath chosen a certain number of the fallen race of Adam, in Christ before the foundation of the world unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works or any conditions performed by the creature; and the rest of mankind he was pleased to pass by and ordain to dishonor and wrath, to the praise of his vindictive justice." Thus I found the doctrine of predestination clearly stated, and the only thing I had to do, was to translate it into scripture language. The thought struck me that my old friend Cruden, with his extensive concordance, might answer me the same purpose as a Latin Dictionary, does the student of Latin, and with his assistance I made no doubt my task would soon be finished.

The first phrase to be translated, was this, "God hath chosen a certain number of the fallen race of Adam." I concluded to find the words "fallen race;" and that would lead me directly to the passage where the whole doctrine is recorded. I reached very carefully, in the place where it ought to have been, but was not able to find it, and after condemning Cruden as a careless fellow, for omitting so important a phrase, I went to searching my Bible. But I was again doomed to be disappointed. I could not find it there. Well, said I, I must give it

sp. I cannot find the phrase "fallen race," but so matter, I can find some phrase that means the same thing. Any thing that relates to "the fall," will lead me to the right text. So I took my Concordance again, and examined all the places where the word fall occurs, but after all my search I could not find it in any place, where I thought it referred to the same thing, to which its derivative is applied in the creed. I concluded at last, that I would pass this phrase, as it was not so very material and proceed to the last part of the article on predestination.

Here I saw plainly that I should want some passage that contained the phrase "vindictive justice," and knowing that the scriptures treat much upon justice, I could not doubt that I should be successful in this instance. Accordingly I turned to the word "justice," and carefully examined the places where it occurs. There was no difficulty in finding scriptural language, that would clearly enough express the idea of God's justice; but I must confess that I could find no such qualifying word as vindictive attached to it. What could I do? To leave out the idea conveyed in the word vindictive, would be to make an important omission. There was but one way left, and promising that my friend, I. D. W., would not be captious about phrases, that are not essential, I thought I would find a passage in which the general sentiment should be contained. I tried the following passage, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." I was about to write this down as the first article in my creed; but I soon discovered that it would not convey the idea I wanted. The creed says "he chose a certain number unto eternal glory." But the text only says, he chose them to be holy. Besides, the creed says, "he chose them without foresight of faith or good works." But the text teaches that the election was made in special reference to holiness and innocence and love.

I saw plainly that I must seek for another passage. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," was the next passage that came to my mind. But as it said nothing about choosing to eternal glory, nor anything about the fall, nor yet any thing about "vindictive justice," I saw that it would not answer my purpose. Many other passages came to my mind, and though I found some, from which I thought the doctrine of the creed might be inferred, yet I was aware that if I gave them they would not be considered as a clear statement of the doctrine, and my labor would be lost. I need not relate all my research upon this point, for it would be too long an article, for your columns. I have been compelled to draw this conclusion.

The doctrine of predestination, as taught in the Calvinistic creed, cannot be clearly stated without departing from the language of Scripture.

I suppose my friend will tell me that no doctrine can be a revealed truth, which cannot be stated in the words of Scripture, and I really begin to suspect that there may be some force in the observation. If any doctrine can be proved from Scripture, I am inclined to think, that it ought to be stated in Scripture. I shall be obliged to yield the point so far as this doctrine is concerned, and leave it out of my creed. There are four "points" remaining, and I shall see if I can write them out for you. In due time you shall hear of my progress in the work.

If I succeed I shall consider you bound to advocate the faith as it is revealed. EXAMINER.

Our correspondent may be assured that we will advocate as many of the articles of Calvinism or Arminianism as he will state to us in the exact language of the inspired writers. If he succeeds no better, with the remaining 'points,' than with the first, we do not see that there will be any necessity of our becoming a convert to either Calvinism or Arminianism.

I. D. W.

Original.

DOCTRINES.—No. 1.

Is Calvinism a Bible doctrine? No; for it savors too much of partiality. It teaches that "by the decree of God for the manifestation of his glory, some men and angels, are predestinated unto everlasting life; and others fore-ordained to everlasting death." See Presbyterian creed—chap. Ist, Sec. 3 and 4.

Thus before the world was brought from chaos into existence, the Almighty separated his children into two classes. A part he elected as heirs of salvation, and the remainder he was pleased to pass by and reprobate for the honor of his vindictive justice. In time, seeing that all were in danger of being lost, the Almighty God came down to our sinful earth, took upon himself flesh and blood, and was put to death by those very reprobates (whom he had given over to be everlastingly damned,) for the purpose of saving those whom he knew and had declared should be saved before the world was. Such was the doctrine taught by John Calvin, and the influence of this doctrine caused him to kindle the fire that burnt Michael Servetus at the stake. It needs no comment, but should be held up to public view, for their eternal dislike and their everlasting reprobation. Look at it, ye Calvinists with a scrutinizing eye, and tell me why you advocate such a God and man-dishonoring doctrine! Square it, ye Doctors of Divinity, with your rule of reason and common sense, and tell me why have you become so depraved, so wicked, and ungrateful, that you can believe in a theory, which, if true, would tear the newborn infant from its mother's fond embrace, and consign it to hell, where it will lift up its eyes in that hideous blazing prison, 'paved with the skulls of children not a span long!!!' Humanity shudders at the thought—and bleeding mercy hides her face, at the bare recital of your creed. How does this picture look by the side of justice. It vanishes in the twinkling of an eye before her effulgent rays, and descends to the dark caverns of hell, there to chain kindred devils. Come out then ye lovers of Christianity, and unite with us

"To crush the slanderer in his loathsome den,
'And hurl it back indignantly where 't was bred.'"

Where is the father or mother that has ten children that could take five of them and feed them plentifully of the good things of this world, and who could take the other five and shut them up in a dark dungeon and cause them to starve or burn to death? Would not you all do this? It would take but a few moments to terminate their sufferings. Would you fond mother! Would you? Why the pains would not last but a few moments. Could I not find a father or a mother that would do this? No! I hear you say no! But beware, oh! beware how you attribute a character to God that you would be asha-

med to own; and let the question come home to the heart, and oh that it would come with *Almighty power*,—would I score to burn my children; which would last but a few moments, when God my heavenly father who declares himself to be 'good unto all works,' and his tender mercies over all his works,' will kindle up one eternal flame of liquid fire, and cause his children, whom he forced into existence, to roll and burn, and fry on the sulphurous billow of a never ending hell! Do I possess more love than God? You must assuredly do, if Calvinism is a truth taught in the Bible. And even that character, which you ascribe to God would disgrace an Avartus Slave.

It cannot therefore be a Bible doctrine, for scripture, reason and the free feelings of humanity are all against it. Angels and men united raise their voice against such unallowable cruelty, and even its advocates pray that it may be false. Already do we see men casting off the yoke of spiritual bondage, and emerging into the Gospel light of life, joy, and liberty. Improvement in religion is on its march, and soon very soon, will the day arrive when Calvinism will be known, only as a name and by-word in the earth. Let knowledge roll on, with her genial influence, and diffuse her charms into every heart, and then we need not every tell his brother and his neighbor know the Lord, for all shall know him from the least to the greatest.

"Come bright improvement! on the car of time,
And rule the world from clime to clime.
Thy handmaid arts shall every wild explore—
Trace every wave and culture every shore.
Where barbarous hordes on Scrydian mountains

roam,
Truth, mercy, freedom, yet shall find a home.
Where'er degraded nature weeps and pines,
From Guinea's coast to Sibir's frozen mines—
Truth shall pervade the unfathomed darkness there
And light the dreadful features of despair."

J. GREGORY.

TRUE STATEMENT.

The following is from an orthodox writer, Dr. Nott, we believe. There is so much truth and soundness therein, we wish every one to read, who casts his eye on this article. Were all the visible church possessed of this independence of mind—we surmise, that strange things might be told concerning history and spiritual pride!—Star.

"Under the cover of Religion, men, perhaps more frequently indulge the bitterness of passion without compunction, than in any other situation. The wretch, who wantonly, and without cause, feels to his conscience, attacks private character, feels so hardened, that the sour, sanctimonious, grace-hounded bigot, can only gratify his ill passions, and embias his corroded bosom of its gall, and having done so, smooths over the distorted countenance, on which sits the smile of Judas, and hall believes, that he has done God service.

"The proud, ambitious, arrogant clergyman, (akes his stand in the church with the same views, that the proud, arrogant, and ambitious statesman takes his in the world. Is self-aggrandizement the motive of the latter? so it is of the former!—And this is to be sought in pursuits and studies, which ought above all others to sweeten the temper and humble the pride of man. The arch capitalist soon indeed, acquires a zeal for religion, but it is cruel; he learns to contend for the faith, but he contends with acrimony; even the cross, the sacred symbol of the Savior's sufferings, is borne about with him as an ostentatious emblem of his own humility.—His own creed is the standard of doctrine, his own church the exclusive asylum of his faith. He fancies that he possesses, *salus in sola*, all the orthodoxy, all the erudition, all the taste of the kingdom. If any one dares pass the boundaries he has fixed, or

to adopt a mode of expression he has not authorized by brands with the name of heretic, and instantly hurls at his devoted head a thunderbolt. If an individual stands in his way, and particularly if that individual possesses an influence which he envies, he marks him as his victim. The sacrifice however, must be orthodoxly performed and attended with the external forms of sanctity. To prepare the way for this, disingenuous insinuations are thrown out against the listed object. His sentiments are misstated, his language is perverted, and his performances are dissected and combined anew, and held up in opposition to sound doctrine; in order to awaken jealousy, to weaken the confidence and steal away the affections of his intimate friends. In the mean time, and the more effectually to conceal the ultimate design, the sacred names of friendship, of sincerity, of candor, are flung around the devoted individual; professions swell on professions; a sense of duty, a love of truth, and even thy glory, God of mercy, is declared by the insatiate executioner to govern him whilst he feels at the moment, the evidence of hell ranking in his bosom, and dips his pen in the venom of the damned! The assault is indeed conducted under the banner of Jesus Christ; but it is immaterial whether it be the banner of Jesus Christ or Mahomet. A proud, haughty, persecuting spirit, wherever or in whatsoever form, will transform the mild accents of heavenly grace to execrations; and sleep as soon the Evangelists as the Koran in blood.

JUSTICE AND MERCY.

Messrs. Editors,—I have noticed, in a late number of the Magazine and Advocate, an article under the head of 'Partialist Belligerents,' and a conversation, said to have taken place between Justice and Mercy, respecting the claims of the former. Now, for one, I have no faith in that account; and do not hesitate to pronounce it *base libel upon the character of Justice*. O. R., it appears, took the account from Mr. Partialist, who has for a long time been endeavoring to persuade us that these sisters were at variance, and with whom the story first originated, as appears from the following account, for which I bespeak a place in your valuable paper.

Once upon a time, an Justice (ever active) was winging her way through the earth, she chanced to fall in with her sister Mercy, whom she found in tears; when the following dialogue took place—

Justice. Why those tears, Mercy—pray, what is the matter?

Mercy. Oh! I am pained to the heart at the horrid news I have just heard—must we part forever! And these human beings—hitherto the special objects of our mutual care—must they be consigned to the gloomy prison of never-ending despair! Must they be tortured eternally in the quenchless flames of a burning hell? Oh! how can I give them up? My heart bleeds for them.

J. What strange infatuation has seized thy brain? We part! No never. It is the will and pleasure of our Father, which is in heaven, that we should never be separated—and these frail creatures! we must never leave nor forsake them.

M. True; but I am told by Mr. Partialist, that you demand the endless punishment of the whole human race. This demand is contrary to my very nature and character, and I never can consent to it. Nay, so far from this, I even require their final happiness; and should you persist in your demand, nothing can be expected, from henceforth, but war and strife in our father's house. His law must be forever broken;

and he would experience more misery in one moment, than has ever been felt by all mankind, since the morning of creation.

J. This is news to me; and I am surprised that any one, professing so much knowledge in our affairs as Mr. Partialist, should ever have reported such a story. I can assure you, I have never made any such demand. All I require is, that every man should be rewarded according to his deeds; that the innocent should not suffer for instead of the guilty, nor the guilty go unpunished; but that every one should receive according to that he hath done, whether good or bad.

M. To this I most heartily subscribe, providing you do not require more punishment of the sinner than is for his good.

J. Certainly not; cruelty is not in me; all the punishment I require is for the good of the punished, or the prevention of crime. But pray how does Mr. Partialist expect himself to escape, if what he says is true? Does he think I will lay aside my claims, in order to favor him?

M. I suspect he was not exactly in earnest in what he said; for I recollect, now, of hearing him say afterwards, to a person to whom he had told this story, and who appeared to be in great distress through a sense of his inability to meet your demand, that he believed the whole debt had been paid by our Father.

J. Strange that he should calculate upon the payment of a debt which has never been contracted; and still more strange, that he should think me so unjust as to demand payment twice over, or accept the sufferings of an innocent person in the room and stead of the guilty!

M. I am happy to learn that Mr. Partialist is mistaken; and that you are not so severe in your demands, as he has imagined.

J. True, I am not; my demands are reasonable, and, therefore, cannot be relinquished; I can by no means relax the guilty. No one can transgress the law of heaven, with impunity.

M. Neither can I allow the guilty to go unpunished, as this would deprive him of the good which might have been received, had he been suitably chastised; I cannot allow any punishment to be withheld from the sinner, which would do him good; neither can I allow any to be inflicted, which would not.

J. I see not but we are agreed upon this subject; I will hold the rod, and you shall dictate the number of stripes.

To this, Mercy agreed. The two sisters now embraced each other, and harmony was restored.

W. H.
Mag. & Adc.

SATURDAY AFTERNOON.

It is Saturday afternoon. Once more the school-house dog has creaked upon his beddomal hinges; the dog-eared book yawns upon the deserted desk; the flies are buzzing and bumping their heads against the sunny window; the schoolboy is abroad in the woods, and the school-ma'am has laid his birchen sceptre upon the shelf, and with it the cares and solitudes of another week. Saturday afternoon! Delightful season, when the mind, like a tired artisan, lays down its implements of toil, and leaves the long accustomed handicraft! How sweet and snug the cozy avocations of the week, to look forward to this short interval of repose, when, for a time at least, the grinding shall cease, and the heart be permitted to indulge its secret longings, and

listen to the soft whispers of its wayward fancies! Surely the feelings of the schoolboy linger around me still. I love the *dolce far niente* of Saturday afternoon! It is an interlude between the swift-succeeding acts of life; the close of a seven days' journey; a golden clasp, that shuts each weekly volume of our history; a goal, where time pauses to rest his wings, and turn his glasses; a type of that longer interval of rest, when our evening sun shall be going down; when our lengthening shadows shall point out towards 'morning'; and we shall be looking forward to an eternal Sabbath!—*Knaickerbocker Magazine.*

DISSIPATION.

The clock struck eleven. The anxious, terrified, lonely mother shuddered at the sound, and with an unconscious energy pressed her poor babe to her heart, while the large tears, not without cause, fell, unbidden, from her swollen, sunken eye, and rested on the cheek of the slumbering innocent. Where then was he who had sworn to protect them, and by a vow registered in heaven, had promised unalterable affection for her. He was an instance I could wish without a parallel; for dissipation had bound him in her chains, and in the thraldom of vice he could forget that he had a bosom companion sighing in his absence for his return, and in his presence overpowered by the conflicting emotions occasioned by the recollection of former times, when he was virtue's friend, and she the darling partner of his happiness.

The unfortunate man returned something inebriated at a late hour, and found her senseless on the floor. The shock restored him to himself, though some half lost, half recollected images flitted through his bewildered imagination. She was declared to be in a raging fever; medical assistance was in vain, for the disease was one which baffles all skill, and in the short space of a fortnight, she died broken-hearted.—No murmur escaped her lips against the author of her misery, the destroyer of her happiness, the cause of her untimely death. Then it was that she fully awoke from her dream; then it was that every unkind word, every ungrateful look, thronged back upon him, and harrowed up his soul; then it was that he uttered the unheard groan, and poured the bitter tear—more deep, more bitter because unheeded and unavailing.

Is there any one now who is just beginning the career of vice and folly, unaware of the misery he is bringing upon himself and all connected with him—let him read this and pause; for it is only on the immutable basis of virtue that we can found our actions, if we wish them to be pleasing in the sight of our fellow men, and acceptable to our Creator.

RELIGIOUS NOTICES.

Br. J. Banfield, of Duxbury, Mass. will preach in the Universalist Church, in this city, (Hartford,) to-morrow.

Br. R. Smith will preach in New Marlborough on Sunday the 15th.

Br. R. O. Williams of Amsterdam, N. Y. will preach in Gloucester, the 3d Sunday in June, to-morrow.

Br. J. Boyden will preach in Berlin the 3d Sunday in June, to-morrow.

Br. W. A. Stickney will preach in Wolcottville the third Sunday in June, to-morrow.

Br. Wm. A. Stuckey will preach in Cheshire, at the school house near Russell Miles' the 4th Sunday in this month.

POETRY.

THE PULPIT.

The pulpit, therefore—(and I name it fill'd
With solemn awe, that bids me well beware
With what intent I touch that holy thing)—
The pulpit—(when the priest has at last,
Strutting and vap'ring in an empty school,
Spent all his force, and made no prescience)—
The pulpit (in the solemn use
Of its legitimate peculiar pow'r)
Must stand acknowledged while the world shall
stand,
The most important and effectual guard,
Support, and ornament, of Virtue's cause.
There stands the messenger of truth; there stands
The legate of the skies—His then divine,
His office sacred, his credentials clear.
By him the violated law speaks out
In thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And arm'd himself in panoply complete
Of heav'nly triumph, furnishes with arms
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect!

I venerate the man, whose heart is war,
Whose hands are pure, whose doctrine and whose
life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say that they respect themselves.
But loose in morals, and in manners vain,
In conversation frivolous, in dress
Extreme, at once rapacious and profane:
Frequent in park with lady at his side,
Ambling and prattling scandal as he goes;
But rare at home, and never at his books,
Or with his pen, save when he scrawls a card:
Constant at routs, familiar with a round
Of flattery, a stranger to the poor;
Ambitious of preferment for its gold,
And well prepar'd, by ignorance and sloth,
By infidelity and love of the world,
To make God's work a sin; a slave
To his own pleasures and his patron's pride;
From such Apostles, O ye nitred heads,
Preserve the church! and aid not careless hands
On skulls that cannot teach, and will not learn.

Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own.
Paul should himself direct us: I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere!
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.
Behold the picture—Is it like?—Like whom?
The things that mount the rostrum with a skip,
And then skip down again; pronounce a text!
Cry—*amen*; and reading what they never wrote
Just fifteen minutes, huddle up their work,
And with a well-bred whisper close the scene!

In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, in my soul I loathe
All affectation. 'Tis my perfect scorn,
Object of my implacable disgust.
What! will a man play tricks—who will indulge
A silly fond conceit of his fair form,
And just proportion, fashionable mien,
And pretty face, in presence of his God?
Or will he seek to dazzle me with tropes,
As with the diamond on his lily hand,
And play his brilliant parts before my eyes,
When I am hungry for the bread of life?

He mocks his Maker, prostitutes and shames
His noble office, and, instead of truth,
Displaying his own beauty, starves his flock.

COWPER.

EDUCATION.

But who are the privileged class in our country, where all men are equal—where we have no kings, no princes, no nobility, no titles?—Look about you, I say again—look about you and judge, every man for himself. Are they not the *better educated*, every where—and the children of the common people better educated—throughout the land? Go abroad among your neighbors, let all your acquaintances pass in review before you—and see if those who are better off in the world, more influential and happier than the rest, *other circumstances being equal*, are not all—all without one exception, better educated than the rest? It is not a college education that I speak of here; it is not even a school education obtained before a man sets up for himself—but it is education at large, in the broadest and best sense of the term—the education that any body may give himself, *any body at any age*. Again, therefore, I do appeal to yourselves to call to mind any of your acquaintances who has got ahead of his brethren who is looked up to, not only by them but by others—and my life on it that you find him a better educated man, self-educated, or otherwise I care not, better informed about some things which they do not consider of importance. I go further—I perfectly satisfied am I of the truth of this doctrine—of the importance of things which the undusted regard as trivial, that I would have this taught as a fundamental truth, namely that if two persons were to begin the world to-morrow—both of the same capacity—both of the same age and same character—having the same friends, the same prospects and the same health—he who was best acquainted with the multiplication table would beat the other in the long run. I would have it generally understood as another fundamental maxim in morals, if not in religion, that every sort of knowledge is of some value to every person, whatever may be his character, station, or prospects. I do not say that it would be of equal value to every person, or that every sort of knowledge is alike necessary. I merely say that we cannot acquire useless knowledge.

But, say those who appear to have understanding and judgment in these matters, we have no time for study—we the mechanics. No time for study! What! have you no time, when a huge, ponderous body is to be lifted—no time to fix the lever and the fulcrum; to prepare the inclined plane or hitch the tackle? Is it economy of time for you to do with your hands, which might be done with the simplest piece of machinery? Would you set your apprentices to work, your journeymen and yourselves to lift and carry by main strength, what a child might push forward with a roller, if you would but take time enough to fix the roller? What would you say of a man who, instead of using the plough as others do, should persist in digging a large field with a fire-shovel, because he has never been brought up to the plough? What if a man who, instead of splitting his logs for fire-wood with a beetle and wedge, were to saw them in two lengthwise with a key-hole saw—declaring all the while, that as for him, he did not pretend to know much about mechanics, that a key-hole saw was good enough, for him—and as for the beetle and wedge and other out-of-the-

way contrivances, for his part he had no belief in them.

Would you not laugh at him as a poor economist of time—and a very poor reasoner? and would he not be likely to continue a very poor man? Yet he would say so more than you say—every man of you—when you declare you have no time for reading—no time for study—no time to improve yourself, each in his own particular trade, by stepping out of the circle he was brought up in. How do you know but there is some shorter and easier way of doing all that you do in your work-shops and factories? Be assured that there is a shorter and easier way for all of us—that there is no one thing we do, in which improvements may not be made. Have you not the proof continually before your eyes? Are not the master workmen, the owners, and the employers of other men—are they not those who have made the best use, not of their fingers but of their thinkers?—*Amen*.

A still tongue makes a wise head.

DIED.

In Coventry, on the 4th inst., Mr. Norman Avery, aged 45.

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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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CORRESPONDENCE.

The following communications were received a few days since, from a firm and worthy friend of Universalism, residing in New Marlborough, Mass. It appears that he has friends living in Meredith, N. Y., who are bitterly opposed to the great truth of the ultimate salvation of the whole human family. And, through their instrumentality, it is supposed, the preacher, on whose stated ministrations they are accustomed to attend, was induced to write the anonymous letter to which he replies, for the purpose of converting him to the delightful doctrine of endless sin and misery. The arguments used for this purpose are the same stale trash which has been so often refuted by the advocates of Universalism. Of its merits the reader must judge for himself; as also of the merits of the reply of Br. Arnold. One circumstance, however, connected with the letter, looks somewhat suspicious. We allude to the fact that it appears without either name or date, or any thing else that indicates a fearless consciousness of truth. We know not why men should shrink from an open opposition to every thing contrary to their opinions, and from an open advocacy of those opinions; unless, because their views are wrong, or because their deeds are evil. "Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved."

R. O. W.

It is a fact, that in all ages of the world, and among almost all nations, the belief of a future punishment seems to have prevailed. At least, it is a fact, that for eighteen hundred years, the whole christian world, "very few persons excepted," have rejected the doctrine of "Universal salvation," and with united voice, have devoted it to be contrary to scripture, and of a dangerous tendency. Dr. Hartley, a zealous defender of universal salvation acknowledges, "that the eternity of future punishment seems to have been a general tradition, previous to the appearance of christianity, amongst both Jews and Pagans, and has been the doctrine of the christian world ever since, very few persons excepted." If the christian scriptures were written for the express purpose of teaching the salvation of all men, how is it possible that they could have been so generally misunderstood? Is it probable the Holy Ghost would have dictated them in such a manner, as to deceive the great body of mankind? If Christ and the Apostles believed that all men would be saved, why did they not express themselves in such a way, that the great body of mankind would have believed the same doctrine, and not directly the reverse? No one in reading the Bible doubts in the least, whether

the pious and the penitent will be happy hereafter. If the inspired writers believed in "universal salvation," why did they not express this belief with equal plainness?

It is a fact that the doctrine of universal salvation is very grateful to the natural heart of men. Nothing suits better than to be told that all will be well,—than to hear the cry of peace, peace. Nothing serves more effectually to quiet the fears and apprehensions of wicked men.—Did Christ's and the Apostles' preaching produce such effects? Certainly not. How often were sinners "pricked to the heart," and with heart-felt solicitude cried out, "what shall we do to be saved?" Notice the case of the three thousand, at the day of pentecost—of the pilot at Philippi—of Felix trembling before Paul, and many other instances. Are such effects ever produced by the preaching of universal salvation? But why were Christ and his Apostles so bitterly opposed and persecuted, if they preached a doctrine so agreeable to the human heart? Does it exasperate people in our day, to tell them that all will be well with them hereafter?

One of the most brilliant and glorious attributes of God's character, is justice. To maintain this attribute, he must punish the wicked hereafter. What constitutes a righteous and just ruler, but to reward the good, and punish the evil or transgressor? The punishment which God will inflict upon the wicked, is certainly deserved, if his law is holy, just, and reasonable, as represented.

You will observe that men every where in the Bible, are divided into two classes. This distinction will be recognized in the general resurrection, when some shall "awake to everlasting life, and some to shame and everlasting contempt," when "they that have done good, shall come forth unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." This distinction will be recognized at the judgment day, when the sheep will be divided from the goats, the sheep placed upon the right, but the goats upon the left hand. It will be recognized in the sentence of the final Judge: when He will say to those on his right hand, "Come ye blessed," &c., and to those on his left hand, "Depart ye cursed into everlasting fire," &c. But you say those on the left hand are the sinners. If the term *wicked* does not apply to the people, neither does the term *righteous*. If the term *wicked* means only sin, then the term *righteous* means only goodness. Is not this a fair conclusion? Separate the sins from the wicked, and the goodness from the righteous, and the people rank in the same class; consequently a third place must be provided for them. They can neither stand upon the right or left hand. Beware, lest you misapply the word "wicked."

In the Bible it is represented that the wicked shall be punished with an *everlasting eternal* punishment. But you say the words *everlasting, eternal, forever*, and the like, do not always denote endless duration. Let us consider only one text with regard to this point: Matthew xxv. 46, "Those shall go away into *everlasting* punishment, but the righteous into life *eternal*,"—

Here the terms *everlasting* and *eternal* are the same word in the original Greek. If they do not both mean endless duration, then you are inconsistent, for you say the term *eternal*, means endless duration when applied to the state of the righteous, but the word *everlasting* does not when applied to the state of the wicked, and yet they are both the same word in the original language. How can this be? Can you believe that the inspired writers would use the same word in the same sentence, and in reference to the future destiny of men, in totally different senses? It is not possible. Neither Christ or the Apostles used language in this way. The scriptures are the record of plain matters of fact expressed in simple, intelligible, like-meaning language; and however much men may play and quibble upon words, this like-meaning language will remain the same forever. But if the word *everlasting* does not mean endless duration, when used in such connection, then Heaven and its happiness, the soul, and even God himself, are not of endless duration; for the same word in the original language is used to express endless duration in each case. This conclusion inevitably follows. By such arguing you therefore prove too much; and must remain in doubt and uncertainty respecting the duration of the future. Alas! it is to be feared, that too many will continue thus to quibble about words, until they find, by sad experience, that their quibbling will only serve to augment their "endless" misery and torment.

But if neither Christ or his Apostles preached the doctrine of "universal salvation," as is evident from the different effect their preaching had, from that of the preachers of this "error," the question arises, who did first preach it? It was first preached to Eve in the garden of Eden, in the hour of her temptation, by him "who said, 'ye shall not surely die,'—the wages of sin are eternal life," &c. The preacher was then and still is, the most bitter enemy to God, to all good, to all happiness and excellency. Under such preaching Eve fell from her state of purity and innocence, and committed the first sin that ever was committed against a holy and just God. It is the effects of such preaching, that all mankind are in a state of natural depravity and alienation from God. From such preaching has proceeded all the wickedness, wretchedness, misery, and sorrow, to which the human family have ever been subject. It is the effect of such preaching that multitudes of immortals have been launched into the eternal world, in a state of wretchedness, hopelessness, and despair. It is the fruits of such preaching, that has peopled the regions of eternal darkness, and so richly rewarded the assiduous efforts, and unremitting toils of the great Arch-deceiver the original Preacher. And how humbling the thought, that the first error that was ever preached, should still be preached and believed by men in this en-

*The writer of this article is evidently ignorant of the origin of this argument against universalism. It is a precious morsel for those of "a like precious faith" with him; but he ought to be informed that it was generated, some twenty years since, in the brain of a negro.—Ede.

lightened gospel age. And it is to be feared that too many will cling to this belief, and at last find that the 'wicked will be driven away in his wickedness,' and that 'when a wicked man dieth, his expectation shall perish.'

In the belief of the doctrine of 'universal salvation,' are you not inconsistent? There is a possibility, at least, that your doctrine is not true. But whether it is true or not, the real, devoted, penitent, christian, (such an one as you ought to be,) is safe, and will finally become a perfect man in Christ Jesus. How foolish and inconsistent is it for any man, to cling to a belief, which has the least shadow of not being true, while by rejecting error, and obeying the commands, he may be sure of safety, and eternal happiness. How foolish would that man be who should refuse to engage in a pursuit, in which he was sure of being successful, and engage in one, in which there was even a possibility of not being successful. Such a man you would think a mad man. And yet are you not acting the same foolish, inconsistent part? Do you not cling to the doctrine of universal salvation, at the risk of your immortal soul? I entreat you, therefore, think seriously on this subject, and act consistently, and wisely. Search the scriptures with an unprejudiced mind, and especially with prayer. And that you may put away this destructive error, and embrace the truth as it is in Christ, pray with all humility and meekness.

REPLY TO THE ABOVE.

New Marlborough, June 5, 1834.

My Dear Friend,—As you have taken the liberty to address me on a subject of the greatest importance to the human family, I much regret that you have not given me your name and place of residence; for this would have given me an opportunity of sending an answer immediately to yourself. I approached, however, from the bearer of the letter, and her place of residence, that you must be the person I heard preach, sometime during the forepart of last winter, in the Presbyterian meeting-house, in the town of Meredith, Delaware Co. N. Y. Having friends and relations living in that town, members of that church, I have no doubt but they are privy to the circumstance of your writing and the subject of your communication. I therefore flatter myself, that, by their means, I can have access to you, and communicate a few lines, the substance of which will be to lay before you as plainly and briefly as possible, the result of your letter upon my mind.

In the first place I would remark that I am a firm believer in the doctrine, which you appear so much to despise—a doctrine which breathes 'peace on earth and good will to men,' which looks upon the whole human family as brethren, as standing in the same to relation one common Father, all alike provided for by the same bountiful Providence, and all equally dependent upon the continued goodness of the same living God, who is the Savior of all men. Therefore, from these views you must expect that as you have taken the liberty to use great plainness of speech, I shall do the same. I shall treat you as an equal, and as being no more entitled to deference and respect from me, than I am from yourself; I shall endeavor in noticing your objections against my doctrine, and in answering your questions, to meet you on your own ground, to test your doctrine by the same standard that you have mine. But the limits of one letter

will not be sufficient—I shall write more. I therefore solicit patience and candor; but the object of this will be to make some remarks on the general character of your communication. I have already observed that you had used great plainness of speech, but I am very sorry to be compelled to say, that some parts of your letter, not only transcend the bounds of plainness, but are couched in language unnecessarily severe and consist of charges that are absolutely false. I can hardly persuade myself to believe that it was altogether on the account of ignorance. I wish, however, to be as charitable as possible; but to my understanding your whole letter, indicates a spirit and disposition, which says to a certain part of your brethren of the human family—'Stand by thyself, come not near to me; for I am holier than thou.' It seems as if you were not sensible, that there is an honest difference of opinion existing amongst christians, and that every man has a perfect right, and in fact is obliged, to believe according to the weight of evidence communicated to his understanding. Therefore, my dear friend, if you wish to establish and inculcate your doctrine, do it by force of evidence, if you have any, and not resort to slander and abuse.

People are apt to go far in the heat of zeal; in this case they injure their own cause more than the cause of those, whom they would willingly render reproducible. I will particularly notice one charge contained in your letter, in which you appear to be under the influence of that passion, which militates against charity.—I forbear to pronounce it wilful slander and abuse; but pray tell me my friend were you perfectly dispassionate and deliberate when you positively asserted, that the doctrine of universal salvation was first preached by the serpent, in Eve in the garden? Now, my dear friend, there is no way of erasing the result of this position. You virtually say it is the devil's doctrine, that to preach it is devilish preaching, and from such preaching have proceeded all the wretchedness, misery and sorrow, to which mankind have ever been subjected. Now Sir, I have frequently heard the preaching of Universalists, of which the following is a specimen: They preach that man being formed in the flesh, was placed under the covenant of works, as constituted an accountable being, by a law or prohibition, which was communicated to him, and adapted to his moral capacity and understanding; in which state, as St. Paul says, 'the creature was made subject to vanity; not willingly but by reason of him who has subjected the same in hope'; and that he is punished or recompensed according to his works, in the flesh, or in the earth, agreeable to the declaration of the wise man, that 'the righteous shall be recompensed in the earth, much more the wicked and the sinner.' They preach also that every transgression & disobedience shall receive a just recompense of reward; that misery and sorrow are the consequence of sin, and that happiness is the result of virtue. They likewise preach, from the same authority, that a more glorious and auspicious era will, in the dispensation of the fulness of times, open upon the Universe, when Jesus Christ shall have accomplished the work he was sent to perform, viz., 'to finish transgression make an end of sin and bring in everlasting righteousness'—when the trumpet shall sound, and mankind be raised from this state of corruption, to a state of incorruption, immortality and happiness, and when, as

Paul says, 'the creature [or creation] itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.' This, Sir, is the doctrine and preaching of Universalists. Dese you say then in the face of this fact, that it is the devil's doctrine, the ground and principle of all the misery and wretchedness in the world? Which are you willing to do, my friend, plead ignorance, or make a retraction, or prove by fair deductions, drawn from the premises I have laid down, that your statement is correct? If you are the person that I suppose you to be, since you have commenced an attack on us—for I consider the blow aimed at the whole body—you are under obligations, both from the nature of your profession and the dignified station you occupy, to take one of the courses above mentioned.—Some of your neighbors are Universalists, and as I have been informed are respectable members of society. As the language of the Psalmist has just occurred to my mind I will close this communication by inserting it for your consideration.—'Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? Answer, He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.—He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.'

In my next I shall notice some of your objections and answer some of your questions.—In the mean time I hope to hear from you again and learn your name.

Your friend and well wisher,

JONATHAN ARNOLD.

CHANCE.

'Nature's universal laws
Conclusive prove a great First Cause.'

Can there exist a human being, so destitute of the faculties of reasoning—so blind to the sense of perception—so incapable of tracing the relation of cause and effect—whose mind is so effectually shrouded in the mists of ignorance and incredulity that he can stand before the fair face of creation, scan the boundless microcosm, and in his disbelieving heart exclaim, 'There is no God? Can he view the luxuriant landscape of the torrid zone, or the gelid iceberg of the polar region, and not discover the unerring finger of God? Or, struck with astonishment, mixed with a reverential awe, can he gaze upon the snow-capped Alps, with its destructive avalanche, or hear the bellowing groans of Etna and Vesuvius, as they belch forth their liquid flames, and inwardly exclaim, 'These are but a mass of fortuitous events—effects without a cause? Can he contemplate the rushing storm, the lightning's glare, the varied hues of the fair arch of promise, or the flash of the fiery meteor, and not suppose them to have an adequate cause? Can his mind range into the boundless expanse of ether, contemplate the planetary worlds, in all their harmony, reflect upon the impetus that wheels them in their stated courses, and the power of attraction that confines them to their respective orbits, and not acknowledge the presence of an all-wise Being? No! he must perceive, in these sublime and glorious facts, conclusive proof that the great laws of nature are not to be attributed to blind chance, but to divine wisdom, combined with infinite benevolence.

Who could believe that the human mind, that

most complicated and glorious piece of workmanship, instead of

'Exchanging a puerile joy
For a world of endless joy.'

is destined awhile to flutter upon this theatre of sorrow, and then moulder away into a state of nonentity, from which, unlike the ashes of the 'Phoenix, there is no resurrection.' How bright, how cheering, how consolatory, to turn from the dark and gloomy doctrine of annihilation, and in the beautiful and emphatic language of the poet, exclaim,

'Broad and copious as the wave,
Is the ransom that He gave.'

Mog. & Ado.

Sing, O ye heavens; for the Lord hath done it! Shout, ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Isa. xlv. 23.

Thus shamed the admiring and astonished Israhel, as he beheld, in prophetic vision, the unparalleled goodness of God towards a rebellious and gainsaying people. Instead of seeing the heavens black with vengeance, and the earth wrapped in a general conflagration, bursting upon a wicked nation; instead of seeing a God of fury, indignation, and awful wrath, he beheld the beams of divine peace, guiding the face of creation with gentle rays, and heard a voice from heaven, announcing the soul-reviving and animating proclamation, that the transgressions of polluted Israel were blotted out, his multitude of sins forgiven and his soul redeemed. While he viewed this wonderful exhibition of Jehovah's love, immortal rapture fired his soul while he broke forth into ecstasy, and in strains of tuneful melody, called upon the heavens, the lower parts of the earth, the mountains, the forest, and every tree therein to break forth into rapturous shouting, and singing for the Lord had redeemed Jacob and glorified himself in Israel.

It is no wonder that the prophets of old, who knew and felt the forgiving Spirit of God, whose words had often been warmed with the love of heaven, should tune their harps and touch the highest notes on the timbrel of praise, and sing a song of thanksgiving to God, when heaven and earth indulged the inspiring lay. It is a truth, which ought to be recollected, that earth has lent her aid, heaven echoed to the sounds, while seraphim and cherubim joined the grand concert, while angels clapped their golden wings, to celebrate the wisdom and goodness of the immutable Jehovah. When the pious Psalmist knelt at the altar of prayer, to tender the tribute of gratitude due to God, for the blessings with which he was distinguishing him, he softly touched his mellifluous harp, and in accents of harmony, sang, "The Lord is good to all; and his tender mercies are over all his works." No wonder that melting strains should drop from the lips of the Psalmist of God.—No wonder that the heavens should bow, the earth rejoice, trees clap their hands, forests break forth into singing, and all nature become alive to music, when the subject of unbounded and immortal love becomes the theme of myriads of celestial inhabitants, who now are shouting, 'Glory to God in the highest—peace and love to men.'

To sing the praises of the great I AM, to recount his manifestations of love, and the many

tokens of his paternal affection, was the peculiar privilege of his holy prophets. If we see the prophets of old borne down with grief—tossed by the gales of adversity, upon life's tempestuous ocean, and sinking beneath oppression and misery, or exalted by prosperity to places of honor, confidence and trust, and enjoying every temporal and spiritual blessing of a beneficent Father, we hear them extolling the benevolence of the Deity. How different is the language of those men, who profess to be spiritual teachers at this age of the world! Instead of proclaiming the goodness of God to all men, they confine to a few, to suit their selfish and contracted views. Instead of representing him as all merciful Father, they clothe him in the dreadful garb of almighty malignity and relentless cruelty. Instead of preaching a God of forgiveness, they tell you that heaven, earth and hell, will conspire to render man more miserable and will make him a subject of never ending sorrow. Father, forgive them. They preach a doctrine false in theory, dreadful in practice, dishonoring to thee, and destroying to thy offspring. Thou art love, ceaseless and boundless love. The firmament declares, all nature attests and thy continued goodness to man confirms it. Sing, then, O ye heavens; break forth into strains of immortal melody, ye mountains, ye forests, ye trees of the wilderness, and beasts of a thousand hills; fish of the sea, fowls of the air, and all things, for the Lord God omnipotent reigneth, and hath declared his love to man.

DIDACTICAL REMARKS, ADDRESSED TO UNIVERSALISTS.

"Fret not thyself because of evil doers."—Bible.

DEAR BROTHERS,—There is a natural propensity in man to become irritated, and even fretful, when events transpire, and circumstances occur that are inconsistent with his personal feelings and desires, and are looked upon as militating against the accomplishment of that which he considers good and profitable. This is not only the case with mankind in general; but it is sometimes thus with those who may, with propriety, be denominated good men. It is however, productive of no good; but, on the contrary, is the procuring cause of much trouble and sorrow to the children of men. The good man, who was the author of the words at the head of this article, on some occasions, accidentally gave way to the exercise of these unpleasant ebullitions, and not only became disturbed in mind at the unbecoming conduct of the wicked, but was inclined to reproach the adorable character of his God for permitting the existence of such things. But upon more mature reflection, and careful consideration, he truthfully and honestly confessed that it was wrong in itself, and productive of evil consequences. Let us, therefore, be wise and take heed to his affectionate admonition; remembering that his age, his experience, and his genuine piety rendered him a profitable instructor to contemporary and succeeding generations.

That there are many restless, turbulent, and vicious spirits in this land of ours, who appear neither to fear God nor regard the feelings of men, is a distressing fact that will find sufficient proof in the experience and observation of every reflecting mind. And that they are the originators and promoters of many and great evils in community, is also too palpably visible to be denied. And hence the important necessity of fortifying our minds with confidence and com-

posure—confidence in the wise and benevolent administration of God's government, and composure in anticipating the happy result of all things under such control—always remembering that 'the wisdom of this world is foolishness with God'; for it is written, 'he taketh the wise in their own craftiness'; also, that 'the wrath of man shall praise God, and the remainder of wrath he will restrain.'

Among the greatest moral evils of this kind, however, which at present seem to prevail, manifesting the astonishing depravity of the human heart, are the following: Misrepresentation, slander, and personal abuse. There is, in my humble opinion, no denomination of conversation or conduct more indulged in, by a certain class of nominal Christians, than that above noticed. Now, to witness the practice of such vile and contemptible conduct among that class of people who make no pretensions to religion or morality, is not a matter of so much surprise: for we have reason to expect the existence and practice of such out-breaking vice where the mind is abandoned to the dark dominion of ignorance and passion. And we are better enabled to endure such things, when coming from such a source, because their corruptions of wrath—their slanders and unfounded reproaches—generally pass at about their true value, and soon perish, and are forgotten. But when such base and unpardonable practices are countenanced and indulged in, among the professedly pious, who claim to be the disciples of the meek and charitable Jesus—and especially the religious teachers in Israel—those to whom the people are admonished to look for doctrine and example in religious conversation and conduct—it must be viewed as of all things, the most abandoned and abominable. Yea; and it is certainly calculated to excite the animas passions of the injured party, and cause them to become disturbed in their feelings, and, withal, to 'fret' themselves 'because of these evil doers.' We have been accustomed to look upon the professed follower of Christ as an admirer, at least of moral honesty and common decency; and when we behold him descending into the dark pit—the moral filth and pollution of such disgraceful indulgences; and that, too, for the ostensible purpose of promoting the holy cause of morality and religion—knowingly and falsely caricaturing the religion of his neighbors, basely slandering their characters, and wantonly abusing their persons—we are forbidden to wonder, on discovering in the abused party, a spirit of retaliation. But I would admonish all my brethren, particularly the clergy—not neglecting to receive my own share of the admonition,—to be patient and forbearing, and ever avoid rendering railing for railing; but under these provoking circumstances, to stay and consider how Jesus, our Divine Master, conducted, when assailed by a similar class of religionists, and in much the same manner. By those means we shall learn to pity the weakness, detest the example, and forever avoid the practice of all such infatuated and misguided enthusiasts, whose mouths are open sepulchres, and whose tongues are used in devising deceit, while 'the poison of serpents is under their lips, and the way of truth they have not known.'

I have been led to make these remarks, and urge the above Divine admonition, from a consideration of the circumstances in which we are at present placed. True, we have many sources of consolation, joy and peace; and, brethren,

ren, let us not forget where they are to be found. The cause in which we are engaged, is prospering exceedingly, and the prospect of its ultimate success in removing the loathsome darkness and arbitrary commandments of infatuated men, which have ever carried destruction, misery and death in their sable train, is certainly flattering; and these things are calculated to inspire our hearts with confidence in God, and love to a sinful and imperfect world. But these sources of our joy have become sources of terror and dismay to those whose object it is to overthrow and destroy us as a people. They have evidently lost all faith in fair, honest, and honorable means in opposing our views. They have fully learned, that, by fair argument, "one can chase a thousand, and with put ten thousand to flight." And hence as the last resort for the advocates of a sinking cause, they have fled for refuge to the black castle of unqualified falsehood; and from thence continue to pour out upon us, without intermission, an unbroken succession of misrepresentations, slanders and abuse. There are but very few, if any, heralds of *Solennitas*, who have not come in for a share in this kind of religious barbarity. We have been called "infidels," "liars," "drunkards," "hell hounds," "devils," "emissaries of the devil," "destroyers of souls," and many other unholly epithets, too numerous and indecent to be noticed; and by men too, who claim to be practical followers of the merciful and compassionate Jesus! But, my brethren, let us not despair,—the public is not asleep or unconscious—the eyes of the community are open, they can be hawinked no longer—sets will speak for themselves, and a just and equitable decision will be given. Falsehood and detraction cannot screen themselves under a black coat and a long, flowing plume, when the eyes and ears of mankind are open. Personal knowledge will go farther here, than the pompous diffidence of an Orthodox priest. And, for one, I am confident that these extravagancies do and will continue to result in our favor; and our persecutors, we would suppose, might discover it, and desist from such graceless and unjust attacks upon those whose only crime is a belief that sin will be finished—universal holiness finally prevail, and all mankind meet together, in the happy end for which they were created, and redeemed by the blood of Christ. The following language of St. Paul may be properly applied, in the present case, in all its length and breadth, by merely substituting the words *Partialis* and *Universalists*, in the room of *Israel* and *Gentiles*.—"For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits: that blindness in part is happened unto *Partialis*, until the fulness of the *Universalists* be come in. And so all *Partialis* shall be saved." For "If the casting away of them be reconciling of the world, what shall the receiving of them be but life from the dead."—See Rom. x. chap.

Brethren, 'tis not overcome of evil, but overcome evil with good; and let our conduct through life be as perfect a commentary on our sentiments as the conduct of our opposers happens to be, of theirs. With the utmost good will, even to my traducers, I subscribe myself the friend and lover of all men.—Mag. & Ad.

A PARTIALIST ILLUSTRATION.

During the progress of the late "protracted, distracted meeting" in Henrietta, N. Y., a clergyman, in private conversation with two indi-

viduals, in order to enforce the beauties of his heathen creed more prominently on their minds, made the following illustration:—"Sirs, there is an awful hell, a burning, fiery hell, and you will very soon find it so! Why, Sirs, it is an awful hotter in hell than the elementary fire of this world, as the human mind can conceive. I doubt not, if a soul in hell was taken from thence and put into *Nebuchadnezzar's furnace*, which heated seven times hotter than its usual heat, that soul would doubtless—yes, (startle out!) could experience all the sensations attendant on an *ague fit*." No sooner said than he made his way to the pulpit, and prayed long and loud that 'God would not deal with the children of men according to justice, but would save those hell-deserving young men from perdition.'—*Id.*

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power?—2 Thess. i. 9.

There is at the present day much use made of this passage of scripture, and great stress put upon these few words herein contained, in order to establish the doctrine of endless misery. This is one of the most prominent texts made use of, in opposing the cheering doctrine of God's impartial grace, and the universal holiness and happiness of all mankind eventually.

In attempting to substantiate their popular doctrine from this text, they flee to words which they take for granted (without an authority) and say that they denote an endless period—such as everlasting, forever, &c. But we think we can easily remove the force of such pious arguments by referring to the scripture usage of these terms, by examining the sources fixed by the inspired writers on these "unlimited words," as our opponents term them. We find recorded in Genesis xvii. 7, 8.—"And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give thee Isaac, and thou shalt be called Abraham; and thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be thy God. Likewise Ithk verse. 'He that is born in thy house and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.'" Here we see that the land of Canaan is called an everlasting possession. Can rational men suppose, because the word everlasting is here used, that it denotes a period of endless duration? Most certainly not. Neither can it be affirmed, with any degree of propriety, that Abraham or his seed now possess the land wherein they were strangers, or that they will retain the possession so long as God exists, for if our opponents persist in contending for this point, one thing is certain, they must come to the very absurd and ridiculous conclusion that Abraham and his seed have or will carry their possessions into the eternal world, and inhabit them when there. If they choose not to admit this, they must admit that their beloved everlasting is a termination.

Again, In the 15th verse, the covenant of circumcision in the flesh is termed an everlasting covenant. Can or will any one maintain that the law of circumcision in the flesh is now, and will remain in force time without end? No: It would be weakness and folly. Should this, however, be construed and termed *fruits* reasoning, we stand ready with the law and the testimony to prove our position, in the language of the Bible, whose author is God, the great I AM. Heb. vii. 6, 8.—"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant," &c. *Id.* chap. ix. 10.

The Apostle argues very clearly that this covenant was not to remain through an endless duration for he says it was "imposed on the people, until the time of reformation." Yet it is termed an everlasting covenant.

In Exodus we read, "and thou shalt anoint them in that thou didst anoint thy father, (that is Aaron) that they may minister unto me in the priest's office; for their anointing shall surely be an everlasting priesthood unto their generations." The very words, "throughout their generations" most emphatically refute the idea of the term everlasting denoting an endless period. Furthermore, we are most plainly informed, that Aaron's priesthood, which was to be everlasting, terminated long ago. Heb. vii. 11, 12. "If therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change of the law." From the foregoing passages it must be clear to the understanding of the sincere, that the term everlasting does not signify time without end, but rather, a period of indefinite duration.

Now admitting for the sake of argument, the import of these words to be what our opponents have labored so hard to establish—what, we ask, does it prove for them? O, may they, 'it proves endless punishment for the sinner.' But how does this happen? The text says, 'endless destruction.' Not endless misery! Now we admit that what is everlastingly destroyed, is endlessly so. But we affirm that destruction is to pass upon sin, death, and him that hath the power of death, together with ALL ungodly corruption, and that the spirit of man returns to him who gave it. Admitting it to be the soul of man which is to be everlastingly destroyed, it proves too much for our opponents, for it is to be destroyed, and what is destroyed certainly cannot exist, to be punished or otherwise, and will consequently prove annihilation instead of endless misery.

Further, it is to be 'banished from the presence of the Lord and the glory of his power.' That which is to be destroyed is the 'holy, wood, and stubble,' or in other words, sin and moral pollution, which St. Paul says shall be destroyed, with him that hath the power of death, which is the devil, when God is to be all in all. Should our opponents, however, contend that it is the soul which is to be banished from the presence of the Lord and the glory of his power, we will have the following question for them to solve: Where is the place in which the soul can exist, where an Omnipresent God is not? For if I aspired up into heaven, behold thou art there, and if I make my bed in hell, behold art there!—*Sar.*

A FEW HINTS FOR VARIOUS CHARACTERACTERS.

To the oppressor: Go thou and learn this one lesson, that tyranny never produced one spark of love in the breast of man. If thou hast felt justified from the supposition that thy God will deal much worse with a part of his creation, go and learn what this meaneth: 'He will have mercy, and not sacrifice.'

To the bigoted hypocrite: Supposing you should dispense with your hypocritical cant; for you may rest assured that however successful you may be in deceiving yourself, a reflecting community will treat you according to your character. They will tear the veil of hypocrisy from before your face, and then you will appear in all your real deformity.

To the Pharisee: Just lay aside your boasting; do not imagine that you can convince us of your goodness, by thy oft-repeated confession of your sins before men: for we would willingly spare you the trouble of convincing us of the depravity of your fellow-creatures, by expatiating on your own; in which, if help

you say is true, would make you a fit subject for Bedlam; and if false, you are not worthy the confidence of God or man.

To the fanatic: Do not imagine that you reflect honor upon yourself, or your God, by informing us that, were it not for the fear of hell, you would be much worse than you are. If you are a sinner, you are to be pitied; if willful, the rod of correction may be of use to you.

Mag. & Adv.

LOUVERS.

'I AM THE WAY, THE TRUTH, AND THE LIFE.'

Ye men of earth! why search in vain,
By freakish fancy driven,
To find a path through which to gain
A seat in yonder Heaven?
Turn, turn your feet—the road which leads
To an eternal day,
Was marked by me through pleasant meads—
I am alone the Way!

Ye men of earth! why vainly rove
In search of truth below?
Earth's fairest flowers deceitful prove—
For substance give you show.
Then cease unwill'd truth-above,
Ye old men—tender youth,
From thence I came on wings of love
To point the way to truth!

For Life, O men! why search in vain
By fond delusion led?
Your labor's fruitless toil and pain—
Life lives not with the dead!
Then turn your eyes, and cleanse your heart
From every sinful strife,
And learn of me, who only art
The Way, the Truth, the Life!

Albany.

C. W.

Original.

DOCTRINES.—No. 2.

Is the doctrine of ARMINIANISM taught in the Bible? I answer fearlessly in the negative. It cannot be a Bible doctrine, for in it we find a lack of wisdom and much bad economy.

I teachers that God foreknew whatever comes to pass; that he looked through and declared the end from the beginning; and from ancient time the things that are not yet done, knowing the final situation of every child of Adam's race; that some must be lost, and made forever miserable in the *Apollitic* regions of black despair; while at the same time, he has made it possible for all to be saved with an everlasting salvation.

Thus God is represented as preparing a sumptuous feast for the vast family of man, and at the same time, knows full well that the largest portion of those whom he invited will not come to the banquet.

But who is their among the sons of men that would practice upon this principle? Who would prepare provision enough for one thousand men knowing that but fifty would partake of those provisions? Surely in this there would be a lack of wisdom; and all needless expense & bad economy. And where let me ask would be the wisdom of God in spreading out provision for those whom he knew would never partake, nor be benefitted in the least?

Where is the wisdom of God in sending his Son, *Osmary Jesus*, into the world to destroy the devil and all his works, who knew that the devil and all his works, would always exist? Where is his wisdom in saying that he sent his Son not to condemn the world, but that they

world through him might be saved, if one half of the human race will be eternally DAMNED?—Where is his wisdom in declaring that he will 'make an end of sin, and bring in everlasting righteousness,' if sin will remain for ever, and everlasting condemnation seal the doom of millions of our race? Or where is the wisdom of God in causing his Son—his well-beloved Son, to groan and shed his blood for all, knowing that one half of the Universe would never obtain salvation, for which he laid down his life? O! but says the objector God wishes to save all, and therefore has made provision enough. Yes, and in this respect he has made too much. For all will acknowledge that those whom God foreknew would be DAMNED cannot be saved—and hence the idea that God has proffered salvation to all those he knew would be lost, is nothing less than a shameful and solemn mockery in the face of high heaven.

Thus trying a man's hands behind him and throwing him into a well, telling him that if he will crawl out he may be saved from perishing, and at the same time know that he cannot extricate himself or help himself in the least—and then provoke and add insult to this wretched being's misery, by crying out, *Halloo there, get down in the well—you may come out, if you can get out.* But you add, I know you cannot, for your HANDS AND FEET are tied. This is the popular doctrine called ARMINIANISM! What a glorious doctrine! To believe that God ALMIGHTY has designed some individuals for eternal pain; that angels of everlasting condemnation were laid upon them six thousand years before they were born, and then be called upon to arise and be saved, is consummate nonsense! And from such a doctrine as this may God grant that we may always be enabled to pray, 'Good Lord deliver us.'

J. GREGORY.

Original.

MAN'S EXISTENCE A BLESSING.

Man created not himself. He was created without being consulted. He had no will or desire in the matter. God forced him into existence. And certainly, before he existed, while he remained in the innocent sleep of nonentity, he could not offend God. Yes, God saw cause to usher him into being. But why did he create him? An importunate and momentous question! Who feels not its force? God acts not *at random*; but from *design*.—Why did God create his creature man? What was his object? Did he not know, what man would be—how sinful he would become? Did he not count the cost? Is not man, near, just what God knew he would be, before he forced him into being? Yes! his all-seeing, all-perceiving eye, at one glance looked through all time, and surveyed the boundless extent of eternity—he saw every sin that man would commit; and notwithstanding all this he forced him into being? Well—did he create him subject to vanity, only that he might punish him endlessly for being just what he knew he would be, before he created him? A hard question my limitarian brethren!

We inquire—what was God's object, in the bestowment of existence? Did he create to *blow*, or to *curse*? Dure any say—to *curse*? Can any mortal believe this? Is God a Father; is he good; are his tender mercies over all his works? No. Then throw away the Bible! cast

away experience! Shut your eyes to the ten thousand blessings surrounding you, or, you will change your sentiment? Oh! blind to all experience, to all reason and truths of Divine Revelation! O man! who hath bewitched you? God is unchangeable—he is good to all and his tender mercies are over all his works.—Hence he created to *blow*. And I defy a mortal in Christendom to show to the contrary, and maintain at the same time, the *goodness* of God.

So this is the conclusion—God created to *blow*. Will he be disappointed? Can he miss of his object? Will he not do all his pleasure? Has he not declared the end from the beginning? Will not his counsel stand? No. Then Isaiah was mistaken. For he has taught us so. God will confer a blessing, upon *all*—our existence will prove a blessing, or God was *evil* in the bestowment; and no one, in his senses, can believe this. But if endless misery, is to be the portion of a part, that part never will be blessed—their existence will be a down-right *curse*. What says the limitation to all this?

Now reason teaches, that if man experiences just as much happiness as misery during his existence, he will be neither blessed or cursed.—In the end—if end we allow—he will be as though he never existed. All accounts will be balanced; one hour of misery will be offset by an hour of corresponding happiness. If he experiences more misery than happiness, then his existence will prove a *curse*. Yes! if he experiences one moment's more misery during his existence, than happiness, his existence will prove a *curse*! It would have been kind in God never to have taken him from the innocent sleep of nonentity. But if he experience more happiness—but one moment's more happiness during his existence, then God conferred upon him a blessing the moment he called him into being.

We have before shown, that God designed to bless man, by conferring on him an existence—that he cannot be disappointed—that men will be blessed. We have also shown what may, with propriety, be called a blessing, all things considered, by bestowing existence; viz. that man must enjoy more than he suffers.

And now, friendly reader, let me invite you to examine my premises, and see whether they are valid, founded in truth. Please also examine my deductions and inferences. Then reflect whether the conclusion of the matter, in its nature, honors or dishonors your heavenly Father. And lastly, contrast the character of God, as faintly drawn by your humble servant, with that God who is said to have forced his offspring into existence, clearly seeing that he would be a taker by his existence. And may the God of all goodness lead you into the ways of peace and truth.

E. R. C.

MODEL OF A WIFE.

'It is her happiness to be ignorant of all that the world calls pleasure; her glory is to live in the duties of a wife and mother; and to consecrate her days to the practice of social virtues. Occupied in the government of her family, she reigns over her children by mildness, over her domestics by goodness. Her house is the residence of conjugal love, of maternal affection, of order, peace, sweet sleep and good health. Economical and studious, she prevents want, and dissipates the evil passions; the indigent who present themselves at her door, are

never repulsed; the licentious avoid her presence. She has a character of reserve and dignity, that makes her respected, of indulgence and firmness, that makes her esteemed. She differs around her a mild warmth, a pure light that vivify and illuminate all that encircle her.'

Happy the man who possesses such a wife, and can justly appreciate her worth: happy the children who are nurtured by her care, and modelled by her counsel; happy the domestics who wait her commands and enjoy her benevolence; and happy the society which holds in its bosom a being worthy of being respected.

INQUIRER AND ANCHOR.

SATURDAY, JUNE 21, 1834.

LAMENTABLE.

A late number of the 'Christian Secretary,' a paper published in this city (Hartford) 'under the patronage of the Connecticut Baptist Convention,' contains a circular addressed to the 'associations, churches and benevolent individuals' of the order in the United States, giving an account of the lamentable state of the churches, and 'the vast amount of destitution of the preaching of the gospel within the limits of the denomination,' and calling upon them to pay their money into 'the Lord's Treasury' for the purpose of removing these difficulties. After stating that the number of preachers in comparison with churches is very small, and that, of these, one half were obliged to pursue 'some secular employment for the support of their families,' the circular proceeds:— 'While there is so much destitution of the saving knowledge of the truth, infidelity is becoming rife and unbelief in various sections of the country—error in its multifarious character is propagated—here the Son of God is shorn of his divine honors—where the efficacy of baptism is substituted for the merits of the atonement, and the influence of the holy spirit. By some, the power of free will is made to supersede the invincible grace of God; others rely on a sound creed and cold orthodoxy, while the weightier matters of the moral law are neglected; while not a few rest in the groundless assumption that all men will be saved.'

From our own observation and acquaintance with the affairs of Unitarians, we are fully convinced, that there is great reason for this lamentation of the Baptists Home Missionary Society.—'There has indeed been a woful falling away from their ranks within a few years; and a still more sad destitution of the preaching of that gospel announced by Jesus Christ. And we apprehend, that one great reason of this destitution of preaching, of which the circular complains, is because people are acquiring too much information, and too many pure and holy aspirations to sit quietly, week after week, and listen to those who, so freely and recklessly, 'deal damnation round the land.' We believe too, that were there still less preaching of this particular character than what there actually is, it would be far better for community; for an increase of this kind of preaching serves only to increase the 'amount of destitution.' It occasions an entire destitution of the true gospel of Jesus Christ; and supplies its place with all

the absurd, repulsive, and insupportable notions connected with endless misery. And these notions preached and explained in all their native horror and deformity, are calculated to render despondently destitute.

As to infidelity, we believe there is too much truth in the observation, that it 'is becoming rife and unbelief' among us. And we can trace, too, the latent causes of its rapid growth, and the hidden springs which foster and nourish it in our country. The mad crusades against reason and common sense, that have been undertaken in the form of modern revivals, have made desolation of the moral sensibilities of man, and blown the latent sparks of infidelity into a full and fearful flame. These are the poison substances on which it feeds, and the nutriment from which it receives its growth. And if our good Baptist brethren really wish to suppress it, let them observe moderation in their efforts to sustain their own cause; for while they fan the flame of excitement, and then bend, and reel, and stagger, like a drunken man, beneath the accumulated weight of their own revival measures, they must expect that moderate, candid men will be disgusted. And the more superficial part will not stop to reflect that counterfeit coin always presupposes genuine; but, observing what claims to be the religion of Christ in this excited form, and finding it to be nothing but a more effervescence of feeling, they reject the whole system of christianity as an idle tale, and slide away into the absorbing vortex of infidelity. There is much reason therefore to lament its growth, and the mourners of the 'Baptist Home Mission' should lament in sack cloth and ashes.

Another circumstance, which to them is very sad and distressing, is that 'not a few rest in the groundless assumption that all will be saved.' We have long known that 'not a few' were embracing the doctrine of God, that Christ was appointed, a light to the Gentiles 'to be for salvation unto the ends of the earth.' And we are very glad that our Baptist brethren are waking to an acknowledgment of this fact; for heretofore they have affected to disprove the doctrine and its advocates, and at the same time attempted to conceal its rising influence. But since in the pitiful strain of lamentation they have been constrained to acknowledge its progress, they may yet be induced to adopt some more efficient method than mere assertion, to show that it is a 'groundless assumption.' And in conclusion we shall only request them to assert less and prove more.

R. O. W.

GOODNESS OF GOD.

Who for one moment can doubt the universal goodness of God? Who is so ungrateful as to deny the unlimited extent of that goodness, and superabundance of grace? Witness the excellency and beauty of the Creator's works. Look around you and view the vast volume of nature—read the greatbook of creation, and point your finger, if you can, to one single trace in the doings of creation's God that does not manifest his goodness. It is displayed in his 'sending us rain from heaven and fruitful seasons, and thus filling our

hearts with joy and gladness.' And all the resplendent beauties of earth which dazzle our eyes as we gaze around us, speak forth the superlative excellence of the adorable Creator.

But what says revelation? Are the words and the works of God at variance with each other? Can he contradict himself? It is impossible. Read then, ye partial unbelieving souls, and know that the scriptures are replete with the testimony of his goodness; 'The Lord is good unto all and his tender mercies are over all his works.'

We see this enduring goodness manifested in sending his Son into the world to suffer toil and pain and even death itself in its most infamous and aggravated form, for his ungrateful creature man—to save him from the degrading servitude of sin and bring him into the glorious liberty of the children of God.

Can it be said, in face of all this and much more that might be said, that he will render one single individual of his own creating miserable to all eternity? Can it be, that a God who is infinite in power and goodness, who knows 'the end from the beginning,' would make any of his children 'liable to the pains of hell forever,' when he could have easily avoided such a result? The idea is preposterous! Such a supposition attaches to the Father of Mercies a character that would disgrace the most infamous and cruel tyrant that ever walked upon the earth.

But we have no wish to enlarge. Enough has already been said to convince the most sceptical that God cannot render one individual miserable through eternity, and, at the same time, maintain, his goodness in creating him. We shall conclude these brief remarks, by exhorting each and every one to learn the character of God as displayed in nature and revelation; and may the wisdom of God direct you into all truth. B. S.

UNIVERSALIST WATCHMAN.

This paper has heretofore been published at Woodstock, Vt., by our worthy and indefatigable Br. Wm. Bell. Lately, however, we learn it has gone into the hands of Brs. John M. Austin and B. H. Fuller, and is removed to Montpelier, where it is to be published hereafter. We regret to state that Br. Bell has resigned his seat in its editorial chair. Great have been the exertions and untiring industry of this worthy advocate of the 'everlasting gospel.' Our brethren in Vermont are much indebted to his labors for their present prosperous condition. It is no disparagement to those who preceded him and co-operated with him, to say that his exertions gave a new impetus to the cause of our common Savior, in that state. He commenced the publication of the 'Watchman' under very unfavorable circumstances—at a time when others, more experienced in the business, dared not attempt it. And he has pushed it forward, in the face of difficulties almost insurmountable, with a zeal and perseverance worthy of commendation. We hope that, in a pecuniary point of view, he has been abundantly recompensed for his labors; though we confess we have some doubt as to its respect to the matter.

The present proprietors, Brs. Austin and Fuller,

are generally well known, especially in the section of country where they are located. And we would not that they will make the paper, what it ought to be, worthy of patronage from an enlightened and liberal community. May they go on in prosperity, fight the good fight of faith, and receive the 'crown of righteousness at the end of their journey, and a little cash on the way!'

R. O. W.

The Merrimack River Association of Universalists held its annual meeting at Alstead, N. H., on Wednesday and Thursday, the 28th and 29th ult. During its session, requests for fellowship with the Association from the Societies in Hinsdale, Concord, Lymeborough, Wilton, and Temple, were received and granted; and the solemn rite of ordination was conferred upon Br. J. V. Wilson.

R. O. W.

NEW MEETING HOUSE.

On Thursday last the frame of the new Universalist church in Long Ridge, was erected. An address was delivered on the occasion by Br. S. J. Hilyer.

'Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Her ways are ways of pleasantness and all her paths are peace.'

The wisdom thus eloquently commended can be no other than that of which the apostle James speaks, when he says, 'But the wisdom that is from above is first pure then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.'

She is indeed pure: pure and undefiled as that immaculate fountain above, whence she originated; as that 'pure river of water of life, clear as chrysal, proceeding from the throne of God and the Lamb.' She come down from God out of heaven to bless the children of men; to wash away obscurity from the eyes of their understandings, and to purify the corrupt affections of their hearts; in short to impart the knowledge and enjoyment of true happiness.

She is peaceable; peaceable as the meek and harmless lamb, proclaiming 'peace on earth and good will to men.' She loves the tents of benevolence; the dwellings of humility and contentment are her delight. In the bowers of peace, by the side of still waters, far from the tumult of folly, she consecrates her holy altar, and offers acceptable incense to the Most High. When she arises in beauty and majesty, and walks through the habitable earth, she spreads around her joy and gladness. At her presence the storm of contention abates, the fierce lightnings of revenge cease to thunder, the raging tempest is hushed into silence, the skies brighten, the earth gladdens into joy, and the muddy waters of strife are dried up. 'All her paths are peace.'

'She is gentle'; gentle as the soft distilling dew of Hermon upon the mountains of Zion, where the Lord commanded the blessing, even life forevermore. Gentle as the pearly

droppings that watered the garden of Eden, on the morning that Adam first entered its blissful gates. Gentle beyond comparison is the wisdom from above.

She is easy to be entreated; to the needy and distressed, she saith, 'Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you.' With a willing heart, with ready hands, she opens her choice treasures to satisfy them that seek her favors. She withhold no good thing from those who sincerely entreat her blessings.

She is full of mercy and good fruits. Toward even her enemies is she merciful; toward them that scoffed at her in the days of their folly and madness, when they find the dregs of folly's cup more bitter than gall, when they penitently bow before her and confess the evil of their doings when they cry to her for relief, her bowels yearn with compassion. With the outpourings of her mercy she washed away their grief, and causes them to sing for gratitude and joy. No unrelenting vengeance hardens her tender bosom; no insatiable revenge blackens her countenance; no frowns of inexorable wrath distort her placid brow. Her ear is never deaf to the sigh of sorrow, the groan of despair, or the wailings of affliction. Her eye is ever open to behold the anguish of the children of adversity, and she weeps with all that mourn. She befriends the fatherless, feeds the hungry, clothes the naked, refreshes the thirsty, lodges the stranger, ministers to the sick, visits the fettered captive in his gloomy cell, and deals her blessings with unceasing hand, wherever pain and misery scatter their blasting mildews. She sees, hears, pities, and relieves. Thus she proves herself 'full of mercy and good fruits.'

She is without partiality. With her are no imaginary, no capricious distinctions of high or low, rich or poor, bond or free. She is impartially merciful and just to all. She sees the internal, not the external man; and sees him as he is. She views with keen impartial glance the royal prince, and humble peasant; the crowned monarch in his regal robes, and ragged beggar in his starving state. With her, the fool is fool alike in rackcloth, or in silk; the ungodly mad as in palace or in shed; the wicked man as sinful muffled up in all the gaudy trappings of wealth and honor, as if a vagabond with neither food nor meat, house nor friend. So too she views the wise, and just, and good, the same upon a dunghill or a throne. She censures and approves, condemns and justifies, gives and takes away, commands and serves, does every thing, without partiality.

She is also without hypocrisy. Whatever she appears to be, she is. In her false pretension and deceitful seeming were never found.—Her frank and open countenance displays her inmost mind. Her artless speech is perfect truth; and what she says, she means. Her robes are spotless, pure sincerity. Such is the wisdom from above, such the wisdom, 'whose ways are ways of pleasantness, and all her paths are peace.' Truly hath the wise man said, 'She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.' 'Wisdom is the principal thing; therefore get wisdom, and with all thy getting, get understanding. Exalt her and she shall promote thee; she shall give to thee head an ornament of grace: a crown of glory shall she deliver to thee.'

TWO CHANCES.

We have frequently heard from a certain source, that the pious believer in the doctrine of endless misery, has a double chance for salvation, compared with the Universalist. 'If our doctrine fails,' say they, 'yours will take us up at last; but if yours shall fail, you will be lost.' Granted, brother, your chance of salvation may be manifold; you may not only have two but an hundred chances! Yet what of this? With chance we have nothing to do, when our eternal interests are at stake. There are no contingencies here, as we view the matter. Contingency is chance and chance is Atheism! Our salvation does not rest here. We have a 'more sure word of prophecy.' It is the word of Jehovah himself. We have a promise of salvation, confirmed by his immutable oath. (Isa. xlv. 23, 24.) and such as it is impossible for him to lie, so sure are we that this oath will be accomplished. All flesh shall see his salvation, 'for the mouth of the Lord hath spoken it.' *'If this shall fail, then our salvation is in no wise secure; but until this talk be pretended, we leave it for others to talk of chance and chances, while we rest satisfied with a plain and positive "thus saith the Lord."—Star.*

CONSOLATION.

We were told for a certainty not long since that a certain good woman had been much troubled with the idea that Universalism might possibly be true; although she could hardly endure so monstrous an idea. She was troubled so much, however, with the subject, that on returning to rest at night, sleep had taken its flight far from her. Rest she could not for a long, long while—until, after a number of passages of scripture had presented themselves in favor of Universalism—this one came in as certain, satisfactory proof against it. *'Thine shall go away into everlasting punishment, but the righteous into life eternal.'* This removed all doubt, and restored peace! A portion of mankind were to be made miserable world without end, (as she understood the passage.) and sleep, gentle sleep, came to her relief! She might have sung with Dr. Watts—

*'On slippery rocks I see them stand,
And fiery billows roll below.'*

and then have slept more sound. We have only to say this is a strange kind of *quietus* to the troubled mind. It does not appear much, like that which caused Peter to rejoice 'with joy unspeakable, and full of glory.'—*Id.*

ORDINATION.

On Wednesday of last week, Br. John Harrison, jr. was ordained to the work of the gospel ministry by the Boston Association of Universalists, in session at Lynn. The services were performed in the Unitarian Meeting House, in the following order:

1. Introductory Prayer, by Br. W. W. Wright.
 2. Sermon by Br. Moses Ballou, 3d.
 3. Ordaining Prayer, Br. S. Cobb.
 4. Charge, Br. Thomas Whittemore.
 5. Right Hand of Fellowship, Br. John Moore.
 6. Concluding Prayer, Br. Benj. Whitmore.
- Br. Harrison is at present laboring in Annisquam Parish in Gloucester, in the desk vacated by the death of the late lamented Ezra Leonard. May the blessing of the Lord be with him.—*Trumpet.*

RELIGIOUS NOTICES.

Br. Wm. A. Stickney will preach in Chebroke, at the school house near Russell Mills' the 4th Sunday in this month.

POETRY.

TO THE DEITY.

O thou, who hung with mighty hand
This air, this ocean, and this land
In void and every space;
Mid clouds, where awful thunders roll,
And lightnings leap from pole to pole,
Thou, O Most High, we trace.

We hear thee in the morning breeze,
We see thee in the towering trees;
Thou lift thy hands to heaven;
And in the eagle that enshrouds
His pinions in the dusky clouds,
By furious whirlwinds driv'n.

We trace thee in the fragrant flower,
That blushes in the ambrosial hour,
And in the silver dew,
In Summer's sheaf of golden grain,
In rich and rosy fruit again,
Thy form, O God, we view.

In all the insects of the air,
The fishes that the flood doth bear,
Thy presence still we trace:
To all that fly, or creep, or walk,
To all that sing, or howl, or talk,
Extends thy glorious grace.

When midnight with her rayless robe,
Enshrouds in gathering gloom the globe,
And silence stills the air;
Or when Sol, scaring night away,
Hangs high in heav'n's lamp of day,
Thou art still every where.

The earth and all the orbs that roll,
E'en to the centre of the whole,
O God, thy presence own;
Thy finger motion gives or none,
Thou hast an eye in every one,
On every one a throne.

We see the flaming comet fly
Millions of miles along the sky,
And there thy finger see:
Yea, when old Saturn's dun light curls,
And all those glittering groups of worlds
Fill up immensity.

Thou art the source of gravity,
Attraction is but pow'r from thee,
Thy finger moves the whole;
Thou art of all that fills the skies,
To where the solar system dies,
The centre and the soil.

HINTS TO THE YOUNGER MEMBERS OF FAMILIES.

Wasting time in bed.—In all countries, and in all climates, we should try to sleep half our hours before midnight. The person who, instead of going to bed at nine, sits up till eleven, and then sleeps during two hours of daylight the following morning, is guilty of neglect of economy. For, suppose he makes this his constant practice, during his whole business life, say, fifty years. The oil or tallow which he would consume would not be estimated at less than one cent an evening; which, in fifty years, would be \$192.50. Not a very large sum to be sure, but to every young man worth saving.

Again, if an hour's sleep before midnight is worth more than an hour in the morning, then an hour in the morning is of course worth less than an hour before midnight; and a person must sleep a greater number of hours in the morning, to obtain an equal amount of rest.—A person retiring at eleven and rising at eight, would probably get no more rest, possibly less, than a person who should sleep from nine to five;—a period one hour shorter. But if so,

he actually loses an hour of time a day. And you well know, if Franklin had not told you so, that time is money.

Now, if we estimate the value of this time at ten cents an hour for one person in four, of the population of the United States—and this is probably a fair estimate—the loss to an individual, in a year, or 313 working days, would be \$31.30; and in 50 years, \$1565. A sum sufficient to buy a good farm in many parts of the country. The loss to a population equal to that of the United States, would in 50 years, be not less than five thousand and eighty-six millions of dollars!

But this is not the whole loss. The time of the young and old is beyond all price, for the purposes of mental and moral improvement.—Especially is this true of the precious golden hours of the morning. Think, then, of the immense waste in a year! At twelve hours a day, more than a million of years of valuable time are wasted annually in the United States.

I have hitherto made my estimates on the supposition that we do not sleep too much, in the aggregate, and that the only loss sustained arises from the manner of procuring it. But suppose, once more, we sleep an hour too much, daily. This involves a waste just twice as great as that which we have already estimated.

Do you startle at these estimates? It is proper that many of you should. You have misapprehension enough. Think of Napoleon breaking up the boundaries of kingdoms, and dethroning kings; and to accomplish these results, going through with an amount of mental and bodily labor that few constitutions would be equal to, with only four hours of sleep in the twenty-four. Think of Brougham too, who works as many hours, perhaps, as any man in England, and has as much influence, and yet sleeps as few; i. e. only four. A hundred persons ought to be named, and the list would include some of the greatest benefactors of their race, who never think of sleeping more than six hours a day; and yet many of you are scarcely sleeping with eight!

Would you conquer as Bonaparte did—not states, provinces and empires,—but would you aspire to the high honor of conquering yourselves, and of extending your conquests, intellectually and morally, you must take the necessary steps. The path is a plain one; requiring nothing but a little moral courage. "What man has done, man may do." I know you do not and ought not to aspire to conquer kingdoms, or to become prime ministers; but you ought to aspire to get the victory over yourselves;—a victory as much more noble than those of Napoleon, and Caesar, and Alexander, as intellectual and moral influence are superior to mere brute force, or, to use a bold comparison, as heaven is higher than hell.

Time enough to read.—Some of you will say you have no room for any thing of your own; that your whole time is at the will of your master or employer. But this is not so. There are few persons who are so entirely devoted to others as not to have minutes, if not hours, every day, which they can call their own. Now here it is that character is tried and proved. He whose who is wise in small matters, will be wise in large ones. Whether your unoccupied moments amount, in a day, to half an hour, or two hours, have something to do in each of them. If it be social conversation, the moment your hour arrives, engage in it at once; if study, engage at once in that. The very fact that you

have but a very few minutes at your command, will create an interest in your employment during that time.

Perhaps no persons read to better purpose, than those who have but very little leisure.—Some of the very best minds have been formed in this manner. To repeat their names would be to mention a host of self-educated men, in this and other countries. To show what can be done, I will mention one fact which fell under my own observation. A young man, about fifteen years of age, read Rollin's Ancient History through in about three months, or a fourth of a year; and few persons were ever more closely confined to a laborious employment than he.—Now to read four such works as Rollin in a year is by no means a matter to be despised.—Young Men's Guide.

A real seeker after truth, disguises nothing; he is therefore not offended at a detection of error, even in himself; because he knows, that if truth be gained, he shall partake of the benefit.—Dilthey.

The just man walketh in his integrity; his children are blessed after him.

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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOL. XIII.

SATURDAY, JUNE, 28, 1834.

NO. 13.

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Original.

A SERMON,

BY CHARLES HAMMOND.

And ye shall know the truth, and the truth shall make you free. John viii. 32.

This sentiment was advanced by the Savior to certain Jews, who, although believers on him personally, were nevertheless ignorant of the great object of his mission, and unacquainted with the truth which he taught. His tender and affable disposition, and his mild and inoffensive life, induced the suspicion among the Scribes and Pharisees, that he was opposed to having the rigid penalties of the law inflicted upon the criminal. To prove the validity of their suspicions and excite the prejudices of the people against him, they brought a person before him guilty of a crime, which, according to the law of Moses, required stoning to death, and asked him, 'what sayest thou' as to the law which requires this sentence to be executed? He replied in the true spirit of his doctrine, 'he that is without sin among you, let him cast the first stone.' This judicious answer laid open the depravity of their own hearts and checked their intense anxiety to obtain the condemnation of the unfortunate criminal, by leading them to an examination of their own moral condition instead of their neighbor's. They had hitherto been so deeply interested in plucking the mote out of their neighbor's eye, that they did not discover the beam in their own. The errors, follies, and crimes of the unfortunate occupied so much of their attention as to defeat the necessary duty of self-examination, and build up self-righteousness and pride among them, and occasion uncharitableness and excessive zeal to obtain the condemnation of every person obnoxious to their displeasure.

Fired with the spirit of retaliation and devoted to the idol of unsatisfied vengeance, mankind have been more engaged in the infliction of evil than in its alleviation. 'Transcending the bounds of impartial justice, the religious world have, too often, sacrificed the good of those whom the imperfections of human nature have exposed to their censorious judgment, and accumulated a reckless notoriety for their perseverance in the administration of 'evil for evil.'—Man, being educated in the inconceivable demands of 'inflexible justice,' has, far ages, been more active to follow the spirit of his creed, than to exercise forgiveness and forbearance towards the unhappy sufferer. In this moral condition, we find the Jews in the subject before us. They, doubtless, thought themselves free, while they were incumbered with a burden that opposed the spirit of the gospel, and rendered them incompetent judges of rational liberty. Therefore, to promise them freedom was something incomprehensible to their contracted minds, and unfavorable to the dignity of their boasted an-

testry. Hence, they replied, saying, 'we be Abraham's seed, and were never in bondage to any man; how sayest thou, ye shall be made free. Jesus answered them, verily, verily, I say unto you, whosoever committeth sin is the servant of sin. If the son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.'

They were not unlike many in later times whose conceptions of freedom are circumscribed by the lash of eternal condemnation, and whose corrupt desires are retained in the heart only to escape hell and secure heaven. Poor enslaved mortals! Dost thou really fancy, that thou art enjoying true and rational freedom of mind and action, when nothing prevents the unlawful indulgence of thy base and corrupt passions, or induces thy obedience to a wise and wholesome law, but the fearful rod of merited punishment! As well might the trembling African congratulate himself with the delusive belief of uncorrupted liberty, while toiling under the severity and tyranny of his iron hearted task-master! As well might the fearful devotees of heathen mythology, who worship gods to change their characters instead of their own, who pay sacrifices to produce an effect on the object of their adoration and not on themselves, and who consecrate their substance to improve the benevolence of their deities and not the piety and virtue of mankind, pretend to enjoy the free exercise of the human will! Forced obedience to any law, human or divine, by any penalty, is the farther remove from the freedom of the gospel, and, I envy no man his happiness, who marches, reluctantly to his duty, and barely performs it outwardly through fear of the conceived judgments of an ascended Deity. Whatever principles any person may cherish, that impose restraint, even to a limited degree, engender mental servitude and bondage. And he is the veriest slave on earth, who discharges his duty toward God and man only to escape punishment. Such a person, indeed, deserves our pity and compassion. He knows nothing of pure religion. All the virtue of his outward benevolence, owes its value to circumstances, not found in his heart, which induce his obedience. There is no love for vital piety and practical godliness reigning in his soul, but his moral character is sustained through fear of some consequential loss to him self, either here or hereafter. Take away the prospect of this loss, and all his virtues are gone, unless such a removal introduces a better feeling, a nobler disposition, and a purer motive. Hence, all the goodness of such persons, owes its birth not to love of God shed abroad in the heart, but to the prospective misery of the damned, and if virtue, occasioned by an expectation of inconceivable suffering, is to escort the possessor to the abodes of the blest, then the subjects of such redemption, should sing the song of deliverance through another medium than the Lord Jesus—the fear of punishment.

It is difficult also to determine the motive of those redeemed by fear and not love, in heaven. If the fear of hell was the basis of all their virtue in this world, will not the same fear be re-

quisite to induce their obedience in the world to come. The moral condition of those, who make clean the outside of the platter, while within they are full of extortion and excess, who promise themselves liberty, but are not free to discharge acknowledged duties without the terrors of the law, and whose progress in iniquity is stayed by the lash of divine justice, will never be improved to their emancipation from slavish desires and sinful practices through any other medium than the grace of God.

Tell me not, then, of liberty while bound with the chain of Vulcan, or supported by the leathens regions of Pluto. Tell me not of freedom, while burdened with apprehensions of eternal burnings, or sinking beneath the unmitigated wrath of a revengeful Deity. But let the mind be unshackled of her partial feelings, her sinful desires, and her slavish fears. Let it leap forth from her prison house of moral degradation into the wide ocean of Universal benevolence. Let the pure atmosphere of a better kingdom, the independence of a better country, and the mildness of a better government, inspire a better feeling, animate a better heart, and induce a better life. Abolish the slavery of sinful desire, throw off the yoke of a corrupt indulgence, and soar above the servile wickedness of an imprisoned world, and thou art free; yea, thou art free to do whatever thy soul desires, because thou wilt desire no evil. Thou canst do what thou pleasest, for thou wilt not please to do wrong. Thou art free to do whatever thy heart desires, for the true relation of mankind to thee and the salutary effect of impartial goodness on thy mind, will remove every sinful inclination, and introduce the kingdom of righteousness and peace into thy soul. The fulness of thy joy in the 'new heaven' will more than equal that of Columbus, when he discovered the 'new world.' As the climate of this new kingdom is healthful, the fruit abundant and delicious, and the 'waters sure,' so there will be no inducement to wander in the great desert of slavery, the unproductive plains of vile sensuality, or over the rugged mountains of unsatisfied desire. Thy way will be straight and smooth, thy journey easy and delightful, thy love free and universal, and thy happiness unspeakable and full of glory. 'And ye shall know the truth, and the truth shall make you free.'

Our attention is first directed to the important question, 'what is truth!' Before we decide this question, let us consider the most general propositions assumed as truth among Protestants, and if they appear reasonable, consistent, and scriptural, let us welcome the result to which our investigations lead us. A wise person must always consider it an object to exchange error for truth, otherwise instruction should be avoided and ignorance preferred.

The first proposition I shall notice, is found in the 'Assembly's Catechism' in answer to the question, 'Into what estate did mankind fall?' All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself and the pains of Hell forever.' However incompatible this statement may be, with 'the

restitution of all things; and the revealed will of heaven; still I propose to show its fallacy from another declaration in answer to the next question rather than to resort to other authority. This question is, 'Did God leave all mankind in this state of sin and misery? God having out of his mere good pleasure, from all eternity, elected some men and angels unto everlasting life, &c. The reader will observe, that the former proposition declares that all mankind lost communion with God, and were made liable to all the miseries of this life, to death itself, and the pains of hell forever, while the latter flatly contradicts this statement, and informs us, that some men and angels were elected from before the foundation of the world, without any foresight of their faith or good works whatever, unto everlasting life. If God, from before the foundation of the world, elected some men and angels unto everlasting life, and their number was so definite and certain that it could not be increased or diminished, how could all mankind be made liable to the pains of hell forever? If some men were elected, prior to the fall by the immutable decree of heaven, that number never would and never can be liable to the pains of hell forever.

The inconsistency of this theory may be seen by the weakest capacity, without even considering the dishonorable partiality connected with this plan of barbarous economy. But that the reader may see the sublime glory of this sentiment in its native purity, I will here quote the language of its advocates on this subject. The learned Dr. Edwards, ser. 22d says, 'the saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing and excite them to joyful praises.' Dr. Emmons, in ser. 11th and 16th, describes the joy of heaven in the following language, 'When they (the elect) shall see how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others, who are by nature and perhaps by practice, more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will exalt the happiness of the saints forever. The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell: and among these may be their own children, parents, husbands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, amen, hallelujah, praise the Lord. It concerns, therefore, all the expectants of heaven to anticipate this trying scene, and ask their hearts whether they are on the Lord's side, and can praise him as well for reprobating as electing love.'

However revolting such descriptions of heaven may be to every feeling heart, and unworthy

of our desire, yet it is the general answer given for our satisfaction in the present day. Go, ask a believer in endless misery, if the sight of hell torments will not be likely to destroy the happiness of heaven, and you will most surely obtain this or a similar reply, 'I hope to be reconciled to the justice of God, so that things will appear different to me in heaven from what they do on earth.' Justice, according to their apprehensions, requires the endless suffering of all sinners for the glory of God, so that the 'sight of hell torments' and the appearance of God's justice, are one and the same thing. Hence it is plain, that to be reconciled to God's justice, nothing less is meant than to be reconciled to the endless misery of our children, friends, &c.; and to be reconciled to their sufferings is to feel glad that it is so, and not otherwise. This agrees in point of fact, with the apology for endless pain offered in the extract above quoted. To qualify man for such a heaven, he must be divested of all sympathy and affection towards the victims of God's infinite displeasure, and he regenerated into the spirit and temper of the fabled adversary of human happiness. No expectant of heaven, who believes that the torments of the damned will enhance their happiness in glory, can possibly wish the Redeemer success in the salvation of those whose misery is necessary to their felicity; but must desire the victory of his enemy; for if Christ should save all mankind, the glory and bliss to be derived from the manifestation of God's justice in the inconvertible pain of sinners, would be forever overthrown.

Exhort me not to pray 'thy will be done,' if the will of God be the eternal anguish of one rational soul. Surely, such a petition would declare, that you desired the everlasting triumph of the adversary and were out on the side of the Redeemer. But on the hypothesis, that endless misery is true and necessary to the enjoyment of the redeemed in heaven, how can a person extricate himself from the dilemma in which this theory involves him. If he prays for the complete victory of the Savior over death and sin, and the holiness of all men, it will defeat, if his prayer be answered, all the joy anticipated in witnessing the torments of hell, for we are informed 'if there is no hell, there can be no heaven, and if one comes to an end the other must also.'

Hence, we perceive, that by assuming false premises, we can do no less than to deduce inconsistent and absurd conclusions. If the happiness of heaven is at all dependent on the sight of hell torments, every exertion to evangelize the world, convert sinners to God, and save them from his justice, is calculated to rob the saints of their delight and destroy the bliss of the celestial world. But on the contrary, if there be no change after death, and Christians retain there as here those emotions of kindred affection, sympathy, and love, with what despondency, grief and sorrow, must they look upon the dismal prospect before them. What is heaven to a benevolent heart in view of the infinite distress of their dearest friends on earth? Who is prepared to witness so melancholy a scene and not participate in the suffering? Certainly, no mind imbued with the love of God and regenerated into the spirit and temper of the Redeemer. The whole proposition of deriving enjoyment from the ceaseless misery of the unfortunate, is an unsuccessful apology for the doctrine of interminable suffering in a future state.

The reader will now proceed to the consideration of several propositions embraced in the text under the denomination of truth.

First. *God is love.*—This is abundantly declared in all the works of his hands, and is so evident that no sinner will presume to deny it. Second, *God created man in the exercise of that wisdom which cannot err, and that love which excludes the possibility that man should be a loser by his existence.* Therefore, says the Revelator 4th chap. 11th verse, 'Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created.' Third, *His pleasure will be done in heaven and earth.* Isa. xlv. 10, 'My counsel shall stand and I will do all my pleasure.' Isa. liii. 10, 'And the pleasure of the Lord shall prosper in his hand.' If it should now be inquired whether the Lord has not pleasure in the unhappiness of his creatures I would answer in the language of inspiration, Ezek. xxxiii. 11, 'As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.' Lam. iii. 31—33, 'For the Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly or grieve the children of men.' The Lord's pleasure is that the wicked turn from his way and live, and hence, when the Lord shall do all his pleasure, all the wicked will turn from their iniquities, 'and come to Zion with songs and everlasting joy upon their heads, and they shall obtain joy and gladness, and sighing and sorrow shall flee away.' God does not afflict willingly or for the sake of causing pain, but to correct, amend and reform his wayward children. He chastens them for their profit, that they may be partakers of his holiness. And as God knows the necessary means to produce this benevolent end, so the accomplishment of his pleasure is as sure as his infinite wisdom and power can make it. A knowledge of these facts—this great and glorious truth makes the mind of man free—free from a distrust in our Father's love, and free from a desire to disobey his commandments.

The second particular in my text is the effect of truth. It should be remarked that if the truth caused the unhappiness of its possessor, as many principles do, in the present day, the moral advantage to mankind would be on the side of error. If error will make man more free, more happy than truth, then the 'safe side' for time or eternity, is the wrong side. But, reader the truth, as it is in Jesus, shall make you free from the bondage of mental slavery and free to examine, compare, accept, or reject the evidence of truth by the assistance of that reason with which the wise creator in his wisdom has blessed you all.

The propositions, I have labored to establish, set forth the character of God in the most captivating manner, and his moral government as tending to the great end of human happiness. The kind care of God over all his works, is an example worthy of his children's imitation, and inspires the believers mind with confidence in his commandments. This truth imparts a freedom to his mind to observe them. His objections are removed and his heart renewed with a desire to comply with all they require. Where this desire to do right exists, there is freedom—freedom to do as he pleases, for he pleases to do no wrong. His depraved disposition is remo-

Original.

CREEDS AGAIN.

MESSRS. EDITORS.

When I last wrote you I promised, that I would repeat my progress in making out a Calvinistic creed, in the exact language of the bible. I must confess that I felt a little chagrined that I was able to do no better, on the first point of Calvinism—predestination. But I determined not to give up the work here. The first moment I found convenient, I sat me down in good earnest to the work. The next point was the doctrine of "particular redemption." This I found laid down in the following language.

"The death of Christ is a most perfect sacrifice and satisfaction for sins of infinite value, and abundantly sufficient to expiate the sins of the whole world, and on this ground the Gospel is to be preached to all mankind indiscriminately; nevertheless, it was the will of God that Christ by the blood of the cross should efficaciously redeem those and those only, who were from eternity elected to salvation and given to him by the Father."

Here is the doctrine of particular redemption fairly stated. I could not wish that the writers had kept a little nearer to the phraseology of scripture, so that I might have done my work with much less trouble. But here I found it, and I must preserve the sense, and write it in different language. I searched for several phrases but could not find them.

"Satisfaction for sins of infinite value," "Expiate the sins of the whole world," "efficaciously redeem those only who were from eternity elected to salvation!" These were among the phrases which I searched long and diligently to find, but in vain. I could not find authority even for saying that there are any sins of "infinite value;" and much less any language, that would convey an idea of an infinite satisfaction for sins. Then again the idea conveyed in the term "efficacious redemption" is such that scripture language can hardly express. I saw at once that these dread makers used the phrase "efficacious" redemption, in opposition to some redemption which was not efficacious. I could find enough about being redeemed in scripture, but I could find no language to convey an idea of efficacious redemption, in contradistinction from redemption inefficacious. After a long time spent on this point, I was obliged to yield to due necessity, and tell you honestly, that I cannot write it in scripture phraseology. My success has been so poor, that I am almost discouraged, nevertheless, if I should conclude to proceed further in the work, I will report progress in due season.

EXAMINER.

[ORIGINAL.]

ANECDOTE.

"Your doctrine can't be true," said an old lady to me while conversing on the subject of a world's salvation, "it can't be true, for there is no change after death, and the Bible tells us that 'as death leaves us, so judgement will find us.'"

"Where is that text to be found in the Bible?" said I.

"I can't exactly tell, but I have read it there." Pardon me, madam, if I tell you you are mistaken. That passage is not to be found in the Bible.

ved, his partial and selfish feelings consumed with the unquenchable fire of divine truth, and the spirit of love warms and animates his heart. Triumphant in the truth which maketh free, he leaps forth like an archer, unheckled with the manacles of barbarous cruelty, unforced by the fears of distant judgment, in the liberty of Universal benevolence. The crystal fountain is opened, the river of life imparts energy to his virtue, and the calm sunshine of an approving conscience smooths the short journey of human life. There is no desire reigning in his heart to injure the interest, feelings or reputation of his kindred brother; but love, sincere and officious, regulates his daily walk, his conversation, and in a word, the whole tenor of his life. Possessing such a frame of mind, he enjoys freedom of mind; a dignified consciousness of soul, and an unfettered disposition of heart, unknown to the votaries of partial affection, unkind desires, and contracted charity. This is the liberty of the gospel. It is as pure as the ocean, as healthful as the mountain breeze, and as free as the rain from heaven. Reader, dost thou feel free from the burden of criminal desire and from noncharitableness towards thy neighbor? Remember, that there are no burdens so heavy, no chains so strong, and no bondage so severe, as the reign of inordinate passions and uncharitable feelings in the human heart. The liberty of the mind—who does not value it? If, then, it be a matter of such choice importance, who is there so unworthy, so debased, and so blind to their own vital interest and tranquil enjoyment, as to wish a little more sleep, a little more slumber on the watch towers of Zion? 'Awake to righteousness, thou that sleepest, and Christ shall give thee light, liberty and peace. Be up and doing, and let not the cause of Universal philanthropy languish in your hands; while the wheels of ruinous infatuation roll onward, destroying the hope, peace and virtue of mankind, and aiming a blow at your civil and religious liberty. There should not be a moment lost at this important crisis. There should not be lukewarmness and indifference among the disciples of liberty in sustaining the exertions of those, whose services are devoted to the emancipation of an imprisoned world. Sustain, then, the freedom of the press, the pulpit and your own minds, that deliverance may be extended to the captive, light to those that sit in darkness, and the knowledge of salvation to the ends of the earth. AMEN.

[ORIGINAL.]

'TAKE HEED LEST ANY MAN DECEIVE YOU.'

With the original application of this caution, I shall have but little to do to penning this article, other than to observe, that it was addressed by Christ to his disciples as a solemn warning for them to be cautious how they believed and acted, when those times of trouble which eventuated in the destruction of the Jewish nation, should arrive, lest they should have been involved in the awful calamities which befell that people.—Man are so liable to deceive their fellows now as in former times; and the consequences of being deceived are as pernicious now, as ever. There is then a propensity in those who love their fellow-men, to sound the warning voice to beware lest any man deceive them.

Not assuringly to caution them against being led astray by one or two men, of this or that sect of professing christians; but to take heed

lest any man draw them aside from the path of truth and righteousness. Men are too apt to place implicit confidence in their favorite preacher, and assent to all he utters without daring to call in question that which even reason and the Bible condemn. It is a maxim of the English law, that 'the king can do no wrong,' and the laws of that country make it treason, for a man to charge the king with crime. What is the maxim of public opinion in this country, but 'our preacher can do no wrong—he can preach no wrong?' What is the law of opinion, but to make it extremely sinful and wicked to doubt, of the truth—and assert our doubts—of the doctrines of the spiritual kings, who lord it over the people? Two ways have been adopted, by which to prevent the people from taking heed lest any man deceive them. The first is by shutting the door to free inquiry by denouncing all opinions which happen not to chime with those which are popular, as damnable heresies, and thus intimidate 'the fearful and unbelieving,' from enquiring, whether they may not be deceived. In the sermon and in the pastoral visit, the warning is—not to take heed lest any man deceive you—but to take heed lest you read or hear any thing which may deceive you. That case is a rare one, where the minister of popular theology, recommends to his people to read and hear all parties, and judge a righteous judgment.—He rather wishes his people to hear him, and believe him, without enquiring whether these things are true.

It was not long since that the Rev. Mr. Kirk, of Albany, said that he objected to the Catholic doctrine of Purgatory, because it 'was rank universalism in disguise.' I have no doubt but a large portion of his hearers believed this, (to say the least), gross misrepresentation of Universalism. Is this taking heed that no man deceive us?

Another way which has been adopted, to prevent people from obeying the command of Christ is, to preach from texts of scripture, sermons on endless misery, when the texts afford not one particle of proof in favor of that sentiment; which fact the preacher must know, or else be grossly ignorant of his Bible.

How often is it that a text is twisted from its connection, and distorted into an unseemly shape—for what? not certainly to feed the people with knowledge and understanding, but to enable the preacher with some show of scriptural propriety, to picture an awful hell of ceaseless agonies in the unseen world. And this same preacher will rail against Universalists for daring to dispute, that which he without proof asserts. If he mentions our doctrine, it is to misrepresent it. There is not a clergyman in the United States among the orthodox ranks, who dare state the doctrine of Universal salvation, with the arguments which its believers make use of to support it, before his congregation, and give a fair statement of the faith. But often is it the case, that a system is conjured up, which they call Universalism; and often as it is overthrown, great credit is assumed for demolishing that which could not stand of itself!

Now all we ask is this, an 'open field and fair play.' And if our opponents speak of our doctrines, we ask that they should speak of them as they are, 'nothing extenuate or ought set down in malice,' or misrepresentation, concerning them, while they, with us, sound the caution for the people to take heed lest any man deceive them. C. W.

'Not to be found,' said the old lady in angry astonishment, 'not to be found in the Bible! I have read it there an hundred times. Come, now, you'd better say the Bible aint to be found and done with it!'

W.

'And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.'—Rev. xxi. 12.

The coming of the Alpha and Omega to render to men according to their deeds, as represented in sundry passages of scripture, has generally been represented as an event which is to take place at the time of the dissolution of the material world; and of course as an event yet future. This opinion seems evidently to disagree with the passage which heads these remarks. In this passage the Alpha and Omega, the beginning and the end, the first and the last, says: 'Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.' As it is now almost two thousand years since the declaration was a number of times recorded, that sacrificed the retribution of which our text gives an account, it seems unreasonable to contend that the prediction was true, and yet contend that the event has not taken place.

If we look at the context we shall find ample support for the belief, that the judgment and retribution, of which mention is repeatedly made in this book of Revelation, must have taken place many centuries ago. See the two verses preceeding our text; 'And he saith unto me, seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy, let him be holy still.' No seal was the time of the fulfilment of the vision that the command was given that the sayings should not be sealed. And this, as to time, agrees with what we read in the first chapter of the book. See verse 1, 'The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass.' Verse 3, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.'

When the prophet Daniel saw the vision of the ram and the he goat, of which we read in the 8th chapter, by which vision were represented the formidable kingdoms of the Medes and Persians and that of Greece, he was ordered to shut up the vision, because it was to be for many days. See verse 26. This prophecy of Daniel bears date about 553 years before Christ and was unquestionably all fulfilled before the birth of the Savior, for the Babylonian, Medo-Persian, and Grecian empires were succeeded by the Roman before this period. If then a vision was ordered to be shut up because it was for many days, and yet its events were all accomplished in less than five hundred years, does it seem likely that divine orders should be given not to seal the sayings of a prophecy because the time was at hand, and yet the time of its fulfillment nearly two thousand years remote, and perhaps ten thousand or more?

In the days of his flesh, and during his public ministry, the blessed Saviour spoke of his coming to judge and reward men according to their works, and his sayings regarding this event, are recorded as follows: Mat. x. 23, 'But when

they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come.' That the Saviour was here directing the minds of his disciples to the day of judgment of which he often spoke is evident from the 14th and 15th verses; 'And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city shake off the dust of your feet. Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.' Chap. xvi. 27, 28, 'For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you I have been standing here which shall not taste of death, till I see the Son of man coming in his kingdom.' Other passages, in which the Saviour spoke of the same coming and judgment, might be quoted, but the reader may be well instructed by finding and comparing them. Regarding, in a proper manner, these declarations of the divine teacher, we can easily account for the concurring testimonies of the disciples of Jesus, who so often spoke of his coming to judgment, as if they were in daily expectation of the event. But if we attempt to conform to the popular notion of a future judgment, and apply the scriptures to its support, as has for a long time been practiced, we shall thereby render an event, as to time altogether vague and uncertain; though it is perfectly evident that the Saviour designed to be specific in limiting it to the generation in which he lived.

The erroneous opinion, which the foregoing remarks and suggestions are designed to correct, has, without doubt, been much strengthened by the assistance of the error concerning the dissolution of the material world which has been generally united with it. The highly figurative language, which the ancient prophets used to represent the fall of cities, empires and kingdoms, being found in the Saviour's description of those signs which would be attendant on the destruction of Jerusalem, unskillful doctors have applied literally; so that in room of the overthrow of a wicked and perverse city and people, nearly two thousand years ago, the dissolution of the material world is expected to take place in some future period. But a cautious reference to the many passages where such figurative language is used in the scriptures, will enable the candid to rectify the whole mistake, and to understand the doctrine of the scriptures in general to correspond with the declaration: 'Behold I come quickly; and my reward is with me, to give every man according as his work shall be.'

It is not contended that every passage in scripture, which speaks of judgment and retribution, relates to one and the same time; but though different periods may be designed for the retribution of different people, there is much proof in favor of believing that the wickedness of a people is soon visited with deserved retribution, and such as do well, seldom wait long for an adequate recompense. As an illustration and proof of this doctrine, every one may refer to his own experience, in which he will find that as far as he has walked in wisdom's ways he has enjoyed peace, and wherein he has yielded to vain allurements and walked contrary to the commandments of God, he has experienced that the way of the transgressor is hard.

II. B.

NO CHANGE AFTER DEATH.

There is a certain kind of objection raised by a certain kind of opposers to the doctrine of Universal Salvation which runs in this wise: that, 'as the tree falleth so it shall lie.'—and 'as death leaves us, no judgment will find us.'—That if the profligate and abandoned; the thief, the liar, the murderer, and sinners of every description are to enter heaven, and be partakers of immortal joys hereafter, then is Universalism a 'strange doctrine,' indeed. Such language as this, however small it may justly seem to some, has been and still is repeated by many who deem it their imperious duty to oppose this doctrine. But we must say, however reluctantly, 'Ye do err, not knowing the scriptures, nor the power of God.' What rational Universalists ever argued, or what scripture ever taught that mankind would be saved in their sins? We shall search in vain for neither. These are the sayings of others, who know nothing of the doctrine, and who, if their own words are sometimes to be taken—*never desire to!*

But, some reader may say, (we trust there are but few such, however;) what shall be done with the scripture you have noticed, 'as the tree falleth so it shall lie,' &c. The answer is—we must do with it just as we would with these passages—'No self-murderer shall inherit eternal life—if ye die in your sin, where God and Christ are, ye never can come,' and others of the same nature. We must allow who quote them to point us to chapter and verse before we can notice them; and we think they would not be quoted more than once by any candid and sensible person.

It is strange, like many other circumstances, how this passage in Ecclesiastes should be so perverted. It reads thus, 'If the tree fall toward the north, or toward the south, in the place where the tree falleth, there it shall be.' xi. 3. Nothing in the chapter is mentioned about death, or the future state. There is no more probability that the word 'tree' ought to be understood literally, than that 'clouds' should. 'If the clouds be full of rain they empty themselves upon the earth; and if the tree fall toward the north, or toward the south, in the place where the tree falleth, there it shall be.' If the word tree signifies mankind, what do clouds, rain and earth mean? The truth is, the passage recommends industry and diligence, as a firm reliance on God, and has no reference to the death of mankind.

The passage 'If ye die in your sin,' is another wretched perversion. Those who ever use this, should tell us three things; 1st.—Where the word *If* is obtained. 2d.—What proof there is that the death here spoken of means the death of the body, and 3d. If the saying 'whither I go ye cannot come,' proves that some will never be with Christ in another state of existence. The passage is found in John viii. 21. 'Then and Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sin, whither I go ye cannot come.' And how is this explained? By reading to the 24th verse 'I and therefore unto you that ye shall die in your sin; for if ye believe I am not he, ye shall die in your sin.' Now what is the difference between spiritual darkness and unbelief, and being 'dead in trespasses and sin,' as the apostle speaks of some who were. This language applies exactly to the case of the Jews to whom it was spoken, and

good whose faith is bad. But these are only exceptions to the general rule. "As a man thinketh so is he," and the instances will be few, where the man who thinketh wrong will act right.

Due allowance being made for the restraining influence of the Law, and the check upon vice imposed by the opinions of society, and a desire to obtain favor in their sight, and we believe it will be found almost invariably true that a man will act in perfect accordance with his religious principles. Take as an instance in point, the man who believes in a cruel, revengeful and tyrannical God, who rules with an iron rod, and makes his own glory the end and object of all his dispensations of providence and grace. That man in his feelings, and conduct will partake of the spirit of his faith. Go into his family and you will see him a petty tyrant there. He is the sovereign, and he cannot desire to let his children know why he commands this or that. If he commands, it is enough for them to know, and if they do not obey, a most severe and often cruel punishment will follow. Now it is in the family circle that we see a man as he is. There the disguise of the painted hypocrite is thrown off, and the real character of the man is seen. This man does not himself know that he is indebted to the influence of his faith for the character of which he is possessed. But so it is; and if we narrowly inspect the light and shade of that character, we shall find it a complete miniature resemblance of the God in whom he believes, and all his acts will be based upon one or the other of these principles, which he recognizes as principles of the divine government. In his political relations he will exhibit the same traits of character. Does he believe it to be one of the rules of God's government to shew favor to a few, he will be the man to contend that none but the saints or the precious elect of God are worthy to partake of the leaves and fishes of office. We once conversed with an intelligent Roman Catholic who advocated strongly, the establishment of an institution, connected with our State Prisons, to answer the same purpose of the Catholic purgatory. He would have convicted first confined in this "purgatory" or "Limbo," and if they reformed, for which he would give them a chance, he would liberate them. But the obstinate and the worst part of offenders, he would cast into the prison during life. We have not introduced this case for the purpose either of approving or disapproving the plan, but merely to show the influence of faith. That man believed that God had made a hell from which there was no redemption, and a purgatory where they might reform, and he would proceed upon the same principle. Such was the influence of his faith, though he was perhaps, himself, unconscious of being biased in favor of his plan, by his religious principles. The truth is, that serious minded men, reflect much and often, upon their religious faith, and thus it happens that their daily habits of thinking, run in a particular channel, and all their thoughts are incutured with the essence of their faith. If they form a plan of civil government, it is shaped and squared by their

faith. If they lay down a plan of action, it will be drawn out from the outlines furnished in the same faith. If he aspires to be good or great, he will take his copy of goodness or greatness from that which is in his view, good or great in his creed. Thus it is, that the whole man, in all the varied circumstances of human life, will be after the mode and manner of his faith. In the family in the social circle, in the political world, in the business of life, and in the hall of legislation, a man's character and conduct will partake of the hue of his faith. We quote again the apostle— "As a man thinketh, so is he." If a man thinks right, he is right. If he thinks wrong, he is wrong, he acts wrong, and his whole character will be wrong, just in proportion to the errors of his creed. I. D. W.

AGENT.

Mr. A. Hill of the firm of Kemble & Hill, in our authorized agent at Troy. Any business relating to the "Inquirer and Anchor," may be transacted with him, and his receipt in all cases will be valid. City and office subscribers, may call on him, and receive their papers, in case of failure by the carrier, &c. Ens.

NOTICE.

The accounts of the preceding volumes of the Anchor, are assigned to Messrs. Kemble & Hooper of the Troy Budget, and to them payment in all cases will be made, for the "Anchor." Those who subscribed for one volume of the "Anchor," will receive the "Inquirer and Anchor," until the first of July, when they will have received 52, Nos. or a complete Vol., and they will pay to Kemble & Hooper as above. Ens.

TO SUBSCRIBERS.

Those of our subscribers who receive the "Inquirer and Anchor" in the place of the "Christian Bower," will observe that one quarter has nearly elapsed, and the time to avail themselves of the advance price, is of course nearly gone. We give this notice that those who wish, may forward their subscriptions in due season. We shall find no fault if they prefer to pay more than the advance price. But the terms of our paper are so low that we shall be under the necessity of a rigid adherence to the conditions as they are published.

The first of July the paper passes to our hands. We hope none of our subscribers will leave us.—The expense of the purchase on our part has been considerable, and we rely on the kindness of our patrons to sustain us in the work. Will our friends make an effort to increase our list of subscribers? I. D. W.

BOOKS.

Inquiries are frequently made of us, where Universalist books can be obtained? Ans. At the "Variety Store" of Mr. S. Van Schanck, No. 392, South Market St. Albany, books may be had at all times, and of all kinds, which treat of the subject of Universalism.

Also of Messrs. Kemble and Hill, Washington Square, Troy, N. Y. I. D. W.

NOTICE.

It will be seen by a notice in this week's paper, that the subscriber has disposed of his right in the Inquirer establishment. Those indebted for papers, Sermons, or Books, must make immediate payment. Those subscribers who owe small sums, may remit the amount of a year's subscription, and the overplus shall be placed to their credit for the present volume. Our situation is such, that it becomes absolutely necessary that each and every delinquent should cancel our demands immediately. A word to the wise is sufficient.

B. SPERRY.

The subscriber having removed from Spencer to Berlin, (Conn.) respectfully requests that all papers and letters for him, be directed to the latter place. WM. A. STICKNEY.

TO CORRESPONDENTS

Br. D. Tenney's letters are on file for publication.

Our Friend D. H. will accept our thanks for his articles. They will appear soon.

We thank J. T. G. for the substantial testimony of his friendship which he sent us. He has a talent for writing, which with proper cultivation, may be useful. His article is rather prolix, for such a subject but his language is good. It is written so closely, however, that we shall be obliged to copy it before it goes to the compositor. If we get time to do this, we shall give it an insertion. Should he write again, he will oblige us by paying more attention to his chirography.

We have in our possession a short sermon in the hand writing of our aged Br. Solomon Glover. We shall insert it soon.

The letter from Mr. Hulme directed to a young lady who has been insane, is unworthy of notice. Such nonsense ought not to be dignified with an appearance in type. When as in the present instance, it is thrust upon a female already in despair, the best answer is, that silent contempt, that its officiousness, and effrontery it so richly deserves.

REPLY TO DR. TYLER'S LECTURE AGAINST UNIVERSALISM.

A lecture will be delivered in the Universalist Church in this City, (Hartford,) next Sabbath evening, in reply to Dr. Tyler's Lecture, delivered last Sunday evening in the South Church, against Universalism. Services to commence at 1-2 past 7 o'clock.

INSTALLATION AT DANBURY.

On Wednesday of last week Br. Albert Case was ordained and installed pastor of the First Universalist Society in Danbury, Ct. A council was organized in the morning by appointing Z. Stevens Esq. Moderator and Br. T. J. Sawyer, Clerk. The Council received a request from the said Society for the ordination and installation of Br. Case, accompanied by a recommendation to the same effect from the Committee on Letters of Fellowship and Ordination of the Connecticut State Convention; whereon it was resolved unanimously to comply with the re-

quest of the Society, and that the Council proceeded immediately to the ordination.

The order of Services were as follows, 1. Voluntary by the Choir. 2. Reading of the Holy Scriptures by Br. S. C. Buckley. 3. Hymn. 4. Prayer by Br. S. J. Millier. 5. Hymn. 6. Sermon by Br. T. J. Sawyer. 7. Ordaining Prayer by Br. S. Glover. 8. Charge and delivery of the Scriptures by Br. Wm. A. Stickney. 9. Right hand of fellowship, by Br. Millier.—10. Address to the Society by Br. Sawyer.—11. An Ode composed for the occasion. 12. Prayer by Br. Stickney. 13. Voluntary by the Choir. 14. Benediction by the Pastor.

The day was delightful, the audience large and respectable, and their attention to all the services highly pleasing.—Seldom have we been so much gratified as by the appearance of the congregation, their devout attention to the services, and the manifest interest which they generally took in the cause of the great salvation. Although the speakers were all young, with the exception of the venerable Br. Glover, who says of himself that he is in second childhood, there was a deep solemnity pervading not only their own bosoms, but the whole congregation, highly becoming the place and occasion. We hope the services of the day will exert a happy influence in extending truth and dissipating prejudice and error.

The following Ode, composed for the occasion by Z. Stevens, Esq. was sung at the close of the ordination services.

Holy Father, smile propitious
On thy waiting children here;
Animate us with thy presence,
Wake in us a filial fear.

Love supreme was manifested,
When the dear Redeemer came,
Bringing tidings of salvation,
Free, unbounded in thy name.

Send the rail of superstition,
Bid the night of we be sped,
Ope the morning of redemption
On the blind, the deaf, the dead.
Cloth, our Pastor with salvation,
Grace and truth his lips employ;
Bless this Zion, her provision,
And her saviors shall shout for joy.

Bind us, Lord, in perfect union,
Give us just and upright bears,
Shield us by thy great pavilion,
Quench the wicked's fiery darts.
Fill this temple with thy glory,
Wake in us a sacred flame,
Guide us while we wait before thee,
Calling on thy holy name.

Let its spire proclaim "glad tidings,"
Let its gates be peace and love,
While its audience in their spirit,
Blend the serpent with the dove.
Give the doubting light and knowledge,
Bring the wandering to thy fold,
Clothe them with thy heavenly graces,
Ridder far than Ophir's gold.

The choir, under the direction of Mr. Hurlbut executed their interesting and delightful part of the services in a manner highly creditable to their taste and skill; and we devoutly pray that they may always "sing with the spirit and with the understanding also," to the joy of their own hearts, to the delight of others, and to the glory of God, and when their songs of praise on earth shall be ended, may they sing "the song of Moses and the Lamb in heaven."

A discourse was delivered in the afternoon by Br. Stickney, & another in the evening by Br. Sawyer, to very good and attentive audiences. Dur-

ing the services of the afternoon the children of Br. Hillyer were dedicated, in the usual manner among Universalists, to Almighty God, whose they are in truth.

We have reason to believe that the exercises of the day will not be immediately forgotten, and that the good seed there sown will yet bring forth fruit. The Society in Danbury has been doomed to meet with many discouragements, but it has struggled nobly, and has overcome them. We cannot but regret the prospect of the Society as flustering. We own a very good house of worship pleasantly and centrally located; it now has a Pastor in whose ability and integrity we have the utmost confidence. True he is young and in some degree inexperienced, but we pray the great giver of every good to make him wise as the serpent and harmless as the dove—in lead him in the way he should go, and bless him and make him a successful minister of the divine word. May those of the contrary part have no evil thing to any of him.—May he take heed to himself and to the doctrine, that both pastor and people may be blessed together.

THE ONLY TRUE MOTIVE TO HOLINESS.

It has frequently been made a charge against us, that, among all our publications, there is not a single book expressly devoted to the practical duties of religion. But surely it is not strange that such a charge should be preferred against us, from such a quarter as that from which it arises, seeing those who make it seem determined to be satisfied with nothing short of a renunciation of our honest convictions of truth, and the acceptance of sentiments at once dishonorable and debasing to Deity and to man. I believe we have no book which is wholly directed to devotional and practical subjects. Nor had the apostles and primitive Christians, so far as we know any thing about them. And were they deficient in the essential duties of the Christian religion on this account? They had those among them who professed to love God, but in works they denied him. And this humbling confession may, with great propriety, be made by every order of professing Christians on the earth. But will any candid man presume to say that any of our books and periodicals are barren as to the interests of practical godliness?—Most certainly not.—And in this respect we claim to be more primitive and apostolical than any other denomination, in that we aim to present the Christian motive to duty and holiness, viz. the goodness of God, which leadeth to repentance. While the modern professors depend on what they are pleased to call the *thunders of Mount Sinai*, to produce repentance and duty, we prefer to follow the *Christian maxims* of the early followers of Jesus. In those days, confessedly, there was the least corruption mingled with the Gospel of any time since it was revealed. And it is not only *safer* to follow the motives and truly pious exhortations of the apostles and early Christians, because we are, in this way, less liable to err in doctrine and practice, but because it is more congenial to the good sense and the enlightened reason of mankind. We admit there are some persons, whom it would seem, nothing but the fear of endless wrath and wretchedness would control. But this may easily be accounted for by the motives which appear to actuate others. For while ministers, and whole churches, by their weekly and daily conferences, appear to be moved by the fear of eternal anguish in all their devotions and duties, the baser sort, who are either directly or remotely under their influence, will

hardly look for a higher motive. Hence, it is ignorance primarily and wholly which induces such persons to slight the goodness of God as the true incentive to holiness. We know that about all the profligate and base of community are given to us, and their enormities charged to our account, by our opponents. We are sensible there are some, in every place, of not perfectly strict moral character, who call themselves Universalists. We do extremely regret this; but facts and observations do most conclusively show, that we have not so large a proportion of this class of men as may be found in nearly or quite every other denomination in our country. While some immoral persons are attached to our congregations, and a far less number in our societies, and rarely one in our churches, there are the most disgraceful and shocking scenes carried on, by ministers and members of other churches all around us, and whose enormities have been spread before the population of the Union, in political and other journals.—Although we are sensible of our imperfections, and of the apostasy and moral defection of now and then, an individual of our order, let us attribute these things to our own weakness, and praying the Almighty for strength to persevere in duty and holiness, let us never forget our obligation to love God, because he first loved us, nor neglect to bow in humility to that unerring and unchanging goodness which leads to repentance. *Fit.*

NORWICH UNIVERSITY.

The following is the Board of Trustees for the Norwich University and were omitted in our notice of its proceedings in our last.

Vermont—Hon. Samuel C. Crafts, Hon. Josiah Dana, E. B. Williston, Esq. Hon. J. S. Pettibone, Hon. L. Edgerton, H. H. Winchester, Esq. Wm. Noble, Esq. Col. J. P. Miller, J. N. Cushman, Esq. Hon. S. H. Jennison.
Connecticut—Hon. N. Darling, Hon. J. Stowe, Massachusetts—J. K. Frothingham, Esq. Hon. S. C. Allen, Geo. P. Hallet, Esq.
New-Hampshire—Hon. Isaac Hill, Phineas Parburst, M. D., Hon. Joseph Healey, Hon. Elijah Miller, Hon. Caleb Keith, Hon. Benjamin Pierce, Hon. D. P. Down.
Rhode-Island—Hon. James De Wolf.

ANOTHER LABORER.

The Christian Pilot announces that a person by the name of Wm. C. Hanson, who has been studying with Br. T. F. King, at Portsmouth, N. H., has commenced preaching the doctrine of universal grace.

Dr. Johnson beautifully remarks, that "when a friend is carried to his grave, we at once find excuses for every weakness, and palliations of every fault; we recollect a thousand endearments which before glided off our minds without impression, a thousand favors unrepaid; a thousand duties unperformed, and wish, vainly wish for his return; not so much that we may receive, as that we may bestow happiness, and recompense that kindness which before we never understood."

MARRIED

In this City, on Wednesday evening last, by Rev. Mr. Benfield, Mr. Isaac L. Oakley, to Miss Maria Seymour, both of this City.

P O E T R Y .

The following is copied from the Appendix of the fifteenth Annual Report of the New York Deaf and Dumb Institution, and was written by Edmund Booth, who has been under instruction four years, at the American Asylum, at Hartford, and is now employed as an assistant in that school. He lost his hearing partially at four, and entirely at eight years of age.—*Messenger*.

TO NO ONE BUT MYSELF.

Come, the day is fair,
The bees are humming in the air,
The sun is laying in the lake,
The fishes sporting near the break,
So come and drink the balmy breeze
By soft gales wafted from the trees.

The lake is like an angel's path
And spotted like a flowery heath
With islands lovely as itself,
No rock, or mountain-crag, or delf,
But smiles upon the glassy wave
Or lies contented in its grave.

So come—O! come and let us go,
The day is still—the wind is low,
There's nothing to disturb or break
The drowsy woods—or sleeping lake.
The spell of nature's loveliness
Hath power to wrap the soul in bliss.

The boat is waiting on the shore
And ready hangs the lightsome oar;
'T will glitter as we move along
And that alone shall be our song,
Save when some wild bird's mood subdu'd
Gives echo to the solitude.

BE SHORT.

Some people have a round about way of getting at things, which is as wasteful of time as it is trying to the patience. I wish the printers would notice in their papers, and advise every body on all manner of subjects, to be short. I shall be so.

What can be more vexatious, when you are just going about your business, and perhaps in a hurry too, than for some idle fellow to take you by the button, to say 'only a word,' and detain you half an hour in durance vile listening to a story, without beginning, middle, point, or end, in which every little particular is intermingled with interminable digression, silly comment, and tiresome insanity. Take such a one by the ears, and tell him be short, under the penalty of losing them.

My neighbor, Lewis Longyearn, has cost me more than two cows are worth, within six months by this very species of ill manners, and yet he thinks himself one of the cleverest chaps in the lane, and laughs through all his stories, as it there was a spice of wit in them. He accosted me to-day, as I was going to dinner—and this is an important business with me, for I am an old man, and my working days are nearly over. "Good morning, uncle Oliver, I've a word to say to you." Well, be short, I am called to dinner in haste.—"Oh yes, I'll be short," but egad, before the fellow had explained how the pig had got into the cellar and overturned his milk pans, the pudding was as cold as a stone, and worthy dame Dorothy almost uttered a complaint.

Short speeches, short stories, short courtships—a wise man will always be short in these doings. I never knew a short sermon that was not liked for it—a short story that had not more pith in it—a short courtship that was not more fortunate than a long one. I

showed a lad who had been running after his sweetheart two years, old cousin Jeremiah's purse which measured half a yard, and had but a single sixpence at the bottom—he bowed it to take down to Charlotte, and they both took the hint from it, and got married at once.

But the fashion of the times is contagious—tell all the story-tellers, and speech makers, tell all manner of people how pleasant a thing it is to be short.

POPULARITY-HUNTERS.

Of all despicable creatures, the hunters of popularity rank among the lowest. We mean that individual who has not honest independence enough to avow his honest belief through fear of being frowned at by some bigot, or spoken evil against by some self-righteous pharisee, who is watching for distinction, either politically or religiously, and who fears that if the word *heresy* is attached to him, this distinction will never be obtained. We pity such from our very souls, and thank heaven that we were never the least inclined to parley with such a spirit for a moment. Why, we should almost rather not be than to be in bondage to the most insignificant of all tyrannies—viz. that which will not allow one man to differ from another. Besides, we do not believe, after all, that there is much gained by *trimming* in this manner. "Honesty is the best policy" the world over; and he who possesses it will never be found skulking for the sake of a little paltry self-interest, from one profession of faith to another, or between all, when he secretly believes but one.

CLINTON LIBERAL INSTITUTE.

A letter from Br. S. R. Smith, states that this Institute "is now prospering, far beyond any former example." We rejoice to hear it, and trust that it will not be long ere we see it placed on a firm and immovable basis. We had neglected to say, that a Law Professorship is now established in the Institute, and that Ebenezer Griffin, Esq. has been elected Professor, and Win. M. Allen Esq. Assistant Professor.

We are glad to hear that Br. S. is regaining his health. Our paper will be cheerfully furnished the Association in the Institute, as he desires. The other subject of his letter will be attended to immediately.

Mrs.

ANOTHER LABORER.

We understand that the Committee of the Connecticut State Convention of Fellowship, &c. gave Br. Salmon C. Bulkley a Letter of Fellowship last week at Danbury. Br. Bulkley has for some time past been engaged with very good success in preaching the word. We think him possessed of good talents and an unblemished moral character, and hope he will prove an able minister of the New Testament. *Id.*

DIED.

In Lockport, on the 18th of April last, Mr. Freeman Merritt, in the 47 year of his age. He died as he had lived, in the faith of a world's salvation, leaving an evidence of the sincerity of his heart in his profession of universal salvation, and an affectionate wife and children to mourn his loss. May they mourn not as those without hope. Mr. Merritt was independent in his religious principles, steadfast in his faith, respectable in his walk and conversation and he is deeply lamented by those who knew him. The consolations of the gospel

were administered at the funeral by a Baptist preacher, who paid due respect to the mourning friends and congregation. Mr. M. has many relations in Conn. from which State he emigrated to this country.

In N. York on Tuesday 2d inst. of the month, of Edward Cooley in the 25 year of his age, a native of Albany, but for the last four years a resident of this City.

He has been an amiable wife to whom he had been married but eight months, and an only sister and a numerous circle of friends, to mourn their sudden and unexpected bereavement.

N. Y. Chr. Messenger.

RELIGIOUS NOTICES.

Br. W. A. Stickney will preach in Waterbury on Saturday evening, July 12th, at 1-2 past 7 o'clock; at Wolcottville, Sunday the 13th; at Hartington, Monday evening the 14th; at the School House in Yaleville the 4th Sunday in July, when a funeral discourse will be delivered in response to the death of the late Mr. Charles Parker of Y.; and a Lecture in Cheshire, at the school house near Russell Miles' in the evening.

Br. W. A. Stickney will preach in Berlin, tomorrow.

Br. W. A. Stickney will preach in Woffield, Mass. the 1st Sunday in July.

Br. C. Spear will preach in Berlin the 1st Sunday in July.

STREETERS NEW HYMN BOOK

THE subscriber has published the Sixth Edition of this popular Hymn Book, which he now offers to the public at the low price of 32 cts. single, handsomely bound and lettered, either in black morocco, or light sheep. A liberal discount will be made to those who buy by the dozen. Universalist Clergymen and others, wishing to circulate the book can be supplied on sale, by directing their orders to, B. B. MURSEY.

No. 22 Cornhill, Boston.

N. B. Publishers of Universalist papers will please insert the above and charge it to
22 B. B. M.

Universalist Books.

A n assortment of Universalist Books and pamphlets are kept constantly for sale at this Office.

CONDITIONS.

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To Mail and Office subscribers, \$1.50 per annum, if paid immediately in advance, with the additional charge of twenty-five cents for every three months delay of payment.

Agents or companies who procure and become responsible for six copies, will be entitled to the SEVENTH, GRATIS.

No subscription received for less than one year, unless the money be paid in advance, and none discontinued until all arrearages are paid, except at the option of the Publisher.

*. The above terms will be strictly adhered to.

All communications and letters must come to us free of postage, and may be addressed either to the Editor at Albany, N. Y. or to the Publisher at Hartford, Ct. as may be most convenient.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF RATIONAL CHRISTIANITY.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOL. XIII.

SATURDAY, JULY, 5, 1834.

NO. 14.

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L. D. WILLIAMSON, { EDITORS AND
R. O. WILLIAMS, { PROPRIETORS.

SKETCH SERMON.

Come now, and let us reason together, saith the Lord.—Isa. I. 18.

Reason is that faculty of the mind by which it distinguishes truth from falsehood, and good from evil, and which enables the possessor to deduce inferences from facts or propositions.—Hence, we are said to reason upon a subject, when we exercise this faculty in drawing inference from facts, or conclusions from premises. When two or more persons enter upon a discussion, and debate a question, or inquire into the nature and tendency of any doctrine or principle by a mutual communication of thoughts, arguments and evidences, it is said—they reason together. The design is to persuade and convince those with whom we reason, of the truth, propriety, and utility of the proposition which we maintain.

This being admitted as a just definition of the phrase, *reason together*, we cannot fail to perceive the singular beauty and touching sublimity of the invitation contained in our text.—

"Come now and let us reason together, saith the Lord! What infinite condescension, that He, who is Sovereign Ruler of heaven and of earth, who has an undoubted right to issue his imperative commands to all the subjects of his universal empire, should, nevertheless, "bow his heavens and come down" to the peculiar situation and wants of his rebellious creatures, and propose a mutual discussion of the question, in which their *own interests* and welfare were solely concerned; for, on the part of God, no solicitude or honor was at stake.

Neither would any improper motive conduce to the proposed debate, since the entire victory on the part of the proposer, could not, where the disputants stood at such *unequal odds*, be the occasion of any boasting and triumph. Indeed who can regard it in any other light, than a merciful condescension in the Great Eternal, to invite his creatures, in the most winning and complaisant manner, to a candid examination into the nature of those principles of moral action in the influence of which, their dearest enjoyments on earth, were concerned? And who, let us enquire, will refuse to reason upon subjects under such circumstances? When the Almighty stoops from his throne, and proposes to convince us by a course of sound reasoning, shall we exhibit the stupidity and obstinacy of a refusal to comply with the offer? Impossible—it would seem.

To bring the subject home to ourselves, then, and make it useful and practical in the highest degree, I will not consider it with particular reference to the people to whom it was first addressed—for, in that respect, its application may be learned by examining the chapter in which the text is found; but consider it as spoken to us and designed for our benefit. And, as we have no personal or direct intercommunica-

tion with Deity, we must reason with him, by duly examining and weighing the facts and arguments advanced in the record of his word.—But, first, as a religious people, we need no discussion to convince us of the Divine existence. With us, that is not a subject of dispute.—We can joyfully exclaim, in the language of St. Paul, "The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and godhead." And should some unwelcome attempt to shake our faith in the unbeginning and unending existence of Jehovah, our defence and consolation would be, "The fool hath said in his heart, there is no God." How much wiser than he, who proclaims this mischievous and hope-destroying sentiment to others!

Secondly. We require no arguments or further reasoning to satisfy our minds, that God is the bestower of life's unnumbered blessings.—"He giveth to all life, and breath, and all things." "Who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

"For every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." "He openeth his hand and satisfieth the desire of every living thing." To these great truths he all theoretically assent. They are too reasonable to be openly denied. We glory in their promulgation. No persuasion is necessary to make us profess with our lips, what we believe in our hearts, on this subject.

Thirdly. We are fully convinced, as a denomination of Christians, that God is good unto all, and his tender mercies are over all his works. He is good and merciful in the most proper and emphatic sense. We believe that all his intelligent creation will richly share in the endless communication of divine goodness. God is benevolent, because his very nature is pure benevolence.—He is benevolent to all mankind, because all are alike the offspring of his wisdom and power. And being immutable in his nature, God will eternally continue to be good and gracious, without the possibility of change. *God is love.* The mission of the Lord Jesus Christ, was a striking manifestation of boundless benevolence. Of course, we are satisfied, that at the grand consummation of all things, universal reconciliation and happiness will be experienced, and continue without abatement, for ever without end.

These are the *leading principles* of our faith and profession, concerning which there can be no room for discussion, between us, and that great and good Being, by whom they were undertaken.

Does any one inquire then, how the text can be applicable to those, who, in *theory*, are reconciled to God, and cheerfully assent to the fundamental principles of divine truth?

We answer; It is applicable to all, who do not practically conform to the theory they profess. God requires the service of the heart, as

the confession of the lips. And, as may be seen by referring to the chapter from which our text is chosen, he proposed reasoning with "his people" on the subject of yielding obedience to his law, instead of abstract principles of doctrine. They were not backward in the profession of their religion, nor in the performance of its ceremonies. O! no. Still the charge made against them, was loud and serious.—"Hear, O heavens and give ear, O earth, for the Lord hath spoken I have nourished and brought up children, and they have rebelled against me; the ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." The fault was of a practical nature.—This is evident, furthermore, from the command to immediate reformation. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow."—And then, as though these commands might appear arbitrary, the great moral governor waives for a moment the prerogative to dictate, and invites to a mutual discussion. He says, "Come now and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they shall be red as crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

Thus did God introduce his powerful argument in favor of the proper moral influence of his doctrine, and against the immortality and wickedness of those who professed and perverted it. He demonstrated the folly of refusing to obey, and continuing to rebel, by setting before his auditors the certain consequences of their conduct; consequence, which they could appreciate, because experienced in this state of existence. And if they were not convinced, they were at least so confounded as to make no reply! So far as we can learn from the record, they were mute as statues of marble. On the score of reason, they could offer no defence,—no argument in favor of their immoral conduct.

And how would the matter stand, friends and brethren, if we should consider the text as addressed to the avowed believers in universal grace and salvation? What argument could be offered in defence of many practices, which too generally obtain among those children whom God has nourished and brought up? Let us candidly look into the subject for a moment. Suppose it should be alleged by him who knoweth the hearts of all, that in many respects there is a sad deficiency of moral duty!

That some are given to habitual profanity and irreligion? That they knowingly rather than habitually, take the name of God in vain?—That in a vulgar and blasphemous manner, they swear by the name of that holy God, whom they profess to adore and love, and *profanely pray* to the Father of all men, to inflict maledictions on their fellows, which they believe it would be injustice and cruelty for him to inflict?

What good reason could be offered for such

mal-practices; and especially for the exhibition of such examples before the youth and small children, on whose minds and conduct, they must exert a pernicious influence?

Again; Suppose it is declared by the tongue of Omnipotence, in the ears of heaven and earth that some of the avowed advocates for our doctrine, have given themselves over to excess and dissipation; and regardless of kind entreaties and affectionate warnings, daily follow their cup and "glory in their shame!" Who would join issue with the Benefactor of their lives, and attempt to justify a course, in which his blessings are converted into curses, and his frequent admonitions, treated with contempt? None, we may safely presume.

And what controversy could those held with God, who drew him to him in their professions, & yet forsake him in their practices, by refusing to encourage religious discipline and good order? Is it not the duty of all believers in the true gospel to congregate at suitable times, and in a social, devout manner, worship God in spirit and in truth? It is a divine command that we "for-sake not the assembling of ourselves together, as the manner of some is." The neglect of this duty, is destructive to the interests of societies.

As an example, its influence must be prejudicial to the cause we as-pose, *far more so*, we apprehend, than many are aware of.

And should "our Father in heaven" propose a debate with parents, and heads of families, who neither lead their children to the house of God, nor bring them up in the nurture and admonition of the Lord, what part could they take or argument offer for their negligence? Would they pretend, that children and youth who are thus left to the unbridled indulgence of their wayward passions, are more dutiful and virtuous than others? that they will make better members of society, and be brighter ornaments in the world, than those who are early trained to the paths in which they should go? Surely not. Should God say to such, "O come now, let us reason together," they would decline the—then—painful interview. —*Southern Pioneer*

QUESTIONS FOR ARMINIANS.

1. If God eternally knew all things, is not every event as certain of accomplishment, as if it was decreed?

2. If you admit that foreseen events are certain, wherein do they differ from those that are determined?

3. You will reply, that men may know what he had no intention of producing—true, but the Deity knew before creation, could he therefore create and not intend the result?

4. If an infinite evil result to any being, is it not because God cannot, or will not prevent it?

5. If there be such an evil which God cannot, or will not prevent, is he not either weak or wicked?

6. If the Deity in whom you trust is either weak or wicked, have you any evidence that he is the true God?

7. If God eternally knew who would be saved, and who would be lost, is not the salvation of the one, and the damnation of the other, inevitable?

8. If therefore, the destiny of every man is fixed on the ground of foreknowledge, is it not idle to contend with predestinarians respecting decrees and sovereign grace?

9. If the destiny of man be not certain be-

cause it was known, had God any knowledge of that destiny?

10. If God does not know whether we shall be saved or damned, will you not admit that there are some things of which he is ignorant? —*Vinitant.*

HELL.

No word occurs more frequently in religious conversation, and no one has been the occasion of more anxiety and distress, than that which stands at the head of this article. Hell! What a startling term! How fearful and revolting its associations! How gloomy the foreboding it awakens! How intolerable the pains, how intense the agonies it produces! What mind can conceive of any thing more dreadful! Who that is acquainted with the popular descriptions of hell, can wonder that the fear of it, has driven thousands to madness? Surely none.

Where any degree of credence is given to those descriptions, it must be the terror of all classes of the community, of the young and the old, the rich and the poor, the living and the dying. Who has not trembled at the sound of this terrific word? Who has not recoiled with horror from the inconceivable torments which custom has associated with it? Who has not found in the contemplation of it a mortal poison one which diffused itself into every interest and comfort of life? Who, in a word, that has deemed himself, his friends, or his race exposed to its miseries, has not loathed his very existence and felt himself unable to restrain a desire to exchange it for nonentity.

But why should this short word produce so much consternation such, an uncontrollable panic, such an amount of intense suffering? Are there any just grounds for these things? Are there any thing peculiarly terrific in the term itself, when considered with respect to its denotation and biblical import? There surely is not. Of this there can be no reasonable doubt. It is its modern and not its original and proper signification which renders it so fruitful in terror and painful apprehensions.

But this fact is rarely, if ever taken into consideration. People allow themselves to be thrown into the utmost perturbation without stopping to enquire whether there is any real occasion for fear or not. They follow the example of the timid & credulous who have gone before them, and of those by whom they are surrounded. They see others in agony from the fear of hell, and they agonize with them. They are moved by their sympathies, not by their understandings. Their consternation is epidemic, and easily communicated from one to another. Hence, like those of old, people are frequently "in great fear where no fear is." This often occurs in regard to the subject before us. Tradition has effected a revolution in the signification of the word hell. It has affixed to it a meaning perfectly analogous to its own dark designs, one which renders it in the highest degree subservient to its gloomy interests. It has made it signify a place of intense and interminable torment in eternity.

This is a superinduced meaning, and one wholly of human fabrication. It has no countenance from the spirit of inspiration; but still it has long since supplanted the true one in the minds of men, and been handed down from father to son, and from generation to generation. Like many other pernicious errors, it has succeeded in spreading itself through the christian

world. It has so long been held as the genuine sense of the term, by all who have been deemed sound in the faith, that very few have the courage, or even the inclination, to enquire whether it be the true sense, that is, the one attached to it in the scriptures, or not. That it is, the multitude take for granted, because they perceive in the great body of the religious world but little, if any disposition, to call its correctness in question.

But this is not its true meaning. Originally and as it occurs in the inspired writings, hell did not signify a place of torment in eternity. Of this fact any one may be certain, who will give himself the trouble to examine the subject with suitable care and candor. That this was not its original meaning, is a truth which admits of no dispute. The learned assure us, that at first, the word "hell denoted only what was secret or concealed." It is a term of Saxon derivation, and in that language, "signifies to hide, to cover up, or to secrete."

To hell a thing was to hide it; and any hidden or suspicious place was a hell. The term is frequently used in a similar acceptation in the present day. Houses devoted to gambling, to dissipation, to criminal indulgence, and other unlawful pursuits, are called, "hells." This use of the word often occurs both in this country and Europe, and for aught I know, wherever the English language is spoken; and it is obviously a very proper one. In these haunts of abomination and wretchedness, crimes are perpetrated in the dark. The light is avoided,—The public gaze is shunned. None but the deluded votaries themselves know what is going on in these sinks of folly, and madness and ruin. The passage to them is the way to hell, and they are much more to be dreaded than the fiction to which popular theology has applied the term, because they are places having a real existence, and in them thousands on thousands have been reduced to poverty, and shame and ruin.

But this, nor any one like it, is the sense in which the word hell is popularly employed. It has long and very generally been used to signify a place of never-ending misery in the world to come. This acceptation has become so fashionable that the great mass of the community do not know, nor do they dream, that it ever had or can have, any other. The good and the great, the learned and the unlearned, attach to it this meaning, and have done so from time immemorial, and fear of appearing eccentric and singular is enough to deter ordinary minds from suspecting its correctness.

Now that great and good men, and, indeed, that all christians, with a few exceptions, have long used the word hell in this sense, I readily admit; but I contend that it is a misnomer of their own. They have no higher than human authority for this use of it; nor have they authority of this sort with which an inquiring and candid mind ought to be satisfied. It is quite foreign from its signification in the language from which it was adopted. In that, as we have seen, "it denoted only what was secret or concealed."

Upon any fair principles of interpretation, moreover, a plan of interminable misery in eternity, is not the meaning attached to this word in the scriptures. This is plain from the original Hebrew and Greek words of which this is the translation. In their original and proper signification, Sheol in the Hebrew, and Hades in the Greek, had no reference to a place

of what is shameful, but to shrink under every reflection upon his character, though it implies and ingenuously and delicacy of temper, has nothing in it of true greatness.

INQUIRER AND ANCHOR.

SATURDAY, JULY 5, 1894.

ILLUSTRATION OF SCRIPTURE.

Fervidly, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies, whereunto they shall blaspheme. But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation. Mark iii, 28, 29.

In order correctly to understand this passage of holy writ it will be necessary to obtain clear and definite answers to the following questions.

1. What is meant by the blasphemy against the Holy Ghost?
2. What is meant by forgiving sin?
3. When, and why could not this sin be forgiven?
4. What is meant by living in danger of eternal damnation?

Notwithstanding all the various opinions, which man have entertained in relation to our first subject of inquiry, it does appear to us that the subject is made so plain by the evangelists, that we need not remain in the dark. Why did the Savior speak to the Jews of the blasphemy against the Holy Ghost? In the next verse the historian answered the question. Because they said he had an unclean spirit. Jesus had performed several notable miracles before their eyes, and they could no longer dispute that he had actually wrought them. But in the obstinacy of their unbelief, they insisted that he was in league with Beelzebub, and cast out devils by the prince of devils. It was in direct reference to this remark that he addressed them touching the sin against the Holy Ghost, "because they said he hath a devil." Upon this point Dr. Clarke holds the following language:

"Here the matter is made clear beyond the smallest doubt, that the unpardonable sin, as some are pleased to call it, is neither less or more than ascribing the miracles which Christ wrought by the power of God to the spirit of the Devil." Here it should be remarked that the extreme turpitude of their guilt in this case, arose from the fact that they *saw* and *knew* that the miracles were actually performed; and hence, no man who has not the same degree of evidence, can incur the same degree of guilt, and consequently that sin could be committed by none but those who *saw* the mighty works. Dr. Clarke observes that "no man who believes in the divine mission of Christ can commit this sin." Dr. Gill remarks, that "this sin consists not in an ignorant denial of Christ but in obstinately, and willfully persisting, in ascribing his miracles to diabolical influence, when they *knew* they were performed." Here we remark, that none but those who saw with their own eyes can know that the miracles were actually performed; and hence the sin cannot be committed by any beyond the age of miracles.

Having ascertained what the blasphemy against

the Holy Ghost is, and when and by whom it could be committed, we proceed to inquire,

2. What is meant by forgiving, or not forgiving sin?

Forgiveness or pardon is synonymous with washing away or blotting out sin. A sin is forgiven when it is blotted out or taken away; but is not forgiven as long as it remains. The drunkard is forgiven when he ceases to drink to excess.—The thief is forgiven when he desists from his evil practice. But while the drunkard drinks and the thief steals, their sin remains and they are not forgiven. The common doctrine of forgiveness, which considers it to mean a remission of punishment which has no sanction from scripture. We read of forgiving iniquities transgression and sins, but we do not read of the forgiveness of punishment.—On the contrary, the fearful threatening is recorded in the most pointed manner, "He that doeth wrong shall receive of the Lord for the wrong that he has done and there is no respect of persons." "God will by no means clear the guilty." Hence, we ought to be careful about embracing any doctrine which promises impunity to sinners. The doctrine of pardon or forgiveness does not in the least militate against the idea of a full and adequate punishment for sins that are forgiven.—The prophet Isaiah is clear on this point. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." Here the reader will perceive that the people are said to be forgiven and pardoned, and yet they had been punished for all their sins. We understand, Jesus says that all sins and blasphemies shall be forgiven to the sons of men. We understand him to mean that the punishment may be remitted but that the sin itself may be blotted out. But the blasphemy against the Holy Ghost, was of so deep a dye that it would not be forgiven, i. e., it should remain.

3. When and why could not this sin be forgiven? The text says, it hath never forgiveness, and most people would understand the word never, as embracing in its signification all time and eternity. But there are some reasons which induce us to consider such a conclusion erroneous in the extreme.

When we use the word never, we use it as the negative of the longest period of time of which the subject, to which it is applied is capable of enduring. Thus, if the chief magistrate of this state should say that he would never release a prisoner from the prison, by an exercise of the power which is given him, we should understand the word never, as extending only to the full period of his magistracy. So if a father should say that he would never permit his children to play truant at school, we should understand the word never, as extending, not to eternity, but only to the time the children should be at school.

Apply this to the text, and the reader will not be at a loss to answer our present query.

We have shown from the very nature of the sin, that it was impossible it could have an exist-

ence beyond the apostolic age for it could be committed only by those who saw the miracles of Christ performed. The word never, when applied to the forgiveness of blasphemy against the Holy Ghost can only extend to the full age of miracles, for the simple reason, that after that age there would be no such sin, to be forgiven or washed away.

We have made those remarks on the supposition that the word properly belongs here; but even this is doubtful. Dr. Clarke informs us that the phrase translated never is not to be found in nine of the most ancient manuscripts of the Gospel, including those of Cyprian and Athanasius.

Of the views we have here expressed there is corroborative testimony in the passage as we find it recorded by St. Matthew. "It shall not be forgiven him, neither in this world nor in the world to come." Any man who is in the least degree acquainted with scripture language, knows that the word here translated world, means, only age, or dispensation. The scripture saith, "Once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself." What is meant by that world in the end of which Christ came to put away sin? Ans. The old dispensation. What was meant by the world to come?—Ans. In the language of Dr. Clarke, the age or dispensation to come, and which was then near.

When all these things are duly considered, we feel bound to give it our opinion, that the doctrine of the text is this. The blasphemy against the Holy Ghost, should never be taken away from that people during the whole period in which it was possible for them to commit it. This period we have seen from the nature of the case and from the testimony of Matthew: could extend no further, than the then present age, and the age to come. During the age of Christ's personal ministry which ended when he cried upon the cross it is finished, and during the apostolic age of miracles they would continue to commit this sin, and it should not be washed away from them.—But the reader asks why could not this sin be washed away as well as any other? The answer is that there were different kinds of evidence by which his mission was sustained. The testimony of the prophets, and the purity of his doctrines were no small proof of the divinity of his mission, but the last and crowning testimony was his works. When the people asked proof that he came from God, he appealed to his works. The dumb spoke, the blind saw, the deaf heard, the lame walked, the lepers were cleansed, and the devils were cast out, and he asked them to believe him for his work's sake. Now a man might say a word against the son of man ignorantly, and be forgiven. He might not know that there was proof of his divine authority, and speak against him, and yet there would be hope, that when he came to see the wonders of Christ's power exhibited in his miracles, he might be convinced, and his sin removed, that he would speak no more against him. But when the grace hardened him, stood, and with his own eyes beheld the workings of that power which brought health to the sick and

as with an hot iron, thou mayest yet find, in the present gnawings of that worm, that the wicked cannot go unpunished in this world. I. D. W.

NOTICE.

Br. F. Hitchcock has received and accepted an invitation to preach in Egremont, Mass., one third of the time for one year; and which place he wishes all letters and papers to be directed to him.

Original.

Dudley, Mass. June 26, 1834.

MESSENGER, EDITOR—

Permit me, through your paper, to inform the friends of Universalism where I have for 4 years labored, that Br. Wm. A. Stickney formerly of Spencer, Mass. has accepted an invitation to become pastor of the Universalist Society in Berlin. As he is engaged but half the time with them, he will be able to preach in different places as the people may desire. I take this opportunity to recommend him to the cordial attention of the children of Abraham wherever he may travel, believing that he will rightly 'divide the word of truth,' and 'feed them with knowledge and understanding.' May the connexion formed between him and the Universalist Society in Berlin, be mutually satisfactory, and long observe the interests of truth in that vicinity. I know their works—their labors of love—that they are zealously affected in a good thing, and that they will heed the sayings of the pastor, who speaks in the wisdom that is without partiality. May the Lord bless them, and build them up in righteousness and peace.

Respectfully Yours,

J. BODEN, JR.

CORRUPTIONS OF CHRISTIANITY.

That the doctrine and morality of the Christian church have been greatly corrupted, and its rites and observances multiplied by superstition beyond all reasonable bounds, is candidly admitted by all professing Christians. And there is a very close agreement among historians of all parties, respecting the nature of the innovations that have been made, as well as in relation to the time of their introduction. To state these, or at least the most important of them, is the object of this article.

2. One of the first and principal retroactions upon the purity of the Gospel, was effected by the Pagan philosophers on their conversion to Christianity. It was perfectly natural for them to bring so much of their former principles along with them as they supposed were consistent with their new profession. This amalgamation of philosophy with Christianity, was effected during the second and third centuries; for before this time, very few distinguished Pagans were converts to the faith.

The immediate source of corruption from which so many evils flowed, was the opinion, that practical moral virtue was not the most acceptable way by which mankind could recommend themselves to the Deity; but that the austerities of a life of seclusion, meditation and suffering, approximated the soul to God.

Mosheim in his Ecclesiastical History, v. i. p. 156, says, "The cause of morality, and indeed of Christianity in general suffered deeply by a capital error which was received in this century (the second); an error admitted without any evil design, but yet with the utmost im-

prudence; and which, through every period of the Church, even until the present time has produced other errors without number, and multiplied evils under which the Gospel has so often groined. Jesus Christ prescribed to all his disciples, one and the same rule of life and manners."

"He then proceeds to state, that certain Christian Doctors maintained "that Christ had established a double rule of sanctity and virtue, for two different orders of Christians." The rule for men in general, they denominated *precept*; the other counsel, which "related to Christians of a more sublime rank."

That most of the peculiar observances which are esteemed more acceptable to God than morality, as well as some of the phraseology of modern professors, had the origin in the systems of Pagan philosophy, admits of no doubt. And that the principles thus introduced, have greatly injured the cause of morality, and the purity of the Christian doctrine, is equally unquestionable.

2. The next important innovation upon primitive Christianity, relates to the derivation sanctity of Christ. The contest concerning this subject, and which is distinguished by the name of the Arian controversy, began early in the fourth century, between Alexander, Bishop of Alexandria, and Arius, one of his Presbyters. The Bishop asserted—"that the Son was not only of the same eminence and dignity, but also of the same essence with the Father. This assertion was opposed by Arius, one of his Presbyters," &c. Mosheim, vol. i. p. 315.

This was plainly a new doctrine—one on which Ecclesiastical history is wholly silent before this time: and is so admitted by Mosheim, who says—"Nothing was dictated to the faith of Christians in this matter, nor were there any modes of expression prescribed as requisite to be used in speaking of this mystery. Hence it happened, that the Christian Doctors entertained different sentiments upon this subject, without giving the least offence," &c. But how the Doctor could know that they entertained different opinions on the subject, does not appear. For he had just admitted that they were "matters that hitherto were neither disputed nor explained, and with respect to which, the Church had, consequently, observed a profound silence. The moment, therefore, the nature of Christ was asserted to be the same with that of the Father, it produced one of the most angry contests that ever disturbed the Christian world. It does not appear that, at this time, the Holy Spirit was generally considered a person—in the Godhead. For the creed, called the Nicene creed, from its having been adopted by the first General Council held at Nice, in A. D. 325 though it names the Holy Spirit, says not one word of its personality or divinity. And there is the best reason for believing, that this third person was not added to the Godhead, nor consequently to the creed of Christians, much before the close of the fourth century. If it is asked—wherein consists the corruption of Christians, much before the close of the fourth century. If it is asked—wherein consists the corruption of Christianity by the doctrine of the Trinity—it is answered.

1. That it destroyed all proper ideas of the unity of God, by appropriating different offices to the different persons; and in the work of redemption, different passions and motives to the Father, from those ascribed to the Son.

2. It corrupted the whole system of atonement by the absurd idea that it consists in placing the Father, instead of the Scripture representation that it is the commendation of the love of God to mankind.

3. It renders nugatory the scripture doctrine of rewards and punishment, by substituting the sufferings of Christ in the place of individual chastisements; and imputing the merits of his righteousness, instead of personal virtue, as the means of salvation.

4. It corrupted the simplicity of Christianity by the introduction of inscrutable and inexplicable mysteries: thereby compelling the professor of that doctrine to abandon the exercise of his reason. And finally, these incomprehensible dogmas have driven many to skepticism and infidelity, while they have filled the Church with confusion.

III. Among the corruptions of Christianity, we should by no means overlook the doctrine of the total moral depravity of mankind, by the sin of Adam. The discussion of a very different subject, originated this extraordinary doctrine.

As early as the third century, it was very generally believed that baptism cleansed the soul from all impurities. And this opinion produced a variety of absurd ceremonies, such as clothing the newly baptised person in white, crowning him with emblems of triumph, anointing him with oil, and feeding him with honey: intending thereby to represent a state of purity. Mosheim states, vol. i. p. 225, that "the remission of sins was thought to be its immediate and happy fruit; while the Bishop, by prayer, and the imposition of hands, was supposed to confer those sanctifying gifts of the Holy Ghost that are necessary to a life of righteousness and virtue."

In the beginning of the fifth century this doctrine was opposed by Pelagius and Celestius, two eminent monks, (the former of whom giving his name to the controversy,) on the ground that infants have no sin to wash away, and that a life of virtue alone, cleansed from sin.

Mosheim, indeed, says, vol. i. page 392.—"These monks looked upon the doctrines which were commonly received, concerning the corruption of human nature, and the necessity of divine grace to enlighten the understanding and purify the heart, as prejudicial to the progress of holiness and virtue, and tending to fill mankind into a presumptuous and fatal security." But in a note to the above, probably appended by his translator, it is stated that "The doctrines that were more immediately connected with the main principles of Pelagius, were that infant baptism was not a sign or seal of the remission of sins, but a mark of admission to the kingdom of heaven, which was only open to the pure in heart," &c.

Why he should have asserted that the Pelagian controversy arose from disaffection to the doctrine of the corruption of human nature, does not appear, since that doctrine is not once named by him before that time. The Manicheans did, indeed, maintain that souls while in union with the body, were necessarily contaminated with sin—matter being the supposed source of pollution; but they were far from ascribing this sinfulness to the fall of Adam.

Other historians assert without qualification that the doctrine of original sin was wholly unknown before this time. Dr. Priestley is very explicit, and says, "To this, the Pelagian con-

trivory,) we owe the doctrine of *original sin*, predestination, and that of the necessity of *supernatural grace* to every good thought, word, or action, and ultimately that of atonement; doctrines of which we find no trace in any former period." See. Hist. Chr. Church, vol. 1, p. 462.

From the above *note*, which concedes all that is stated in the last quotation, we are fully warranted in considering the doctrine of original sin, as a new doctrine, and as a corruption of the primitive Gospel.

The way in which the doctrine of the original corruption of human nature produces those other doctrines, is—that as by nature no man is capable of receiving and obeying the Gospel, supernatural grace must aid, by its energies, the subjects of mercy; and as this grace was granted to some, and withheld from others—their recipients only, were predestinated to life.

That this doctrine tends to vitiate the morals of mankind, as well as to corrupt the Gospel, not only appears from the general neglect of virtue for many ages after its introduction, but from the fact, that men are little disposed to attempt that, which they have no hopes of accomplishing. And being persuaded that they can do nothing good, we need not be surprised that they do not make the effort. The doctrine of predestination is productive of consequences equally pernicious. It has too often inspired its votaries with a vain and pharisaic temper and bearing; and such is its undoubted tendency.—For no distinction can compare with that, which constitutes a man the exclusive and peculiar subject of the grace of God, both for time and eternity.

IV. The next, and in some respects the most important corruption of Christianity, is the doctrine of *endless punishment*. The first Christian writer that is known to have asserted the equal duration of happiness and misery, was Tertullian, about the commencement of the third century. In his apology he says, "God will recompense his worshippers with life eternal, and cast the profane into a fire equally perpetual and unintermitted." Whiston on Eter. of Hell Torments, p. 56—quoted Anc. Hist. Univ. p. 80. It does not appear, that in maintaining the doctrine of endless hell torments, Tertullian made any reflections upon those Christians who embraced a contrary opinion. A fact which, from one of his rash and impetuous temper, and fiery zeal, could scarcely be expected, had he considered himself sufficiently strong to sustain a different course.—That he was not sustained by great numbers, or by many persons of influence, is evident from the fact, that the most distinguished fathers of the Church, during the second, third and fourth centuries, and many in the fifth and sixth, are known to have been Universalists. Nor did the faithful avowal of the doctrine of the retribution, excite the least disturbance, or call forth an avowed opponent, until the very close of the fourth century. Origen particularly—the great luminary, as he was the pride of the Church—maintained this doctrine with great zeal and fidelity, during a large part of the third century. The writings of this extraordinary man were abundant, and from his great reputation, were widely circulated and almost universally admired; and yet, the strict censure of them on account of the doctrine of universal salvation, is contained in a letter from Epiphanius to the Bishop of Jerusalem, in A. D. 391. Five years after this, (A. D. 399,) the

doctrines of Origen were condemned by a Synod convened for that purpose, at Alexandria. Quoted Ancient Hist. Univ. p. 228.—Theophilus, Bishop of Alexandria, by whom this Synod was called, distinguished himself as much by the malice with which he persecuted the Origenists, as by being the first to obtain their formal condemnation. Mosheim says, Hist. vol. 1, p. 334, "He acquired an immortal name by his violent opposition to Origen and his followers."

In the course of the fifth century, several warm contests were maintained respecting Origen's works, which involved the particular consideration of the doctrine of the retribution.—At this time, it appears that the relative strength of the two parties, was nearly equal, though the heat and violence were principally on the side of the doctrine of endless misery. Several attempts were made in order to suppress the doctrine of Origen, which however failed, as yet, of that object. But as the measures of the Church were executed like those of the State—by an appeal to force—it could not be expected that patience and argument could long successfully contend with ignorance and violence. The result was, the final triumph of Partialism and the consequent condemnation of the doctrine of the final salvation of all men, at Constantinople, in A. D. 553, (and in conformity to the wishes of Justinian,) by the fifth General Council.

Although the doctrine of endless misery was, from this time, firmly established as the orthodoxy of the Church, still it was far from being universally received. Mosheim says, Hist. vol. 1, p. 423, "Though the credit of Origen and his system seemed to be expiring under the *Mosses* it had received from the orthodox, and the repeated thunders of Synods and Councils, yet it was very far from being totally sunk. On the contrary, this great man and his doctrine were held by many, and especially by the monks, in the highest veneration, and cherished with a kind of enthusiasm which became boundless and extravagant."—And at the very moment when, by order of Justinian, the Council of Constantinople was assembled, he says further, "Origenism was not only revived in Palestine, but even recovered new vigor, and spread itself far and wide."

The doctrine of endless hell torments has defiled the character of God, with the most unseemly and indelicate wrath—thus corrupting the hopes of the believer at their fountain, and impairing his devotions with fear, instead of love. And to the nameless horrors that have wrung his heart with more than mortal anguish, must be added the perpetual tendency to act up to the fierceness of the wrath which he is called upon to adore.—Such is an epitome of the principal corruptions of Christianity. To have been more particular, might have been inconsistent with the objects of the "VISITANT." Many important subjects are necessarily omitted; but it is believed that those named are least generally understood, and most important to be known.

From the foregoing, we are authorized to infer—

1. That primitive Christianity required of its subjects, faith in Jesus Christ, and a better righteousness than that of the Scribes and Pharisees—namely, justice, mercy, and faithfulness.

2. That the Christian doctrine presented but one God, "even the Father," to the devotion of mankind, and "one Lord Jesus Christ," as the

instrument of the Divine pleasure, who exemplified the way, and taught the truth in which there is life, by the aids of the Holy Spirit.

3. That pure Christianity regards and addresses itself to mankind, as being capable, without any special influence, of understanding and obeying the truth; and consequently free from any moral pollution except that which is voluntary, and induced by actual sin.

4. That the Gospel teaches the final and complete salvation of all mankind from sin, suffering and death—which was plainly the doctrine of a great proportion of the Christian community during nearly six hundred years.—*Visitant.*

UNIVERSAL PEACE.

The following is the concluding paragraph of an article on "Peace Societies," by Rev. Timothy Flint.

"What would be the result and effect of a universal peace? So many millions of blessings crowd upon my thoughts, such immense and inconceivable blessings to human nature, that I can neither name nor group them. The very word fills all my conceptions with images of whatever is beautiful and happy in the moral universe. It raises me to that undisturbed throne, where the Eternal dwells in everlasting peace, which nothing can mar or annoy. It embodies to me beautiful conceptions of angels, over whose unruffled placidity anger and revenge have never come. It places before me the eternal harmony of the universe, where nothing is out of the concord but man. It brings before me the million mighty movements, wheel within wheel, system within system, in which, from the dawn of time, there has been no jar, forever sounding in the intellectual ear the music of the spheres. Spurning the dissonant harmony which almost the whole race of ancient bards have swept from themes of war and blood, poets shall sing the eternal harmony of Providence, the repose of the revenged passions in the heart of man, and the splendor and glory of the rainbow of peace, spanning the wide heaven of God's moral kingdom! They shall take up the angel's song, 'all glory to God in the highest, and on earth peace, and good will towards men!'"

Some well meaning Christians tremble for their salvation, because they have never gone through that valley of tears and of sorrow, which they have been taught to consider as an ordeal that must be passed through, before they arrive at regeneration: to satisfy such minds, it may be observed, that the slightest sorrow for sin is sufficient, if it produce amendment, and that the greatest is insufficient, if it do not. Therefore, by their own fruits let them prove themselves: for some souls will take the good seed, without being watered by tears, or harrowed up by affliction.—*Lacon.*

REVELATION.

The doctrines of Divine revelation which are clearly revealed, and plainly published, we are bound to receive with readiness of mind.—And though we may not be able fully to comprehend them, we may rest assured that as they come from the God of truth and peace, they cannot involve any thing which is opposed to our happiness. We ought not, however, to receive any sentiment which is opposed to reason, and known facts, as the doctrine of God.

Universalist.

POETRY.

The following lines were composed, it is believed, by Elinor Winchester—but of this I am not certain. The air—"Farewell, ye green fields"—is quite a favorite with Capt. Myers; and many brethren and sisters will remember the pleasure they enjoyed in hearing him sing thereto, the words of "Joseph and his brethren."—*N. Y. Christian Messenger.*

JOSEPH AND HIS BROTHERS.

When Joseph his brethren beheld,
Afflicted and trembling with fear,
His heart with compassion was filled,
From weeping he could not forbear.
At first his behavior was rough,
To bring their past sins into their mind,
But when they were humbled enough,
He hastened to show himself kind.

How little they thought it was he,
Whom they had hated and sold;
How great their confusion must be,
As soon as his name he had told!
I'm Joseph your Brother, he said,
And still to my heart you are dear;
You sold me and thought I was dead,
But God for your sakes sent me here.

Though greatly distressed before,
When charged with purloining the cup;
They now were confounded much more,
Not one of them dared to look up.
Can Joseph whom we would have slain,
Forgive us the evil we did?
And will he our household maintain?
O! this is a Brother indeed!

Thus drawn by my conscience I came,
And laden with guilt to the Lord,
Surrounded with terror and shame,
Unable to utter a word.
At first he looked stern and severe
What anguish then pierced my heart
Expecting each moment to hear,
"The sentence," "about cursed, depart."

But O! what surprise when he spoke,
While tenderness beamed in his face;
My heart then to pieces was broke,
O'erwhelm'd and confounded with grace!
Poor sinner, I know the full well,
By how I was sold and was slain;
I died to redeem thee from hell,
And raise thee in glory to reign.

Go publish to sinners around,
That they may be willing to come;
The money which now thou hast found,
And tell them that yet there is room.
O! Sinners, the message obey,
No more vain excuse pretend;
But come without further delay,
To Jesus, your Brother and Friend.

PURPOSES OF PUNISHMENT.

It is often remarked that even great men sometimes apply to the solution of particular cases, general principles, which, if carried out to their legitimate ends, must result in the total subversion of some of their most cherished opinions. In relation to no point of religious faith is this more observable, than that of endless misery; for we hazard nothing in the assertion, that there is not a Christian on earth who entertains this opinion, who does not, at the same time, acknowledge and employ on other subjects, principles, which if applied to this, would effectually overthrow it.

Our attention was drawn to this subject by a paragraph pointed out to us in the works of the late Rev. Robert Hall. He was treating of strict communion, as held by Baptists, and took

occasion to view the exclusion of Christians from the Lord's Table, as a kind of punishment inflicted for error in opinion or practice. In this connexion he observed, that,

"The infliction of every species of punishment is out of place, which has no tendency to reform the offender, or to benefit others by his example; which are its only legitimate ends." Whatever is beside these purposes, is a useless cause of suffering, wholly condemned by the dictates of reason and religion.

Now we wish to ask the admirers of the great men, whose memory we all honor, how it is possible to reconcile the doctrine of endless punishment or misery with this sentiment? Is the only legitimate end of punishment to reform the offender, or to benefit others by his example, will any man be so good as to point out either of these purposes in the infliction of endless torment?

If Mr. Hall is to be believed in the assertion, (and who else is the man who dares contradict it?) endless punishment is a *scelicism*. The day is past when Christians pretended that the torments of hell would increase the bliss of heaven. It is no longer believed that men made perfect in the paradise of God can be benefited by the example of human sufferings, in a life of fire beneath them. No other purpose remains for the infliction of punishment except the reformation of the offender. But this reformation is impossible, provided the punishment be endless.

The case is plain, that if God makes any man endlessly miserable, it must be an act of unqualified *vengeance*, since it is intended to produce incalculable evil to the sufferer, but no good to any being in the universe.—*Mass.*

CHILDREN.

How easy, and artless, and beautiful are all the motions of a child. Every thing that he does is graceful. All his little ways are endearing; and they are the arms which nature has given him for his protection, because they make every body feel an attachment for him.

Never flatter any person, however high and dignified may be his station, nor scruple to wealth and power to promote your own views.

DIED.

In Sheffield, Mass. on the 5th of April, Capt. Henry Birtch, in the 50th year of his age, after a short and painful sickness of about four days. By this dispensation of a wise Providence, a numerous circle of relations, friends and acquaintances, have met with an irreparable loss; an affectionate wife, of the most faithful and affectionate of husbands—the children, of the kindest and most exemplary fathers—other near and more distant relations, of one whom they will long hold in grateful remembrance, for his frank and generous disposition endeared him to all his friends; but death has severed the tie, and he is called home, to repose himself in the bland breezes of heavenly love, and to enter into the actual enjoyment of that blessed immortality in the faith of which he doubtless enjoyed many happy moments while here on earth.

Capt. Birtch's short sickness, was so painful as to deprive him of reason, until a few hours previous to his death: when he expressed his faith in a happy immortality, by saying that he

had but a short time to stay in this world, but that he was going to a better one. We would commend to the bereft widow and fatherless children, the rich consolations of the gospel, which were tendered to them by the writer on the 11th of May. May the God of heaven sanctify this afflictive dispensation, and enable the mourners to say, in the language of Jesus, "not my will, O God, but thine be done."

F. HITCHCOCK.

RELIGIOUS NOTICES.

Br. F. Hitchcock will preach in Berlin first Sunday in July.

Br. W. A. Stickle will preach in Waterbury on Saturday evening, July 12th, at 1-2 past 7 o'clock; at Wolcottville, Sunday the 13th; at Burlington, Monday evening the 14th; at the School House in Yankville the 4th Sunday in July, when a funeral discourse will be delivered in reference to the death of the late Mr. Charles Parker of Y. and a Lecture in Cheshire, at the second house near Russell Miles' in the evening.

Br. W. A. Stickle will preach in Westfield, Mass. the 1st Sunday in July.

Br. C. Spear will preach in Berlin the 2d Sunday in July.

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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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THE PREACHER.

MORAL INFLUENCE OF UNIVERSALISM.

An occasional Discourse delivered before the New York State Convention of Universalists, May 28, 1834.

BY PITT MORSE.

Beloved brethren, members of this Council—In compliance with a vote of this much respected body, and in conformity with my own best judgment and feelings, I rise to present you with a discourse adapted to this solemn, joyous, annual convocation. As years roll round and mortal existence wastes away, how refreshing and delightful is this annual feast of fraternal love, this annual banquet of the Zion of our God! On this occasion, my labors may fall far short of your expectations and my own wishes; but for any unavoidable or unintentional deficiency, I earnestly request your fraternal indulgence.

Among the great variety of appropriate subjects, I have selected the *moral influence of Universalism* for your attentive consideration. As a motto, I have chosen the impressive language of our blessed Lord and Master.

"*Let your light to shine before men, that they may see your good works, and glorify your Father which is in heaven.*"—Matt. v. 16.

The importance of our subject will be readily perceived, and universally admitted. All who possess any religious faith, contend that the moral influence of their own sentiments, is more salutary than the moral influence of any other sentiments. And, as all moral beings possess an inherent reverence for moral virtue, the only reason why any, or all, desire the promulgation of their own opinions, the universal extension of what they consider true, is, because they verily believe truth would improve the morals, and consequently, increase the happiness of the human race. None desire to inculcate a doctrine of immoral tendency. None believe their own doctrine has that tendency.—All agree that the natural tendency of truth is beneficial. And as none can possess opinions without supposing them true, it is fair to infer that all believe their own sentiments most conducive to human virtue and felicity. Indeed, all good men would immediately renounce and abandon any doctrine, when convinced that *practical depravity* is its legitimate consequence. From all these considerations it clearly appears, that if community can be induced to believe *immorality* is the natural fruit of any doctrine, their eyes, ears, and hearts are effectually closed against it. This rationally accounts for the fact that the cry of *immorality* has been uttered from the high places of power, popularity, and prejudice, against every innovation upon public, established opinion. This cry has been uttered

ed in despair against opinions which could neither be met, refuted, or checked in their onward progress to supreme dominion in the universe of mind. In the eyes of the bigoted, self-righteous Jews, what gross *immorality* characterized the life and doctrines of the Lord Jesus Christ. They considered him a *Sabbath-breaker*, a *Samaritan* possessed of a *devil*, a *man gluttonous and a wine-bibber*, a *friend of publicans and sinners*; going about teaching that *our Father in heaven loves his enemies and does them good*! No doctrine has been more bitterly, confidently, or unjustly reproached with *immoral tendency* than Universalism. This groundless reproach is the last resort of our determined opposers. This reproach has already lost most of its force, because the lives of hundreds of thousands of our best citizens demonstrate it to be false—that demonstration recoils upon our opposers with resistless force. Brethren, we must be patient under such charges: "they have called the Master of the house Beelzebub, how much more shall they call them of his household." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Our text is one of the most interesting portions of that sermon of inimitable excellence, which the divinely appointed Saviour of man pronounced on the Mount. Addressing his disciples, he says, "Ye are the light of the world." Surely this must have been on account of the doctrine they had received. "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine, &c." In the whole kingdom of nature, a more striking and beautiful image for the illustration of divine truth cannot be found, than our Saviour used in this passage. Light is the medium of sight, and the occasion of joy to the universe. Without light, existence would be a curse, if it could be sustained. From the glorious centre of the solar system, countless rays of light diverge throughout creation, shedding glory on all the works of God, and pouring forth copious and exhaustless streams of joy through all animated nature. The whole firmament of heaven is garished with constellations of light; and while the enraptured, nocturnal observer silently gazes into unfathomable regions of empyrean glory, with philosophic eye and unutterable emotions—while he considers that millions of fixed stars may exist in the deep vault of heaven, whose light has not yet had time to travel down to us—while he contemplates the nameless wonders of the firmament—the immensity of the boundless empire of Jehovah overwhelms his mind; his soul bows in holy veneration before the almighty Father of light, with whom is no variableness, neither shadow of turning." How very impressive is the figure of light, to represent God and his truth! "This, then, is the message which we heard of him, and declare unto you, that God is light and in him there is no darkness at all."—1 John i. 5. "Thy word is a lamp unto my feet, and a light unto my path."—Ps. cxix. 105. "Then spake

Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12. Addressing his Thessalonian brethren, Paul says, "Ye are all the children of light, and the children of the day; we are not of the night nor of darkness." The disciples were the light of the world, because Christ imparted to them the light of life. "The light of the glorious Gospel of Christ, who is the image of God," shone upon their minds, and the moral light they received was reflected upon the world through the medium of their good works.

I shall compare the moral tendency of Universalism with the moral tendency of some other doctrines.

Believing that the strong, furious tide of popularity rolls powerfully in favor of the grossest errors in theology; and thinking it unnecessary, if not impracticable to take a critical view of the opinions of all mankind at once, I shall confine my comparisons to the most important, though unpopular opinions. Any view of Christianity is comparatively unpopular. More than half the number of inhabitants now on the globe, idolatrously worship in all the degradation of Paganism. With the strongest sympathy for their miserable condition, I pass over their monstrous opinions, and scandalously vicious practices, in silence. Mohammedan imposition needs no exposure before this enlightened congregation. Judaism, though in its origin the introduction to Christianity, is now inconsistent with itself by the virtual rejection, or denial of its own prophecies. Infidelity, in itself considered, is without form and void, and merits no comparison with the religion of our God. The fundamental principles of the Christian religion are either *Partialism* or *Universalism*. If Partialism is true, Universalism is false; and if Universalism is true, Partialism is false. Powerful and direct arguments have frequently been used for and against these opposite and irreconcilable systems, one of which must ultimately be supplanted by the other. I propose to contrast their moral influence. All who profess Christianity, are either *Partialists* or *Universalists*. By *Partialists*, I mean those who believe all mankind will not be saved. I deem it advisable to confine my comparisons to certain prominent points of difference.

I. Total depravity. Calvinists believe, "that mankind are totally depraved, in consequence of the fall of the first man, who being their public head, his sin involved the corruption of all his posterity, and which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and that which is to come." Arminians believe, "that true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will, since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that, therefore, it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the

operation of the Holy Ghost, which is the gift of God through Jesus Christ.' (Buck's Theo. Dic.) Universalists dissent from this doctrine. We believe that mankind are *practically*, but not *naturally* depraved—that men are naturally capable of doing both good and evil—that all infants are perfectly innocent—and that moral beings are naturally and morally capable of doing what God requires of them. Which of these opinions has the best moral tendency?—If man's native corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good—'if man in consequence of his natural depravity, is incapable either of thinking or doing any good thing'—if he comes into the world under the endless malediction of God, for his very nature—if he is a fool disgrace to his Creator, and a wretched victim of helpless depravity—what possible inducement has he to strive for improvement in divine knowledge and moral virtue? What inducement! He would be a novice to attempt an acknowledged impossibility. Take a child five years old, bind him hand and foot, tie him fast to a tree, and then tell him to run a mile—what would he think of you? How would it be possible for a being, totally depraved, to love God, who had bestowed such a nature upon him? Why should he love his fellow-sinners, or, rather, his fellow-demons? There must be some intrinsic excellence in human nature, to withstand the baneful influence of such a doctrine, and allow its conscientious believers to produce the thousand practical virtues of human life.—On the contrary, when men believe they are capable of endless progression in knowledge and virtue, and are under the everlasting protection of a common Father in heaven, they have every inducement for filial affection and obedience to God, for fraternal love to mankind, and for the practice of universal virtue.

The doctrine of election and reprobation has become so nearly obsolete, that I shall omit any consideration of its moral tendency. It is found in Confessions of Faith, and human creeds; but it is seldom, very seldom proclaimed from the pulpit. It must very soon be numbered with the things which have been, but are no more forever.

2. Attonement. Partialists suppose 'attonement is the satisfying of divine justice; Jesus Christ giving himself a ransom for us, undergoing the penalty due to our sins, and thereby releasing us from that punishment which God might justly inflict upon us.' (Buck's Theo. Dic.) Dr. Watts expresses this sentiment thus:—

'Rich were the drops of Jesus' blood,
That calmed his (God's) frowning face;
That sprinkled o'er the burning throne,
And turned the wrath to grace.'

Saying nothing of the change of an unchangeable being, or of deriving divine grace from wrath, what is the moral influence of this sentiment upon the heart of its sincere believer? If God was excited to indignation against sinners—if he would show them no mercy unless he was appeased—may not Christians cherish the same feeling, and practice the same conduct? If Christ not only appeased God's wrath, but released sinners 'from that punishment which God might justly inflict,' what reliance can be placed on the justice or veracity of God? Why may not men also disregard, or violate justice? Universalists believe attonement is reconciliation; the reconciliation of men to

God—that Christ's death is a commendation of God's paternal, changeless love—that strict justice will be done to every rational being—and that salvation is a deliverance, not from justice, but from sin, misery, and death. This exhibits infinite love in God, and induces us to 'love him because he first loved us.'

3. Imputation. Partialists generally believe imputation 'is God's gracious donation of the righteousness of Christ to believers, and his acceptance of their persons as righteous, on the account thereof. Their sins being imputed to him, and his obedience being imputed to them, they are, in virtue hereof, both acquitted from guilt, and accepted as righteous before God.' (Buck's Theo. Dic.) If this is the principle on which the Divine government is administered, why may not men sin with impunity? If our sins are imputed to Christ, and his obedience imputed to us, why should we personally avoid sin, or practice virtue? Universalists believe that the doctrine of imputation is unscriptural—that vice and holiness are personal, and cannot be transferred—that 'the soul that sinneth shall die.' We have, therefore, the strongest inducement to 'cease to do evil, and learn to do well.'

4. Pardon, or forgiveness. Partialists believe, *pardon* is 'the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted.' (Buck's Theo. Dic.) Protestants have declaimed against Catholic indulgences. 'Indulgences, in the Romish church, are a remission of the punishment due to sin, granted by the church, and supposed to save the sinner from purgatory.' The form of indulgences granted by Pope Leo X, was the following:—'May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion.—And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be—even from such as are reserved for the cognizance of the holy See, and as far as the keys of the holy church extend; I remit to you all punishment which you deserve in purgatory, on your account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism, so that when you die, the gates of purgatory shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost.' (Buck's Theo. Dic.) Where is the Protestant who does not see and admit the immoral tendency of this doctrine? Well, if *pardon* is 'the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted,' is it not the very essence of Papal indulgence? Most unquestionably it is. Alas, for poor human nature! How often do mortals see notes in the eyes of others, while they overlook *brims* in their own! The popular doctrine of forgiveness is Protestant indulgence. Catholic indulgence delivers from the nameless agonies of an endless hell; for Partialists admit that all sinners deserve eternal death, and would certainly

receive it, if the claims of justice were not disannulled by forgiveness. Universalists believe forgiveness consists in a deliverance from sin, not from deserved punishment. The Scriptures speak of the forgiveness of *trespasses, iniquities, transgressions, or sins*, but never of the forgiveness of *punishment*. To deliver any sinner from any punishment which he deserves, would destroy the truth of God, who will by no means clear the guilty; who will positively render to every man according to his works. Unless justice and mercy oppose each other, there is no possible chance for the claims of one to interfere with the claims of the other. And if justice and mercy oppose each other, God is divided against himself. A belief in the perfect harmony of justice and mercy, we consider a salutary doctrine. It renders the claims of justice immutable, impartial, inevitable, while the claims of mercy are all satisfied. None can expect to escape from justice, unless infatuated by the ancient, awful delusion, 'thou shalt not surely die' in the day of transgression.

5. Endless misery. No doctrine can be more truly horrible in itself, nor more certainly destructive of human happiness, when sincerely believed, than the doctrine of endless torment. Thousands doubtless adhere to this sentiment without considering its import—without really believing it. To suppose ourselves, or our fellow-creatures, whom we are bound to love as we love ourselves, constantly exposed to a degree and duration of misery which no language can describe, no heart conceive—which could not possibly have been exceeded if we had been created by a being infinitely malicious—is a most distressing and pernicious opinion. If endless, unmerciful cruelty can result from infinite love, then men may be perfect in love while cherishing the most rancorous hate, the most merciless revenge towards their fellow-creatures! If endless misery can have any other foundation than endless cruelty, or if endless cruelty could produce any thing worse than endless misery, I am totally deceived. All professing Christians who have disgraced their profession by persecuting others for their opinions, have been believers in the doctrine of endless misery. Have they not had a rational excuse for their conduct? If God is infinitely revengeful, why may not they be revengeful to the extent of their power? The moral influence of this doctrine, rests on the bosom of human society, like the tremendous *incubus* of death. It hardens the heart, freezes the warm current of benevolence, prevents the exercise of love and mercy, dries up the 'milk of human kindness,' promotes partiality and hypocrisy, inspires revenge, alienates man from his fellow, and form his God and Father in heaven. *There*, will soon be universally pronounced against this doctrine; and sharing the fate of *infernal damnation*, it will be denied that it was ever taught or believed!

Universalism presents the divine character in infinite loveliness. The kingdoms of nature, providence and grace overflow with his goodness. He holds, and will eternally hold the parental relation to all moral beings. All punishment proceeds from parental kindness, and results in filial happiness. All misery is succeeded by immortal enjoyment. All events are overruled for the greatest good of every individual, and of the whole universe.—The gracious mission of the Lord Jesus Christ, and all other enjoyments, result from the spontaneous, boundless, endless love of God.—Made

of one blood, all nations of our race are members of the same family, objects of the same divine care, heirs of the same unpurchased grace, and destined to the same holy, happy, eternal home. How reasonable that we should love God with the whole heart, mind, soul and strength; and our fellow-creatures as ourselves! On these two commandments hang all the law and the prophets. Love is the fulfilling of the law. Genuine Universalism is the fulfilling of the law. We have joy and peace in believing; joy unspeakable and full of glory. Loving God sincerely, we most cheerfully keep his commandments. Our faith works by love, purifies the heart, and overcomes the world.—'All people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever.' Micah iv: 5. The character of God is the foundation of all religion. Acquainting ourselves with him, we are at peace. We drink of the pure water of that river which gladdens the city of our God. We receive unspeakable comfort in the season of grief; and possess that peace, even in death, which the world can neither give nor take away. The yoke of Jesus is easy and his burden light. Such is the native, moral tendency of Universalism. But its highest, holiest, purest joy are reserved for a region of immaculate purity and immortal life.

'Thus on the heavenly hills,

The saints are blest above

Where joy like morning dew distils,

And all the air is love.'

II. I shall point out some violations and omissions of duty among Universalists. Every species of immorality is a violation of Christian duty. Either by instinct or education, all rational beings possess some consciousness of right and wrong; and as long as they exist, they will possess this consciousness and be bound to avoid evil and do good. Moral obligation is universal, invariable and eternal. But human perception of that obligation, varies according to the various degrees of knowledge possessed on the subject. We consider ourselves highly distinguished in the good providence of God, by being furnished with the most perfect explanation of moral and religious obligation in the revelation of the divine Will. If we have the most perfect rule of moral action, we should become the most perfect moral actors. All immorality, therefore, is a gross violation of our duty. In view of that comprehensive law of God which takes scrupulous cognizance of all the thoughts and intentions of the heart, as well as all the actions of our lives; ought not every one of us to exclaim, 'Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me!' Psalm li.

But a general view of this subject, applicable to all Christians, will not fully accomplish my present design. I wish to notice some violations or omissions of duty among Universalists, I notice them that they may be corrected.

1. Dissensions. As a social being, man is capable of exercising good and bad feelings.—In this imperfect state of being offences will come. We are often blinded by inordinate selfishness. A very little matter kindles a great fire of contention, and multitudes are involved in the conflagration. Some are too ready to accept offences. Wrath, strife and bitter contention engender the most malevolent

feelings, and sometimes result in settled hatred and revenge. Such conduct appears worse, and is worse when it occurs among brethren professing the most expansive charity. Opinionative and dogmatical; accustomed to contention and to victory; stimulated by envy, or some other ungodly feeling; taking umbrage on slight occasions, and cherishing unjustifiable resentment; we boldly enter the arena of contention, draw a goose quill, shed whole streams of ink, and discolor each other in a most scandalous manner! Thank God, such instances are rare, rare indeed. But whenever any thing like this does occur, it is a direct violation of duty. Such things may always be avoided by practicing what we profess. Universalism is a system of boundless benevolence and inflexible virtue. It is therefore gross and shamefully faulty to profess this system, and practice Partialism with its selfishness, contentiousness, enmity and revenge.

2. Negligence in the promotion of our cause amongst mankind. A world lying in darkness and misery, calls loudly for our best exertions in the promotion of 'peace on earth and good will amongst men.' Partialists are generally indefatigable in their exertions to support their own, and destroy our faith. 'It is good to be zealously affected always in a good thing.' In view of these and similar considerations; why do some who believe Universalism, tacitly desert by concealing their sentiments? Why neglect to establish societies and churches where numbers will justify the measure? Why fail to support them when established? Why are we necessarily neglect the public worship of God where it is maintained? Why fail to fulfil all society engagements and obligations when in the possession of ample power and means? Why do societies injury themselves and discourage worthy and promising beginners in the labors of the Gospel ministry, by employing no preacher, unless they can obtain the most able and most experienced? It is true, Paul says, 'covet earnestly the best gifts,' but he adds, 'And yet show I unto you a more excellent way.' He then proceeds to enforce the eternal principle of *charity or love*. Talents, moral worth and experience will always exert a commanding influence, and should by no means be depreciated. But it should be remembered that ministerial experience cannot be attained, without encouragement at its commencement; that all societies cannot have the most able preachers; and that it is folly to allow a society to languish and die for the want of ministerial labors, merely because those of the first grade cannot be obtained. In all nature, nothing stands still. If a society does not increase, it declines and must finally disappear.

3. Inattention to the religious instruction of youth. Some nominal Universalists think children should not be religiously taught, because they are sometimes erroneously taught.—Others allow their children to be taught Partialism, that they may become sour-hearted bigots and learn to despise their parents for their opinions. Both of these notions are erroneous. It is just as absurd to let children grow up without instruction in divine truth, in order to let them finally form unbiassed opinions; as to let them pass their minority without instruction in science or business, that they may be free from any bias of mind on those subjects in manhood. The principal evils of human life may be traced to imperfections in the education

of children. A proper education includes all necessary instruction, together with suitable government. The human character is formed in very early life. 'Just as the twig is bent, the tree's inclined.' Generally speaking, a child will never depart from the way in which he has been trained in early years. *Presbyterians*, being a well-educated class of citizens, are aware of these things. Hence, their unwearied exertions to make their numerous Sunday schools swarm with children from all classes of communities. 'They know, if they can monopolize the religious instructions of youth, they can soon weld the destinies of this powerful nation.—They seem to know that their misty Confession of Faith must be instilled into the pliant minds and unsuspecting hearts of children, exported to the heathen, or cast to the moles and to the bats!' They have the right policy, but an erroneous doctrine. Let us learn by their example. Youth should be faithfully instructed in morals and religion. The first principles of religion may be easily impressed upon their minds. Nothing is easier than to give them a clear view of the parental character of the divine Being.—This is the basis of religion, the basis of Universalism. Where it is practicable, let Sunday schools be established and maintained. Where this cannot be done, let children be taught at home, and early furnished with the most instructive religious works. Let them be carefully redeemed from error and saved from superstition. How soon will the prattling infant become a man! The successive generations of men, like the waves of the ocean, rapidly chase each other from the face of this fair creation! One day we behold the innocent babe basking in the smiles of maternal love. A few years roll round and it becomes the head of a family. A little longer and he steps behind the curtain which hides eternity from mortal vision! O let the precious evanescent moment of life be devoted to the knowledge and service of our God! Let not the interesting season of youth pass away unimproved!

4. Levity. I am convinced there is too much levity among Universalists. Many of us have been delivered from the thralldom of a gloomy and depressing superstition. The change is so great as to expose us to fall into the opposite extreme of shaking off all serious impressions and cultivating habitual levity. Levity must be distinguished from cheerfulness. One is a vice, the other a virtue. Cheerfulness is perfectly compatible with the Christian character, and is essential to health and happiness. But levity is a defect in the human character, and exposes its possessor to a thousand evils. Dr. Paley says, "When once, from any cause whatever, a spirit of levity has taken hold of a mind, it is next to impossible to plant serious considerations in that mind." A rational being can scarcely contemplate the momentous subject of religion without sobriety. But sobriety must be carefully distinguished from moroseness. Superstition revels in gloominess and horror. But true religion inspires calmness and peace, gravity and cheerfulness, serenity and love.—'The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Boisterous levity is nowhere more becoming or pernicious than in a minister of the Gospel. Some have doubtless occasionally erred on this point. Prayer, self-examination, religious meditation, the perusal of religious books, and

more especially the frequent perusal of the Bible, the acknowledged directory of our faith and practice, will duly regulate our conduct on this and all other subjects.

III. I shall attempt to show why the native, moral tendency of Universalism is not felt by all its professors. Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me. If any man love me, he will keep my words. He that loveth me not, keepeth not my sayings." John xiv. By this it appears that the perfection of our obedience depends on the degree of our love. Hence, as we possess more or less love, we shall be more or less faithful in our obedience. Though God's love to us is perfect and endless, yet our love to him is imperfect and variable. Human nature is an imperfect nature. All experience teaches that no doctrine, not even Christianity in its present form, possesses moral power enough to constitute a perfect security against all human imperfection. A doctrine will be more or less salutary in its tendency, as it approximates, or varies from the standard of eternal truth. But while man exists in a natural constitution, with all the appetites and passions of his present nature, and exposed to the influences of surrounding objects; all that can reasonably be expected from any doctrine, is the improvement of his morals and happiness; without the certain prevention of all wickedness. To suppose man from all liability to error would be to annihilate his present nature. "For there is not a just man upon earth, that doeth good, and sinneth not." Eccl. vii. 20. People frequently err in ascribing the misconduct of men to the influence of their opinions. While some opinions are directly pernicious in their tendency, those who possess them do not perceive that tendency, and are not governed by that pernicious influence. Others, possessing a speculative belief in correct and salutary opinions, are nevertheless vicious. The crimes of men should generally be ascribed, not to their opinions, but to their passions. See James i. 13, 14.

A distinction should be made between real and nominal professors of religion; between a living and a dead faith; between sincerity and hypocrisy. If a doctrine is responsible for the misdeeds of all its professors, all doctrines are false and worthless; for vicious men have espoused them. If a doctrine be true because some of its professors are virtuous, what doctrine is not true? Notwithstanding all that has been said of the immoral tendency of Universalism, I am perfectly satisfied, that though we may not inform the world how many times we pray in a day; though we may not be penitents in small matters, in rites and ceremonies, yet our denomination possesses as much "pure religion" as much real virtue and happiness as any other denomination of Christians according to numbers. All denominations greatly need improvement. There is more speculation than practical religion. Practice is often at war with theory. All denominations would be far better employed in improving their own manners and morals, than in throwing stones at others.

If the native moral tendency of Universalism is as excellent as I have supposed, why is not that tendency experienced by all its professors? Answer. 1. Because imperfection is the inheritance of all human beings. 2. Because, like all other denominations, we have some real, and some nominal professors, some sincere believers, and some miserable, despicable hypocrites,

who disgrace their associates, dishonor God, betray the Saviour, and torment themselves. It is no new thing for men to fail to discharge their moral and religious obligations. Jesus says,

"A good tree bringeth forth forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by its own fruit; for of thorns men do not gather figs; nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh. And why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom ye are like; he is like a man which built a house and digged deep and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock. But the one that heareth, and doeth not, is like a man that, without a foundation, built a house upon the earth; against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great. Luke vi.

IV. I shall draw some inferences from our subject. Brethren in the Lord, pilgrims and strangers on the earth as all our fathers were, we must be very sensibly affected by the successive changes of revolving years. It is our duty to draw inducements for greater zeal and devotedness to God, from the passing events of his all-wise Providence, as well as from the instructions of his holy word. Numbers are constant; augmenting in the field of ministerial labor; but the harvest is still plenteous, while laborers are comparatively few. "Pray ye, therefore, the Lord of the harvest that he would send forth more laborers into his vineyard." But our labors and our lives are momentary and ephemerous. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever." Since the last session of this body, two faithful laborers, two beloved brethren have finished their mortal pilgrimage, and gone to their long home, while "the mourners go about the streets." The eloquent, powerful voice of a FREEMAN, (a member elect of this Council,) and a WHITNALL are hushed in death. The places which so lately knew them, will know them no more forever. Those brilliant stars in the moral firmament have been removed to a brighter, holier, happier sphere. Severely afflicted families are left behind them. "The righteous shall be in everlasting remembrance." Their memory is indelibly written on all our hearts. Peace be to their ashes, unsullied glory, and to their names, and immortal consolation and grace to their bereaved families, the widowed companions, their fatherless children! But we mourn not without hope. We shall again meet in one grand Convention above, we shall hold everlasting communion together. Let us, therefore, be faithful unto death; submitting ourselves in all things to God. He appoints our destiny in wisdom and love. Let us practically illustrate our most holy faith. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men; as free men, not using your liberty for a cloak of maliciousness, but the servants of God." 1 Pet. ii.—"Let your light so shine before men, that they

may see your good works" (not merely hear your good words, but see your good works); "and glorify your Father which is in heaven." Let your conduct silence the clamors of a bigoted world, and ornament your profession of the Gospel of Christ. Having escaped the denigrations of superstition, and the scourge of fanaticism; let us not fall into the opposite extreme of too great indifference to the things of religion. We have every encouragement which we could reasonably ask or expect. Yea, more. The unparalleled prosperity of our cause, has not only astonished our opposers, but ourselves. The change in public opinion in favor of Universalism is almost incredible. Twenty years ago, our opposers treated us with neglect. Universalists were unworthy their notice. The doctrine was thought to be too absurd and abominable to be sustained. Our opposers let it alone believing it was of men, and expecting it would certainly and speedily come to nought. Ministers of endless wrath could neither be persuaded nor driven into discussion with us, unless in some extraordinary case. Being thus disregarded by its opposers, Universalism spread far and near. Its enemies became alarmed. Presbyterians adopted the revival system. Partialists concentrated their forces. Universalism was attacked in every direction. It was preached at prayer, at, and if we may believe general report, desolated in every revival meeting. Notwithstanding its supposed refutation, its believers have rapidly increased. The very means used to overthrow it, have introduced it into general notice, and accelerated its progress. Becoming acquainted with this fact, our opposers have adopted a new policy. Within three years, they have openly attacked us in argument in all quarters. Discussion after discussion has occurred. Probably more direct arguments have been used between the friends and foes of Universalism within the last three years, than were ever before used in America. This course meets our entire approbation. God grant us courage and honesty to defend or relinquish the doctrine. Truth is mighty and will prevail. Our course is onward. A boundless field of labor is before us. The salvation of a world is our object.—An almighty arm sustains us. Arise, ye tried and faithful servants in the whitened harvests of your God! Arise, ye youthful champions of eternal truth and allmitable grace! We war with ignorance vice and superstition in all their Protean forms. "The weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds." We are determined to overthrow hell, destroy the devil, plant the standard of Jehovah's boundless grace on the fields of impenitence and glory, and rally all creation to its everlasting triumphs!—"Not that we are sufficient of ourselves, to think any thing as of ourselves; but our sufficiency is of God; who also hath made able ministers of the New Testament; not of the letter but of the spirit; for the letter killeth but the spirit giveth life." "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. iii. and iv.

"Soon will appear a brighter sky,
As homeward we go on

All fears and foes before us fly,
And troubles all be gone.

"The prospect opens, grand and new,
See Salem's walls arise;
Soon shall we brighter glories view,
In yonder happy skies.

"And shall we meet in heaven above,
Before Jehovah's face?
Forever look in beams of love
With all the angel race?

"It shall be so; let us pursue
With faithfulness our way;
For nothing more have we to do,
But love, believe, obey.

"O happy church! lift up your voice,
In songs of honor sing;
In your own Saviour's love rejoice,
For he alone is King!"

INQUIRER AND ANCHOR.

SATURDAY, JULY 12, 1834.

TO PATRONS.

With the present number, this paper and its interest pass into the hands of the subscribers, on whom will devolve the responsibility of prosecuting the work. In assuming this change, custom requires that we should offer a few remarks explanatory of the object we have in view and the principles by which we shall endeavor to be guided. It scarcely need be said that our object is the suppression of error, promotion of truth, and the advancement of the principles of our Redeemer's Kingdom.

In surveying the condition of our race, we are satisfied that the absence of truth—ignorance of the true character of God and his purpose of grace, and a destitution of correct principles of action, are the fountains from which flows a vast amount of human misery. He who fears God as a tyrant, or doubts his existence; who has no hope of future life, or a flickering hope mingled with fearful forebodings of interminable pain, is one of the most miserable and desolate beings the earth affords. Equally true is it that the votary of vice is the victim of misery intense and severe; and as such has a claim upon our sympathies and calls for our endeavors to effect his deliverance. Believing then, as we do, that those views of God and his purposes, which represent him as a Father, and man as the subject of his protecting care designed for endless bliss; are truths that can dry up the fountains of misery and arrest the progress of vice; we cannot but feel an ardent desire to see them spread through every department of society.

To this end our labors will be directed; and though we dare not promise much, yet our patrons may rest assured that our humble efforts shall be used to promote an end no desirable. We are confident that we labor in a cause which has for its support the oath of Jehovah and the testimony of all the prophets; and is rendered sacred in consequence of being the consummation of God's purpose, the fruition of human hope, and the object of the fervent prayers of every good man. In such a cause we are willing to labor; and

though it has many able advocates, yet we will put our hand to the work with a warmth of devotion and fervency of zeal which yields to none.—We are happy to recognize the many religious periodicals connected with our order; we bid them 'God speed' in the great work of making men better and happier; and it is the height of our ambition to be the humble co-workers with them in the same holy cause.

As to the principles by which we shall endeavor to be guided in conducting the work before us, we need say but little. We know how easy it is to make professions, without putting them in practice; but we shall steadily endeavor to exercise, in all its variety, the true spirit and temper of the gospel. Our friends, and patrons therefore may expect us to be uncompromising in our opposition to error and iniquity, ardent and unwavering in our advocacy of the pure religion of Christ, candid and courteous in our treatment, both of our friends and those who oppose us in matters of faith; and, it may be, we shall sometimes copy the example of our Master in condemning spiritual wickedness in high places, whether found in our own ranks or in the ranks of our opposers.

We are sorry to say that the '*Jacker*,' while under the control of Mr. Henry J. Gray, pursued a course on some occasions of which we could not approve. His severe and unjustifiable attack upon a neighboring periodical, together with the acrimony of his remarks, to friends and enemies on other occasions, both before and after its union with the '*Inquirer*,' met our decided disapprobation. In conducting the work before us we shall endeavor to depart as far as possible from this spirit manifested by Mr. Gray.

The advantages attending the location of our paper will not be questioned. It is highly important to the interests of our order that a paper of this kind should be sustained in Hartford. And equally important is the issuing of a publication of the kind at Albany. These places are the seats of government in the rich and populous states in which they are situated. Every year therefore, there is an assemblage, at each place, of individuals from all parts of their respective states; and the great advantages to our order arising from this circumstance every one will at once discover. There are, to be sure, some disadvantages arising from a simultaneous publication; but of these, we trust our subscribers will not complain so long as they are supplied regularly and seasonably with their papers. They will be disposed to grant their indulgence, when informed that the advantages to the publishers, far out balance the disadvantages of publishing separate papers. Separately the papers could not be published without a great pecuniary sacrifice.

In consideration of these things, we ask the countenance and support of our friends and the public; and we indulge the pleasing hope that we shall not be sent away empty. We trust it will not be requiring too much, to ask our subscribers, not only to be punctual in paying their subscriptions, but also to use every proper exertion to extend the circulation of our paper. We want good subscribers and also a 'good many' of them.

We cannot sustain the paper without a liberal support. We do not however ask the support and patronage of our friends and the public any farther than we are found in the way of well-doing. Having already been, for some time, before the public, our past labors may furnish some guarantee for our integrity and faithfulness in the future.—Again then, we ask, will our friends assist us?—Will each of our subscribers add one new subscriber to our present list?

Desiring to make our paper useful and interesting, and furnish its columns with matter at once solid and attractive we solicit the occasional contributions of our ministering brethren, and literary friends. Will not those who have been the warm supporters of the '*Religious Inquirer*,' from its commencement,—who have been with it through evil report and through good, and enriched its columns with their communications—will not these again resume their pens and furnish matter for the paper? We have already engaged the labors of a few valuable correspondents; and we trust we shall be remembered by many more.

Relying for support in our undertaking upon the patronage of the Universalist public, with unfeigned devotedness to the cause of our common Savior, we enter upon the work before us. And we pray God to strengthen us and prepare us to encounter the difficulties that may come in our way. If success attend our steps, and we are thus permitted to enjoy the pleasure of gratitude for the attainment of our object, our reward will be complete.

I. D. WILLIAMSON.
R. O. WILLIAMS.

DR. TYLER.

This individual has lately been in this city, (Hartford) and delivered a course of lectures against Universalism. Last Sunday evening we had the pleasure of hearing him; but we confess ourselves surprised and most sadly disappointed—surprised that a man of Dr. Tyler's standing in society should advance such flimsy arguments against the doctrine. It seemed to us as if he was waging a hopeless and desperate war against 'the God of armies,' and he himself was conscious of his weakness. Certainly we have heard better arguments from inferior minds. But our readers may expect to hear more of him next week.

R. O. W.

NEW-YORK STATE CONVENTION.

The ecclesiastical body held its annual session at Utica, May 28, 1834; and the council was organized by the choice of Dr. O. Ackley, Moderator, and Bro. J. Chase and K. Townsend, Clerks. The business before the council was highly important and interesting, especially that which refers to the General Convention of the United States. The constitution of that body was approved, and the following delegates chosen to attend its annual session at Albany in September next:

DELEGATES.—Ministers—Dolphus Skinner, T. J. Sawyer, I. D. Williamson, and Pitt Moore. Scholars.—S. R. Smith, C. F. LeFevre, T. J. Whitcomb and G. W. Montgomery.

DELEGATES.—*Laymen*.—C. Harsen, New-York city; S. Van Schanz, Albany; E. S. Bernum, Cincy; Levi Wood, Middlefield; Josiah Barber, Auburn; and Harlow Munson, East-Bloomfield.

SUBSTITUTES.—James Hall, New-York city; E. Munkel, Albany; Joseph Stebbins, Clinton; S. Doubleday, Cooperstown; Ira Curtis, Auburn; and Sanford Beach, East-Bloomfield.

Brs. L. C. Brown, E. M. Woolley, W. F. Manley, Chas. Woodhouse, and J. Whitney, received the fellowship of the Convention; and ordination was conferred on Brs. L. C. Marvin, J. Whitney, and Wm. Andrews.

Br. D. Skinner was appointed to deliver the occasional sermon at the next session.

An excellent occasional discourse was delivered before the council by Br. P. Morse of Wintertown, which we have published in this day's paper. Besides this, sermons were delivered, during the session, by Brs. K. Townsend, N. Doolittle, G. W. Montgomery and I. D. Williamson.

Adjourned to meet again at Cooperstown N. Y. on the last Wednesday in May 1835.

TRUMPET AND UNIVERSALIST MAGAZINE.

This well conducted periodical, published in Boston, Mass. has just commenced its seventh volume. In his address to patrons its editor promises continued faithfulness, and unremitting exertions in the high and holy cause of christianity. 'We shall defend it,' says he, 'against the believers in endless misery—against the electors of fashionable nothingarianism—and against the sentiments and arguments of the cold, bewildered and miserable atheist.' In this work we wish him abundant success.

He seems of late to have become a special mark at which Infidels have levelled their weapons with a great degree of acrimony. If he is so near an Infidel himself as he is sometimes represented to be by a certain *whisk* print, we are at a loss to understand why there is so little fraternal feeling between him and them. We are inclined to think, however, his decided opposition to their cold and heartless system has called down their hot displeasure. And we hope he will go on in the good work, and be blessed in his efforts to arrest the progress of error and irreligion.

To the following remarks we bespeak the candid attention of our readers—and especially to the concluding paragraph.

R. O. W.

'We shall pay due attention to the progress of Universalism, and shall do all in our power to carry it into towns where it is but little known.' Perused that we are exposed to the influences of error, like all other denominations, we shall keep a watch upon our own, and do all we can to guard against those errors which approach insidiously, and conquer us before we are aware. Sin is a common enemy, in all its forms. We must carry on a vigorous war against it. Its hideous character must be exposed, and its troubling victims be disenthralled.

But can we do all this alone? No; our strength is in God, our confidence is in the potency of truth. We ask the aid of our friends too in every section of the country, to whom the Trumpet may go. Let every one be a watchman, a sentinel—let every one be faithful to the great and good cause, not only the fathers and sons, but the mothers and daughters also. If this be done,—if each

one shall faithfully do his duty,—another year shall add numbers to our ranks of happy souls, delivered from the influence of error, and brought to trust in the living God, who is the Savior of all men, especially of them who believe.'

KINDRED FEELING.

The following editorial paragraph appears in a late number of the 'Christian Intelligencer,' one of the oldest and best conducted publications in the order.

'We perceive that the Independent Messenger quotes what Almer Kneeland says in his Investigator, to show that Universalism as taught—not by Rev. Adin Ballou, but—by Rev. Thomas Whittemore, is of a demoralizing and licentious tendency. We hardly think it appears *in-fallible* for the Messenger to fraternize—as Alex. Campbell would say—with the Investigator; at least, the christian public will scarcely look to Almer Kneeland for warnings against the licentious tendency of other doctrines.'

The editor of the 'Independent Messenger' has for some time past been by no means sparing of his charges of Infidelity against Mr. Whittemore, and the Universalist denomination generally.—Recent occurrences, however, seem to evince that he himself is far deeper than any Universalist, in the quagmires of that cold and heartless system.—He certainly has more fellowship and connexion with infidel publications. Between him and Mr. Kneeland there exists such a kindred feeling—they are so very loving toward each other, that the editor of the Messenger does not hesitate to copy with approbation from Mr. Kneeland's obscene and atheistical print. The case alluded to in the above paragraph is a case in point. Mr. Ballou of the Messenger *did* quote and appropriate an article from the columns of Mr. Kneeland's paper. Verily this immaculate editor is *FALLING*—falling—falling!—from grace. R. O. W.

TO CORRESPONDENTS.

We have received a number of communications from different individuals, which shall be attended to as soon as we can find time. Our correspondents must exercise patience.

TO SUBSCRIBERS.

Such of our subscribers as were connected with the 'Religious Inquirer' in its separate capacity, and such as commenced taking this paper with the commencement of the present volume, who have not paid their dues; are reminded that, according to the terms on which we issue the paper, twenty-five cents will be added to their subscriptions. Our arrangements with Br. Sperry are such that payment, in all cases for the current volume, may be made to the present proprietors. Those who have not paid, are requested to forward the amount by mail, or otherwise as soon as convenient; as it will save them an additional charge of twenty-five cents. And those who have paid will accept our thanks, with the assurance that their papers will be regularly sent until the close of the volume.

The first of July closes the year with those who were subscribers for the 3d volume of the 'Gospel Anchor.' But we trust they will still remember us and continue to patronize our paper. We promise to serve them faithfully, and avoid the

broils in which the last volume of the 'Anchor,' was occasionally involved. Their remittances for the coming year will of course be made to the present proprietors, either at their publishing office in Albany, or Hartford, as is most convenient.

Editors.

GOSPEL ANCHOR—VOL. 3d.

All subscriptions due for the third volume of the Gospel Anchor, must be paid to Messrs. Kemble and Hooper, of the city of Troy, State of New York, to whom the books and accounts have been legally transferred. Kemble and Hooper were the proprietors of the first and second volumes of the Anchor, and all arrears due for either of those must also be paid to them.

NOTICES.

Our venerable Br. EREKZEK LESTER, of Killingworth, Conn. is expected to preach in Berlin the 3d Sunday in this month.

A course of Lectures will be delivered in the Universalist Church in this city, (Hartford,) to commence next Sabbath evening, in reply to the Lectures recently delivered in the South Church, against Universalism, by Rev. Dr. Tyler. Services to commence at 1-2 past 7 o'clock.

A collection will be taken up after the lecture next Sabbath evening, for the benefit of the Sunday School.

CORRESPONDENCE.—No. 2.

Original.

NEW-MARLBOROUGH, June 15th, 1834.

DEAR FRIEND!—Agreeable to my proposal in a former communication, I shall now proceed to notice some of your objections to the doctrine of Universal salvation. You first say 'it is a fact that in all ages of the world, and amongst all nations, the belief in future punishment seems to have existed.' Now this is stating more than can be proved. But admitting it true, what does it amount to! Just nothing at all, unless their belief was agreeable to the testimony of the inspired penmen. If you have scripture evidence in support of the point, why resort to the inventions of men, and especially of the heathen nations? You might find it difficult to prove that even the Jews believed in a future punishment until after the Babylonish captivity. They never learnt it from the Prophets, if the Apostle Peter was correct. Acts 34, 20, 21, 'And he shall send unto you Jesus Christ who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began.'—Now my friend, if it were the declaration of the apostle that God had spoken by the mouth of all his holy Prophets since the world began, that any part of *all things*—intelligent creatures—would be endlessly miserable, never restored, you would then have one positive testimony in favor of your doctrine. But, sir, God hath said that he would *restore* all things, and will he not perform it? He hath spoken it by his holy Prophets, and will he not make it good? You say, 'it is a fact that for eighteen hundred years the whole Christian world has rejected the doctrine of Universal salvation and pronounced it contrary to scripture and of a dangerous tendency, very few persons excepted.' Now admitting this statement correct, what does it prove? It proves that the whole Christian world, except the Apostles of Jesus

Christ and those who believed on him through their words have for eighteen hundred years, perpetuated a most unattractive error, which originated in heathen superstition, and was taught in heathen mythology; viz. that a great portion of the human family would be endlessly turned in literal fire and brimstone, for neglecting to perform what they did not think their duty, and for the rejection of certain dogmas of which they could see no evidence. But, the grand question is, does the Bible plainly and emphatically teach each doctrine? If it does not, what error have we believed amounts to but little in my mind. But sir, I will now venture to state one fact. It is this. The doctrine of Universal Salvation was not only preached and believed by the Apostles of Jesus Christ, but it abounded among Christians from the time of the Apostles down to the third century. Many of the holy Fathers believed and advocated the doctrine; of which number the celebrated Origen stands conspicuous. Nor, was it condemned in the Church until the sixth century; and it is evident that the church had, at that age, almost entirely departed from the truth and simplicity of the Gospel. The abominable impositions and corruptions of the Romish hierarchy were substituted in their stead, and continued through the dark ages until the dawning of the reformation. Now my friend, for seven hundred years, the church of Rome constituted the Christian world. If you consider any article of belief which the corrupt Priesthood of that church imposed upon their subjects to be any evidence in favour of your doctrine, you are entirely welcome to it. At the commencement of the reformation truth began again to spread, and from that time down to the present many of the most eminent divines, celebrated for learning and Biblical criticism have thrown off the shackles of superstition and emerged into the glorious light and liberty of that Gospel which embraces in its saving efficacy the whole human family. This fact is abundantly proved from ecclesiastical history.

But say you "if the Christian Scriptures were written for the express purpose of teaching the doctrine of Universal Salvation why did not the holy ghost dictate them in such a manner that the great body of mankind would have believed the doctrine and not exactly the reverse? Now the reverse of Universal salvation is Universal damnation; and does the great body of mankind believe it? I confess this is news to me, but I frankly acknowledge that in my opinion, it is the legitimate consequence of your doctrine; which, in some future number, I shall endeavor to show. But, sir, I will answer this question by asking more. 1st. If the Christian scriptures were written for the purpose of teaching the doctrine of future punishment, and that a great part of the human family would be endlessly miserable in consequence of not performing certain conditions in this life, why do we not find it plainly and unequivocally asserted in all parts of the Bible? If the doctrine is true, and as important and salutary as it is thought to be by many, we should certainly have a right to expect it.

But so far from this being the fact that in the first place punishment in a future state is not once asserted or threatened in all the old Testament writings. This is admitted by the first writers of your own order, viz. Dr. Campbell of Scotland, and Pro. Stewart of Andover. The scriptures contain many positive declarations of

the salvation of all men. Why then did not Moses and the prophets, tell the rebellious Israelites as Unitarian preachers, in the present day that if they did not repent, they would go to hell and roast in flames of fire and brimstone eternally? The fact is obvious, they did not believe it. St. Peter said, they spoke of the resurrection of all things, and the two doctrines are as opposite as light and darkness.

Another circumstance is worthy of special notice. The Apostles of Jesus Christ certainly understood their commissions, and possessed a knowledge of the doctrines of the Gospel as taught them by the Saviour. They knew too what kind of preaching was best calculated to reform the hearts and mend the lives of the children of men. In the Acts of the Apostles we have an account of their travels and of the substance of their preaching, for almost thirty years in succession. Some of their sermons are recorded at full length. They preached to sinners of every description, even the murderers and betrayers of the Son of God. Now sir, would it not be expected that if the doctrine of endless punishment is true, they would have preached it to such wicked rebellious creatures, and described the miseries and horrors of an endless hell, with a pathos and energy at once astonishing and overwhelming? But yet the doctrine of endless punishment is not even alluded to throughout the whole acts of the Apostles. They did not even tell the people, that unless they should repent they would be damned; at least we have an account of any such instruction. How then will you account for this? Were the Apostles unfaithful? Did they fail to declare the whole counsel of God? or were they dictated by a spirit different from the spirit of Unitarian preachers at the present day? I am inclined to think the latter.

"No one," you say, "doubts whether the good and the pious will be happy hereafter. If the Apostles believed that all men would be saved, why did they not express this belief with equal plainness? My dear friend, cannot people be as good, and pious, and believe that all mankind will be saved, as they can to believe one half of them will be damned? Where did you learn that any one would be happy hereafter, in consequence of being good and pious in this life? You say no one doubts but they will be; but do their good works entitle them to it?—certainly not, if the Apostle Paul was correct; he expressly says, we are saved by grace; not by works *less any man should boast*; and he makes no distinction in the human family in view of this salvation. He singles out no good and pious, as being exclusively entitled to happiness hereafter, in preference to others; for he says, Romans ii. 9, 'What then, are we better than they? no, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin: as it is written, there is none righteous no not one.' 'Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God. How vain then and presumptuous for frail mortal man, in view of these texts, to boast of his goodness, and piety, and to set himself up above his fellow man, as being entitled to greater favors from our common Father than the rest of his children! How destructive to social happiness and the common sympathies of our nature, is that vain self-conceit and self-righteousness, by which a worm of the

Just is moved to claim higher favors of his Maker, than he is willing should be bestowed on others? It is this vanity and vain glory, instead of preaching Universal salvation, which have been the principle cause of all the wretchedness, misery and sorrow to which mankind in all ages of the world have been subject. These have continued to spread their poison through all the vitals of the Church until her doctrines have become like the blood of a dead man. The Apostle after stating "that all have sinned and come short of the glory of God, and that he hath included all in unbelief that he might have mercy on all," plainly and emphatically gives a decisive answer to your question; viz. if the Apostles believed that all men would be saved, why did they not express this belief with equal plainness? Read if you please, Romans, 8, 9, 10, 12, 13. 'But God commendeth his love towards us, in that, while we were yet sinners Christ died for us, much more then, being now justified by his blood, (not by works,) we shall be saved from wrath through him, for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.' 'Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned;' 'therefore as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so, by the obedience of one shall many be made righteous. Moreover the law entered that the offence might abound, but where sin abounded, grace did much more abound than as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord.'

Do you not call this plain scripture? if it does not emphatically prove, that as many as have been made sinners, will be justified by the grace and righteousness of Jesus Christ unto eternal life, I must confess I cannot tell, what language could be made use of to express this truth. St. Paul has many bright and luminous passages which directly and positively prove the universal reconciliation of all things to Christ; and that it was the will of God that he should be the Savior of the world. In Phil. ii. 9, 10, we find sufficient evidence of his being clothed with power and authority to accomplish the work. 'Wherefore, God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' The doctrine that Paul preached, was the same that Universalists now preach; viz. that 'eternal life is the gift of God,' and that salvation in a future state is exclusively of grace; 'not by works of righteousness which we have done, but according to his own purpose and grace which was given us in Christ Jesus before the world began.'

Now my friend it appears to me that a person must be extremely bigoted and prejudiced, in favor of a limited salvation not to see from these texts of scripture, the doctrine for which I contend, fairly proved and substantiated; but more in my next. I remain your sincere friend and well wisher.

JONATHAN ARBOLD.

POETRY.

[The following tribute to the memory of the immortal La Fayette was furnished very seasonably for the columns of our paper. We had contemplated noticing the death of this truly great and gifted man, whose virtues the sons of America will ever have reason to praise. But our valued correspondent has done the work for us in language far more appropriate than any we could use. Indeed the poet's inspiration to tell the virtues of this "modern Fabricius." The author will therefore please accept our thanks for a favor so acceptable.—Eus.]

ON THE DEATH OF LAFAYETTE.

Original.

When in the morn of life, bright, gifted one,
Sudden he's called from this fair world to part,
Deeply will kindred grave, and bitter tears
Of sincere anguish read the burning heart.
For thee—immortal chief, not for thee
Alone—will swell thy honored kindred wail,
Though deep, and long, perennate their grief
may be
Nations will wait it on, each gentle gale.

Friend of blest Liberty! who cross'd the wave,
When loudly swell'd Freedom's appealing cry,
Who bravely mingled with the few, to save,
Their country's liberty or nobly die,
When anarchy overwhelm'd thy natal France
In vain to save, thy efforts then were given—
Had her sons view'd with thy prophetic glance,
Fair plains had not been desolate and riven.

Not then, when terror held her bloody reign
Candidate thou alone, the tempest's rage have stay'd;
Nor in that hour of darkness wouldst thou deign,
To purchase honors—but true worth displayed.
Modern Fabricius! who at the final
Modern Fabricius! who at the final
Corrupted not—thou wert no sold thy sword,
Shone glorious forth, the noblest of the land.

And then art gone, Fayette—thou at whose name
Applause, by millions has been echoed forth;
Yet live thou with high on the shrine of fame
Deplored by nations who have loved thy worth.
Years will roll on—and still thy name will be
A charm, a spell, a bright example set,
So long, so useful has life been with thee,
The greatest, best, the patriot Lafayette.

G.

HAPPINESS.

What is happiness? In whose mind has this question not been started, and yet how few have decided what it is, or having decided, have found in the object in which they sought, the real principle. What are the ingredients of happiness? Be contented. Endeavor not to acquire that which when attained is of little avail to the happiness of the possessor. Do you seek wealth? Believe what you have to be sufficient, and you are rich—yes, more so with a trifles than you would be were millions at your command. Do you seek honor? What honor surpasses that which an honest and virtuous man enjoys.—The efforts of genius and the projects of ambition, though they consult the interests and welfare of every individual in the community, in nine cases out of ten bring as many enemies as friends, and who would not rather lose two friends than gain one enemy?

Be temperate if you wish to enjoy existence. Refrain from passion as you value happiness.—Home is the centre of happiness to those who choose to make it so, and to others there is no

centre, or if there be it is unequal to the former. Are you disappointed in business? Are your plans of preferment overthrown? Do your friends neglect you? Is the world unkindful of your merits? Leave the world to its delusions, and your friends to their reward. By your own here-side—in the bosom of your own family, you will find happiness if you find it no where else.

Before all things secure and preserve a clear conscience. If there be any thing worth pursuing—worth possessing, it is that, and with this distinction above all other objects of pursuit it is in no wise subject to the rule, that there is more pleasure in the pursuit than in the attainment of an object. Other things may pass when in possession, a clear conscience never will. It is a kind of happiness in itself superior to all others—a jewel which grows more brilliant and lasting by use. Prosperity is heightened, adversity loses half its pain when accompanied by it.

Piety is the next step and the highest or rather it is an accompaniment to a clear conscience. Without it what is man? A slave of impulse and passion. He who can pour out his soul before his Maker—who to the hour of reflection, can break the bonds that unite him to earth and in spirit can commune with Deity, experiences sensations of unalloyed happiness, in comparison with which the united enjoyments of the world beside are worse than vanity.—*Weekly Messenger and Advocate.*

DEATH.

They who have experienced a very severe and alarming illness, can, in some measure, realize what a merited feelings will be on the approach of the king of terrors. They found the things of this world, one after another, deserting them; their common amusements, their interest in the bustle of life; then a thousand long cherished but foolish hopes; and lastly, even their (what to a creature dwelling on the borders of eternity becomes tasteless, wearisome,) their consultations of friendship.

What remained? A trifling void! or the love of God! and in that, all which cheers an angel's heart! Here is a sublime sight—a creature hovering between earth and heaven, and for the one, unacquainted with the other; incapable of holding any intercourse with the inhabitants of either world; hanging on the Supreme Governor of the universe alone for comfort, as a child holds with implicit confidence the hand of its tender parent.

LAND OF NOD.

Explanation of Gen. iv. 16. "It is the same word which is rendered in the twelfth and fourteenth verses, a vagabond. Why our translators, in the two former verses, give the meaning or import of the word, and in the sixteenth verse the letters of it merely, is not easily comprehensible. Let it be translated throughout, the scene is perfectly clear, and all ground of idle inquiry taken away. In the twelfth verse God denounces the punishment, "Thou shalt not be, but be Nod, a vagabond in the earth. In the fourteenth verse, Cain recognizes the justice of his sentence, and bewails it:—"I shall be Nod a vagabond in the earth." And in the sixteenth, Moses gives us the history of its being put in execution: "He went out from the presence of the Lord, and dwelt in the land of Nod,

a vagabond flying from place to place, skulking in corners, shunning the haunts of men, pursued incessantly by the remorseful pang, and tormenting apprehensions of an ill conscience." *Hunter.*

WAGES.—As the dew lies longest and produces most fertility in the shade, so woman in the shade of domestic retirement sheds around her path: richer and more permanent blessings than man, who is more exposed to the glare and observation of public life.—Thus the humble and retired often do more valuable benefits to society than the noisy and bustling satellites of earth, whose very light of unconcealed enjoyment deteriorates, and parches up the moral soil it flows over.

RELIGIOUS NOTICES.

Br. W. A. Stickney will preach in Waterbury on Saturday evening, July 12th, at 7½ past 7 o'clock; at Wolcottville, Sunday the 13th; at Burlington, Monday evening the 14th; at the School House in Yaleville the 4th Sunday in July, when a funeral discourse will be delivered in reference to the death of the late Mr. Charles Parker of Y.; and a Lecture in Cheshire, at the school house near Russell Mills in the evening.

Br. C. Spear will preach in Berlin the 2d Sunday in July.

STREETERS NEW HYMN BOOK

THE subscriber has published the Sixth Edition of this popular Hymn Book, which he now offers to the public at the low price of 92 cents single, handsomely bound and lettered, either in black morocco, or light sheep. A liberal discount will be made to those who buy by the dozen. Universalist Clergymen and others, wishing to circulate the book can be supplied on sale, by directing their orders to,

B. R. MUSSEY,
No. 29 Cornhill, Boston.

N. B. Publishers of Universalist papers will please insert the above and charge it to

B. R. M.

Universalist Books.

AN assortment of Universalist Books and pamphlets are kept constantly for sale at this Office.

CONDITIONS.

The "Inquirer and Anchor" is published simultaneously at Hartford, Ct. and Albany, N. Y. every Saturday, in the quarto form, upon a Royal Sheet of fine white paper, and with entire new type.

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Agents or companies who procure and become responsible for six copies, will be entitled to the SEVENTH, GRATIS.

No subscription received for less than one year, unless the money be paid in advance, and none discontinued until all arrearages are paid, except at the option of the Publisher.

* * * The above terms will be strictly adhered to. All communications and letters must come to us free of postage, and may be addressed either to the Editor at Albany, N. Y. or to the Publisher at Hartford, Ct. as may be most convenient.

J. E. DIXON, PRINTER.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOL. XIII.

SATURDAY, JULY, 19, 1834.

NO. 16.

PUBLISHED SEMI-WEEKLY IN HARTFORD, CONN.
AND ALBANY, N. Y.

L. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

COMMUNICATIONS.

MATTERS AND THINGS IN SOUTH CAROLINA.

General.

Messrs. Editors.—In the last volume of the *Inquirer*, No. 33, a communication from me was inserted, addressed to several Methodist clergymen. That article drew forth the following letter from the Presiding Elder, and a verbal reply from Mr. Moore, and caused Mr. Turcutt to be called on in public to deny being a Universalist. This letter is offered to the public, according to the suggestion of the writer, to show the spirit of the opposition we have here to encounter, and at the same time to give me the opportunity to correct some mistakes made in my former article. In copying this letter, I follow the original, letter for letter, capital for capital, and point for point.

Copy of a letter from Rev. Malcolm McPherson, Presiding Elder of the Methodist Episcopal Church.

MR. AMIEL NOV—6, 1833

Mr. Fuller there was handed me the other day a Paper called the religious inquirer, in which I saw a long chapter, of lamentations directed to me over the signature of A. Fuller, and as I suppose you to be the man, I address you these lines, not as a reply to your misrepresentations and Personal abuse, but simply to let you see what you have done, last year, you (I suppose) wrote a Peice also in which you made use of my name. I will make a few remarks on that first you. Said in that peice that the reason I did not let S. Neill meet you at Piedmont was because I knew he had a bad cause to manage, now I must think you know better when you wrote that sentence. In the next place, you said there were three Methodist Preachers at Piedmont on the day you & Neill met now you must know there was but Mr. Neill himself, again you said two Methodist Preachers fabricated & circulated that you & your Bro. Lynch were dead & died in dispair, now sir I think you made this & shall think so until you tell me, & the world who these Preachers were, and this I defy you to do,

your second chapter of lamentations, was written it seems immediately after the C. Meeting in Newbury, I suppose by the best inspiration you had, (though it would seem you had not then, as much as balsams now.) you ask in the commencement of that peice if I did not think that the various exercises that were going on at the same time were disorderly. I answer although I cannot approve of every thing done at C. Meetings yet I can see no harm in singing Grooming or even Praying, as to the dancing Songs (if any) it is likely they were sung near where you sat or stood, as no one heard them in all Probability but yourself and

one or two of your Particular friends, when you spoke of the Peoples. Praying so loud in the woods as to be heard afar off, why did you not tell that a Believer in your doctrine, (likely one of your young converts) had zeal enough for universalism as to follow on and Stand and curse them while they Prayed, but this would not help your cause, yet a while in south Carolina as to the dark deeds of which you make mention it is likely you know much more than I do, I would only say that virtuous and Pious people are not Guilty of such things, as to the negro stealing in Aberville. I would only say no solemn Professor of religion was concerned in it, though you have said so, and as to your South Hampton Tragedy our solemn Professors were clear in that matter also, it is more likely that some one from your country helped to plan this awful deed, as to your objecting to the words damn damnation hell &c. being used by the Preachers I am not surprised for if they be true universalism is wrong, you know doubt feel able to convince David Robinson John the Baptist Jesus christ Saint John & Saint Paul, that when they used them they were much like a coward exulting over a fallen foe, what I said of Belou I consider true your misrepresentations to the contrary notwithstanding, it does seem to me that he was driven into universalism by calumny, & it may have been the same with yourself, you know full well that your system cannot live by the commonly received version of the Scriptures, hence new translations; you ask in your Epistle to Mr. Moore can be (McPherson) show when universalists ever changed their creed. I answer they have no Particular creed, it is more than they have courage to do to, reduce their notions to any Particular tangible form, they know full well, this would endanger their craft, whereas in its present chaotic form, if overcome in the hills they flee to the valleys & if routed against they flee some where else. if you say this is not true Please let us see your articles of religion, and if your club has none, set down and write your own, conceivably saying I A P. believe 1st, there is—2ndly I believe there is no &c—then we will know what to do with A. P. system, you have said every thing against me you could while you received no such treatment from me I would suppose, your Present treatment to me is but a distant report a faint & indistinct vision of what you would do if allowed, you are likely from the land where the Quakers were put to death for their religion, and for aught I know you may have caught the falling mantle of one of these holy executioners but what of all this, the executed & executioner will both be happy in heaven directly

that man that killed his wife children and then himself what Great Good has he done for his family, he removed them from all trouble as they all went about Grace Grace up to heaven together, I ask if ever I am Punished, for the harm I have done your system, when not in eternity, you say, and assure you I have not felt one Quailm of conscience about it yet, do you say my conscience is seared I answer so

much the better, if I am to be made happy at last; but Strange as it is you seem to be the one that has the sore bones about my transgression, and not myself, it reminds me of your view of the statement.

To conclude I would ask Mr. F. does your cause need all this slander and falsehood to support it, if so Give it up, I would now give you a word of advice, when you write about another Preacher Publish facts, & not falsehood secondly, never Go to another of these disorderly C. Meetings for if you frequent them some one may report that you Prayed that you turned out to be a solemn Professor of religion, whereas if you stick close to universalism you may escape this distressing reproach

Finally, I will respect you (as a man) as long as you respect yourself, my remarks, in Preaching from time to time were not against A. P. Tom Huntstift or Jack the Giant Killer but universalism, to which I attribute all the abusive and objectionable matter in your Peices, I think you would not have done so, was it not for the influence of your principals upon you, do not understand me as saying that no universalist tells the truth or is moral, I only mean your system did not make them such but are so from some other cause, you need not trouble yourself by explaining or apologizing as nothing will do but an acknowledgement that you willfully tried to injure me, this acknowledgement I suppose you will not make, as you will be as happy without it as with it, I suppose the distress you feel is Punishment enough for your treatment towards me, as to your Praise I esteem it no Praise at all, & your hatred I care nothing for you may vapour & splutter as much as you Please I think now I will Pay no more attention to your doings which look like any thing but the conduct of a Gentleman

now Sir you can try universalism, & I will try Methodism and let us see in the end which is the Safest system, if I should be wrong your right will Save me, but if you are wrong my right will not save you. Adieu.

as ever

[Signed]

M. McPherson

N. B. if you was to send a copy of this to your editor it might be a friendly turn as I should Guess he is nearly a Shore for matter Sometimes, this I should conclude from the room given, to what you Baptised with the name of review

[Signed]

M. McPherson

On receiving the foregoing, I addressed a letter to Mr. McPherson, and forwarded it by the same person who had conveyed my article in the *Inquirer* to him, of which letter the following is a copy.

Newbury, S. C. Nov. 29, 1833.

Rev. M. McPherson,—Sir, on my return from Charleston this week, I received a letter from you on the subject of two articles which I have published, in which your name was used.—As I have determined to improve your suggestion to forward a copy of your letter to the Editors of the *Religious Inquirer* for publication, I think proper to give you an opportunity

of answering a few questions before it goes to the press, for which reason I address this to you.

In your letter to me I find this statement—'when you speak of the People, a Praying as loud in the woods as to be heard afar off, why did you not tell that a Believer in your doctrine (likely one of your young converts) had zeal enough for universalism as to follow on and stand and curse them while they Prayed.' My answer to your inquiry is simply this. I had no knowledge of any such circumstance; and the object of this letter is to call on you to give the name of the person who stood and cursed the people while they prayed; and if you cannot give his name, to refer me to some one who can, or give the evidence which authorizes you to say he was a believer in Universalism. If any such thing took place at that time, you can give some information by which the person can be known, or otherwise, you did not know that he was a believer in my doctrine. Until you present some more evidence to my mind than what is contained in the above statement, I cannot believe it true.

When I forward a copy of your letter to be published, I shall accompany it with such evidence as will enable the public to judge which is correct, in every case where you have denied the truth of my statements; and I give you the opportunity of doing the same relative to the statement above quoted—if you can.—Should you not furnish me such evidence within a reasonable time, I shall take it for granted that you cannot do it.

While on the subject, I will suppose, for the sake of the argument, that the person you referred to in that statement, was 'one of my young converts'; then it is certain he was not educated in my doctrine; nor could he have derived his profane cursing from that; for its most inveterate enemies assert that it has no such language, which we are happy to acknowledge is true; for it teaches us to 'bless, and curse not.' Of me he could not have learned it, because I use no such language; it is therefore manifest that it was derived from the doctrine of endless punishment, which teaches that our heavenly Father will eternally curse a part of his own offspring, and from the example of the preachers of that doctrine, who are in the habit of using such language profusely in their preaching.

In copying your letter for the press, to avoid the charge of altering it, I shall endeavor to make an exact copy, letter for letter, and point for point, for which reason you will have no occasion to be offended at me, even if it should make rather a ludicrous appearance with reference to capitals, spelling, &c. As I am perfectly conscious that I never had any desire to injure you, and that every statement, I have published relative to yourself, I fully believed was true when I penned it; you are, therefore, right in supposing that I shall not make an acknowledgment that I wilfully tried to injure you. If I am ever convinced that I have made any mistake in any statement I have published, then I shall freely acknowledge and correct it.

With true regard for your good, I remain, respectfully,

ALLAN FELDER.

As a reasonable time, about seven months, has passed, and not a particle of evidence has been presented that the statement is true, I am fully confirmed in the belief that it is false. I regard

it as a charge without a shadow of foundation against any believer in Universalism. And now, Messrs. Editors, I ask the privilege of replying to Mr. McPherson's letter through your columns.

Rev. Malcolm McPherson.—Sir, I shall now proceed to reply to your letter of Nov. 6, 1833. I have deferred answering it till this time, that I might do it satisfactorily. The first statement I shall notice, is that in which you represent me as saying that you 'Ezekiel Neill had had cause to manage. I have never said you *care* any such thing. My words are these:—'The conclusion to my mind is, therefore, irresistible, that it was a consciousness that the opinions they hold cannot be maintained in 'open field and fair play.' * * * * it is, in my view, the want of a good cause, not a deficiency in the man, which renders them unable to sustain it. * * * which his 'superiors' tacitly acknowledge cannot be successfully maintained in public debate.'—[See Mag. & Advocate, Vol. III. p. 331.] I am of the same opinion still, and probably shall remain of this opinion, until I see you as ready to investigate Universalism candidly, as you now appear to be in ridiculing it, and abusing its professors.

When I stated there were three Methodist ministers at Piedmont, you charge me with 'knowing there was but Mr. Neill himself.' I had what I thought good evidence of the truth of that statement, when I wrote it. I was acquainted with Mr. Neill, and when I entered the meeting house a man was in the desk whose name I was afterwards told was Andrew Munroe, and he was speaking on a text, and drawing inferences therefrom by way of illustration.—When he closed, another man, who was also in the desk, whose name I have since been informed was Standley, closed the meeting in the usual form by a benediction. Under these circumstances, being unacquainted with the persons, who would not have concluded that they were ministers? I over searched the records of the Methodist Conference to know whether they, or even you yourself and Mr. Neill were preachers or not. Had not the late Mr. Standley been a *licensed preacher* in the Methodist Church? I have been repeatedly told, he had. I do not, therefore, now 'know there was but Mr. Neill himself.'

You next charge me with saying that 'two Methodist Preachers fabricated and circulated' that Bro. Litch and myself were dead, and died in despair. As I have never said that two Methodist Preachers fabricated that report, it is yourself who have 'made this.' Andrew Munroe, who I then considered a Methodist Preacher, as I have said above, told the substance of this report at Mrs. Nancy Jones; and a brother of Samuel Neill said, he believed the report was true; for his brother Sam, told him, and he did not believe he would lie. Besides, which I believe Rev. Mr. Watts circulated that report, though it has been so long since that I cannot trace it out. I have conversed with Mr. Neill in relation to this subject, and among other things, he said, that the report was so common, that he should think nearly every person in these parts was instrumental in circulating it. Who fabricated the report I have not discovered, but that it was fabricated is certain; for we are both living even unto this day; and that the person who originated it was a violent opposer of Universalism, is abundantly evident, from the particular detail of the circumstances of our

renouncing our faith, and dying in despair.

Passing over your unfounded insinuations, and the statement which I have already replied to in my letter above inserted, I come to 'the negro stealing in Abbeville.' By this expression I referred to the case of Joseph Foster who was executed in Abbeville about ten years ago, had been told that he was a Methodist, and that he agreed with the negroes at the camp meeting to take them off; but, on examination, I find that there were not the facts. I therefore cheerfully acknowledge my mistake in calling him one of your solemn professors. The impression that he was a Methodist, probably originated from his being in the altar, and making considerable ado, at the Camp Meeting a short time before he took off the negroes.

Concerning 'the Southampton Tragedy,' I can obtain no satisfactory information. I am confident I have seen it in print, that Nat Turner was a Methodist preacher. Mr. Moore, in his reply to me, said, 'some say he called himself a Methodist, other that he was a Baptist.' Professor Dew of William and Mary's College, calls him a 'fanatical preacher.' I have written twice to Virginia, and once to the City of Washington to arrive at the simple fact—to what sect he belonged, but all in vain. If he was not a Methodist, however, I can see no reason why those to whom I wrote could not simply have said so. I shall, therefore, believe he was a Methodist, until I receive some evidence to the contrary.

What Scripture writer has used the expression 'hellish ghost' which we heard from you in the stand? Did John the Baptist ever use either of those words, so the frequent use of which I noticed in you services? Has St. Paul used the word hell in all his writings? Not once. Was what you said of Mr. Ballou true, when you affirmed that he had studiously avoided the question—how did sin originate? I have already referred you to the very page of his work where he has treated on that subject. I said not a word in my former article relative to the notice which caused Bro. Ballou to become a Universalist. It is very probable that the partiality of Calvinism, and the inconsistency of Arminianism, caused him to search the Scriptures where he found the truth—as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.' Rom. v. 18, and he believed it, and proclaimed it to the world.

So far from knowing that my system cannot live by the commonly received version of the Scriptures, I became a Universalist before I ever saw any other translation; and I could name several persons that had never heard Universalism preached, who became believers in that doctrine, by reading no other Universalist book, but the commonly received version of the Bible. I pity the ignorance or presumption which led you to make such a statement; and to assert that we have no creed. While the Universalists are regularly issuing more than a dozen periodical works devoted almost exclusively to the dissemination of their peculiar belief, you affirm without reserve that it is more than they have courage to do, to reduce their notions to any particular tangible form! For your special instruction, I subjoin the creed or profession of belief adopted by the Universalists more than thirty years ago.

'1. We believe that the holy Scriptures of

the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

2. We believe there is One God, whose name is Love; revealed in One Lord Jesus Christ, by One Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practice good works, for these things are good and profitable unto men.

Have I said every thing against you I could? It does not require two grains of sense to discover whether this is true. Your supposed report is too distant, and your vision is altogether too faint and indistinct to be perceived at all, for not a word resembling persecution can be pointed out in my article. Did Universalists put the Quakers to death? No; for those who were engaged in that, and every other scene of persecution, were rigid professors of the doctrine of endless torments. Would you not rejoice and exult to see 'the executioner and the executed,' 'that man' and 'his family,' *swirling in countless anguishes, engulfed in billows of liquid fire, through eternity, cursing and blaspheming the God of heaven, rather than they should 'all be changed,' reconciled unto him, made perfectly holy, and consequently happy?* Which is in accordance with the language of Christ 'Father forgive them; for they know not what they do?'

You appear anxious to know when you are to be punished for the harm you have done our system. I have not discovered that you have yet done it any harm. You seem to have been beating the air; and no doubt, you thought you had gained a great victory; but perhaps you may discover that a few more such victories would ruin your own cause. If you 'have not felt one quail of conscience' on account of your treatment of Universalism, I think any one may perceive, on reading your letter, that you did not feel very pleasant while writing it. To escape deserved punishment, and 'to be made happy at last,' appear to be the limit of your designs; but possibly you may yet learn that there is 'a God that judgeth in the earth,' and that he 'will *Ly* no means clear the guilty.' At least, I feel no anxiety as to the result. Do you ask then why I addressed you in that article? I answer, I did it to discharge a solemn duty to a professed minister of the gospel—to reprove you for conducting disorderly meetings; for countenancing the very frequent use of such language as, at any other place, would be regarded as extremely vulgar and profane; for uttering falsehood in preaching; for making a most shocking irreverent use of the name of God; for advancing principles the head to the doctrine of two first causes; and for using manufactured Scripture to suit your own system. The first of these charges you in part admit. From the second you attempt to hide yourself behind several Scripture writers, not one of whom used such language as you did at that meeting. To all the others you have not so much as alluded, thus tacitly admitting that you could not answer them. By the manner you have treated my admission, I have discovered the spirit by which you are actuated.

Your charges of *slander, misrepresentation and personal abuse*, serve merely to exhibit your feeling toward me, and that doctrine which

teacher, that 'God will have all men to be saved; as you have not shown, and cannot point out a single instance in which I have either slandered you, misrepresented your statements, or offered you any personal abuse. Your advice to 'publish facts and not falsehoods,' is very good, but ill timed, as you have not been able to quote a single falsehood that I have published against yourself, and it comes with a bad grace from one, who, in the same letter, has stated nearly a dozen direct falsehoods against another preacher. That I may not be accused of bringing a false charge, I shall point out the incorrect statements. Several of them are of very little importance, I admit; but taken in connection with the others, they show your extreme carelessness, or astonishing presumption and recklessness of truth. I quote your expressions in the order in which they stand in your letter. 1. 'over the signature of A. Fuller and as I suppose you to be the man.' &c. My name was printed at full length, ALLEN FULLER, twice in the article alluded to, and it is written out in full on the back of your letter to me. 2. 'I know he had a bad cause' &c. 3. 'you must know there was but Mr. Neill,' &c. 4. 'What Methodist preachers fabricated' &c. 5. 'What I said of Ballou I consider true, your misrepresentation to the contrary' &c. 6. 'You know full well that your system cannot live' &c. 7. 'They have no particular creed.' (8.) It is more than they have courage to do, to reduce their notions to any particular tangible form.—(9.) 'They know full well this would endanger their craft.' 10. 'You have said every thing against me you could.' 11. 'Not in eternity, you say' &c. There are some other statements in your letter which I think are not true, but I have quoted none here but those I know are false. You cannot prove one of them to be true. In view of these facts, would it not be well, friend McPherson, for you to heed the proverb, 'Physician heal thyself,' and to 'first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.'

I have no doubt, you would gladly influence me to attend no more of your 'disorderly Camp Meetings;' for my presence seems to trouble you, much as Elijah troubled Ahab, 1 Kings, xviii, 17, and xxi, 20. And it appears to be for a similar reason, because I tell you the truth. False reports of Universalists being converted, are often circulated, when they have attended your meetings, as it was afterward currently reported that I had become a Methodist at that Camp Meeting. But I did not know before, that merely frequenting such meetings, made any one 'a solemn professor or religious!'

I have already said, I have no acknowledgment to make to you. The public will judge which article, yours or mine, contains the *slandering and calumniating*; and if I have not used toward you 'the conduct of a gentleman,' why have you not pointed out the statement? In your whole letter, there is not a single correct quotation from my writings. You treated my articles very much as you did the Scriptures in preaching; you manufactured such statements as suited your purpose, and then charged them on me. If you think yourself infallible, there are some who are not prepared to admit your infallibility.

I am perfectly willing you should 'try Methodism' as long as you please; but if you were guided by its influence when writing your letter to me, I think you have not given it a very fa-

vorable recommendation. Perhaps we shall soon hear you again declaiming on the licentious tendency of Universalism. We trust in the living God, who is the Savior of all men, especially of those that believe; and 'we love him because he first loved us; and I feel no apprehension in regard to safety. If you trust in any other being, and serve him because you think he will torture some of his own offspring through eternity, you are welcome to all the safety or peace which such a system yields.

While your Church regards baptism as a sacred Christian ordinance, is it becoming in their Presiding Elder to use the term 'baptized' in the manner you have done at the close of your letter? And do you, in the moments of cool reflection, feel perfectly satisfied with the language you have used toward me? Then let the world know it, and they will appreciate you accordingly. I have violated no confidence in publishing your letter; for you proposed to me to have it published; and if you had afterwards wished otherwise there has been ample time to have made the request. Remember, friend McPherson, our Savior has said, 'By this shall all men know that ye are my disciples, if ye have love one to another.' If you were guided by this spirit when you wrote your letter, no doubt the people will believe that you are a disciple of Christ.

Being still desirous of your best good,
I remain your friend,
ALLEN FULLER.

Newberry, S. C. July 1, 1834.

NOTICE OF MR. MOORE'S REPLY.
I propose now to Messrs. Editors, to give a brief notice of the reply which Mr. Joseph Moore made to the article I had published in the Religious Inquirer Vol. XII. No. 33. He undertook to answer for Mr. McPherson, as well as for himself, and though he said in the commencement that he had come 'just merely to make a small defence' it occupied about four hours. I was positively denied the privilege of delivering a rejoinder on that occasion, and when I gave notice of the time and place at which I would answer him, one of the preachers told the people he hoped they would not attend. Of his remarks on the letter addressed to Mr. McPherson, I shall merely notice that he, when speaking of the origin of evil, admitted that the first being that sinned was self-tempted. Thus far he appeared to agree with what I advanced. But perhaps he will be as much offended at me for stating this, as he was at my saying that I believed Mr. Turrentine preached, in a particular sermon, 'the pure gospel of Christ.'

To obviate the imputation of answering a matter before he heard it, he denied saying at the Camp Meeting that 'he never had conversed with any person who believed in modern Universalism,'—said he should not believe his conscience if it led him, and that he would tell a lie to save his own life! Yet there are several persons besides myself, who distinctly recollect hearing him make that statement, and add—I have only heard there is such a sentiment! In like manner he affirmed that he did not say 'Universalists rejected a part of the Scriptures,' and denied using the language in reference to Prov. xiv, 32, which I quoted from his sermon. But I know he did make that statement, and use precisely that language, because I took it down at the time, and still have the notes. And I am not the only person who

knows this. In reference to the statement—'any one who would preach that doctrine must be an egregious fool, or preach for money,' he attempted to show that he did not name any doctrine, and therefore, that he had no reference to me, or the doctrine I preach; though it is well known by many that he called it 'an unsavable argument against preaching modern Universalism,' and that he used that name very frequently in that part of his discourse.—To what then could he have referred by the words 'that doctrine,' but to Universalism? In reference to the word hell, he did not attempt to show that it signified a place or state of endless punishment in Pa. ix. 17, but merely tried to hold up the signification which I gave, as palpably erroneous. He denied that the Methodist preachers 'have the whole control of the church,' and labored to make it appear that they do not receive a large compensation, though I had merely said, a *fixed* compensation.

Several times, when Mr. Moore had denied using the language which I had reported from his sermon, he called on his Methodist Brethren to confirm what he said; and they, in every instance, with all the obsequiousness of a menial, responded in his favor.

Many times during his reply, Mr. Moore became so much embarrassed and confused, that it was with the greatest difficulty he could either speak or read. He several times read in that manner; and commented on it in that manner; and attributed statements to me which I never made. He read some parts of my letters, two or three times over, other parts he altogether omitted. I think by design; for he would read a few words, and then stop in the midst of a paragraph, and take up something altogether different. He represented me as *mocking, interrupting and ridiculing* them; exposing them to the world, and holding them up to public contempt; and he complained bitterly that I published my letters seven or eight hundred miles off. It appeared to be his design to excite the prejudices of the people as much against me as possible, though with many he failed through want of skill. He used the following language with the most contemptuous manner and expression of countenance. What shall I call him? I will call him the *great* Mr. Fuller. And he repeated the expression—'the *great* Mr. Fuller,' perhaps a dozen or twenty times in the subsequent part of his reply. At the close of his 'small defence, he repeatedly said he 'had no animosity against the man.' How many of his hearers believed some statement, I do not know, but I believe some were as confident that it was false as they were that they heard him speak. Thus much in reference to Mr. Moore's reply.

I will now improve the opportunity to address a few words to Rev. M. C. Turrentine. Did you think you preached the truth in the last sermon you delivered at that camp-meeting? If you should answer in the negative, you convict yourself of a hypocritical performance, which I think you will not do. But if your answer is in the affirmative, then your opinion, in regard to last sermon, and mine agree. I do not say, neither have I ever intimated, that you are a Universalist; but I do assert, that *that* was a good Universalist sermon. Because I commended your sermon, it appears you were not only obliged to renew your confession of Methodism, but thought it necessary to publish that this is a section of country in which the

army of souls brings forward his most potent engine; for here is one of the strong holds of Universalism.' We have also to oppose infidelity—another member of the same invincible family. This seems to be your return for my saying, I thought you proclaimed the pure undiluted gospel of Christ. But I have undervalued it was the height and front of my offence, that I praised your performance, and expressed a desire that you might be a faithful minister of the gospel. It was too much for your humble spirit to hear—to be commended by a Universalist.

ALLEN FULLER.

CORRESPONDENCE

Between Rev. Bennett Tyler, a Presbyterian clergyman of East Windsor, Ct., and M. H. Smith, Pastor of the Universalist Society in Hartford.

Original.

The following correspondence is of a public nature; and so one can consider it a breach of confidence, in making it public—a few preliminary remarks will be presented.

After an absence of six weeks, I returned to Hartford, and found that Dr. Tyler, formerly of Portland Me., had commenced a course of lectures against Universalism. Knowing that Dr. T. stood high in the estimation of the order to which he belonged, inasmuch as he is placed at the head of an institution designed to restore the ancient order of things, and bring back Calvinism with all its blessings, I felt a degree of curiosity to see in what manner he would treat that system, which is regarded as the common heresy of the age. I heard the second lecture he delivered against Universalism, and feeling desirous that my brethren should hear what could be offered against his, I sent the following note to Dr. Tyler.

HARTFORD, JUNE 21, 1834.

Rev. Sir.—In behalf of my Society, I invite you to repeat your lectures against Universalism, to the Universalist Church in this city. I trust you will not neglect the present opportunity of showing a Universalist congregation the reasons why they should abandon their faith. Should you have confidence enough in your lectures to repeat them in our house my congregation and myself will listen with profound attention to what you may offer.—An early answer is solicited. Respectfully Yours,

M. H. SMITH.

In sending this letter, I was prompted by three reasons. 1. The Presbyterian denomination have placed Dr. Tyler in one of their highest seats, and what he would say on the subject of Universalism, would be received by them. 2. His information and reputed talents, would induce us to expect all that could be said against us—the most forcible arguments and the plainest assertions of the Bible. 3. I was anxious the subject should be discussed—and if Universalism could not stand the ordeal of investigation, let it fall. In due time I received the following reply.

EAST WINDSOR, JUNE 22, 1834.

Dear Sir,—I have just received your polite note of the 21st inst., requesting me to repeat my lectures on the subject of future punishment, in the Universalist Church in the city of Hartford. It would perhaps be premature to enter into such an arrangement, before the course

is completed in the house in which it was commenced. I can only say, therefore, at present, I will take the subject into consideration; and should I find it convenient, and deem it expedient to comply with your request, I will give you early notice after the delivery of the next lecture. I am yours respectfully,

B. TYLER.

The lecture referred to in the above letter was delivered. After waiting a few days and receiving no reply, I was fearful the subject had passed from the Drs. memory and as my own arrangements depended upon his decision, I sent him the following note.

HARTFORD, JULY 10, 1834.

Rev. Sir,—I have waited some days for your promised reply, which you said should be forthcoming after the delivery of your last lecture.—You would oblige me much by giving me a decided answer as soon as convenient.

Respectfully Yours,

M. H. SMITH.

To this the following reply was received.

EAST WINDSOR, JULY 12, 1834.

Dear Sir,—In my reply to your first note, I said 'should I find it convenient, and deem it expedient to comply with your request, I will give you early notice after the delivery of my next lecture.' I did suppose that this was sufficiently explicit, and that no further answer would be expected, unless I concluded to comply with your request. Yours Respectfully,

B. TYLER.

A few comments are necessary. Why should the Dr. refuse to repeat his lectures in the Universalist Church? He says, 'It is not convenient—he does not deem it expedient.' But this only carries on a little farther back and provokes the following inquiry,—Did he 'find it convenient' to preach these lectures in an orthodox pulpit? He did.—Then why not preach them in a Universalist pulpit? The labor could not be much, for the lectures were written. He does not plead pressing engagements and we presume he had none. But why was it 'not convenient'? Each one must conjecture, for the Dr. is silent.

But it was 'not deemed expedient.' Was it expedient to attempt to prove to a Society that Universalism is false, when they profess to be already convinced? Was it expedient to convince them that endless misery is true, when they believe nothing else? This was expedient. But to convince Universalists of their error, and bring them to a belief of endless misery is *inexpedient* business!!

Why was it 'not expedient'? Was it because the doctrine was unworthy of opposition and Universalists unworthy of notice? Why meddle with the doctrine at all then? Was it because the church was not central—large enough? None of these things are true.

What then can be the reason? Dr. Tyler has assigned none, and each person has the liberty of assigning such reasons as he may think proper.—In the exercise of this privilege, I shall state, what I think are the reasons why the Dr. refuses to repeat his lectures in the Universalist Church.

1. He has not sufficient confidence in them.—I believe him sincere—I think he has done the best

he can. But I also think he is conscious, that he has done but poorly. True, if his doctrine could be sustained, and Universalism destroyed by assertion, he would have come off victorious, and not one vestige of heresy would have remained. If quoting scripture by dozens, and taking passages from the Bible by handfuls, without any regard to their connexion—would have put down Universalism it would have been put down by Dr. T. I regret then, that when Dr. T. surveys his work, remembers that his sermons were composed of assertions, sophistry, and isolated texts; I do not wonder that he deems it inexpedient to repeat them.

2. He is conscious that in a Universalist Church, he would find a congregation who do not take for granted all they hear. They search—they inquire—they examine; and dreading such investigation, he has refused to bring his work 'to the light, lest his deeds should be reproved.'

3. His own friends many of them, have been disappointed in Dr. T.'s performance. It was not what they expected from a master in Israel—and no doubt those with whom he has conversed, have notified him that in preaching against the truth he would appear to manifest disadvantage—and some of them could speak from experience.

If my conjectures are wrong, Dr. T. can set me right; and should he do so, I will cheerfully retract my error.

In conclusion—when we see the 'wisdom of this world,' shunning investigation and refusing to defend itself against what is called 'a foolish, ridiculous and unscriptural doctrine'; we are admonished that the time draws near, when 'foolish things shall confound the wise—the wise things confound the mighty,' (1 Cor. i. 37)—and in the cause of truth, 'one shall chase a thousand and two put ten thousand to flight.'

M. H. SMITH.

Hartford, Ct. July 15, 1834.

INQUIRER AND ANCHOR.

SATURDAY, JULY 19, 1834.

ANOTHER VICTIM OF FANATICISM.

A few weeks since our good Methodist brethren held, at Amsterdam, Mont. Co. N. Y., a camp-meeting, at which some of their most boisterous revival preachers were present. Among their hearers was a man by the name of Philip Harrison, who in more sober times had got religion and joined the Presbyterians. He however, came very near losing the exercise of his reasoning powers during the sad operation of being born again previous to joining the church. Nevertheless he succeeded, as he supposed, in obtaining grace, and settled down in the assurance that he should finally go to rest with the sanctified of God in heaven.

But attending the camp-meeting above mentioned, so dreadful were the descriptions of judgment and hell, so lean were the exhibitions of divine mercy, so frail were the hopes of man represented to be, so few his chances of heaven, and so many the dangers of hell, that the foundation

of his hopes was left a mere wreck—the stroke was too great for the strength of his mind—melancholy seized him and he returned to his home, a maniac. And when we left Amsterdam some three weeks since, notwithstanding all the exertions of his spiritual doctors, he had not recovered; nor was there a prospect of it.

He is a man of moral worth and respectability; has a wife and several children who are dependent upon him for a support. But, by the methods of still more mad revivalists, confusion is introduced into his house, deep affliction brought upon his family and himself rendered insane.

We are well aware that habit sometimes throws a dawning influence over the finer susceptibilities of the heart. A constant association with human misery too often generates a morbid state of feeling which renders us in some degree indifferent to the miseries of those around us.

Such may be the case with the feelings of our readers in reference to the victims of modern religious excitements. So great has been the desolation of the moral, intellectual, and even physical powers of man, occasioned by these scenes of riot and confusion, and so frequently has the tale of woe been told, of the loss of reason, health, and social joy, and even life itself, in every department of society, and in every stage of human existence; that it is quite possible they will not feel such deep and painful interest in the events we have narrated, as they otherwise would. Still they cannot be altogether insensible to the voice of suffering; and especially the voice of danger. It is painful to us to tell the story of human woe occasioned by such religious riots; but we speak it with a warning voice. The ox will push with his horn, and his owner knows it; still he is let loose upon the world, and no attempt is made to prevent his doing mischief. On the contrary, he is continually gaddled on in the work of destruction. If then, men do not wish to be injured by the violence of this enraged animal, let them beware of coming near him. Let them no frequent religious meetings that are replete with such distressing results.

R. O. W.

DESIRES FULFILLED.

In the 34th Psalm it is written concerning God, that 'he will fulfil the desire of them that fear him.' By his expression we are to understand that he will satisfy their desires in granting them the objects which they desire.

Suppose then an individual fears God as a cruel, blood-thirsty and revengeful tyrant, what would naturally be his desire? What, save a deliverance from this tyranny, cruelty and revenge?—And if he should fear God and desire this deliverance will not a merciful God effect it?

Suppose again the individual walks in all the pride and haughtiness of prospered iniquity, and has no fear of God before his eyes; still all contend that the time is coming when he will fear and tremble before God in view of the judgments to be inflicted upon him. Unitarians indeed contend that God will inflict the most dire and unending misery, subsequent to the resurrection of the dead; and that proud and obstinate sinners

will fear and bow before him, at least when that misery overtakes them. Now if this is the case, what will be their desire? Certainly, not a continuance of their suffering, but a deliverance from it. Will not this then, be eventually granted? If the fact of their desiring it does not afford assurance of exemption from temporal suffering; it certainly affords some guarantee, if the word of God is to be relied on, for their final redemption from sin and suffering and restoration to grace and peace. No individual, unless his constitution undergoes a radical change, could remain forever unmoved in feeling and temper, while suffering he acutest pain. If then suffering will induce the rebellious to submit and fear God, will not the sinners induced afford some hope of the accomplishment of their desire for deliverance?

It may be said their fear is not of a correct character—that it is not a reverential fear which induces reasonable submission. To this may we add is another view of the subject to be presented for consideration. There is a fear of God which is the beginning of wisdom—a reverential filial fear which is 'to hate evil.' Now the just, the upright man fears God in this way; and what are his desires?—1. Happiness for himself; and this shall be given him, for the 'righteous shall be had in everlasting remembrance.' 2. The object of his desires, is the happiness of all his fellow men; and especially their repentance, reconciliation to God, and endless bliss. And will not this be granted by the Father of mercies?—'He will fulfil the desire of them that fear him.'

If our Unitarian friends feel disposed to raise their voice, their loud and hed against the doctrine of salvation for all men; before they proceed far, let them pause and inquire, bid whether they fear God with a holy fear; and if so, and whether they desire the holiness and happiness of all. If they do, they may as well throw down all once their implements of war; for they engage in a hopeless struggle against the purpose of God. Let them think of these things, and step cautiously lest haply they be found fighting against God.

R. O. W.

THE CHRISTIAN VISITANT.

This is the title of a work formerly published in monthly numbers, pamphlet form, at Utica, N. Y. by A. B. Grosch, Associate Editor of the Magazine and Advocate. For sometime past however its publication has been suspended. But by a late number of the Magazine and Advocate, we learn that it will soon be resumed. Dr. Grosch has issued proposals for publishing the work somewhat cheaper than it has been afforded heretofore. It is to be published semi-monthly, each number to contain eight duodecimo pages, and to be afforded to subscribers at the very low price of \$1 for 3 copies, and \$3 for 12 copies, per year. According to the latter terms, each copy of the Visitant will cost twenty-five cents. Each copy contains 24 numbers, or pamphlets of eight pages; which, at \$1 for 12 copies per copy, will bring the numbers down to the very low price of about one cent each!

Br. Jacob Chase is engaged as Contributing Ed.

tor, to assist in conducting the work in connexion with Br. Grosh. He is well known in the section of country where he resides, as an able and efficient advocate of impartial grace. The united labors of these two gentlemen cannot fail to render the work at once interesting and instructive.—We commend it to the attention of our readers; with the suggestion, whether it would not be well for them to obtain a number of copies for gratuitous distribution—that when they are annoyed—or blessed with orthodox tracts that can with equal kindness and courtesy reciprocate favors. This we think would have a very beneficial effect, as courtesy is always commendable; and besides this, our Unitarian friends generally, feel so very favorably disposed, pleasant and good natured towards Universalist publications, that it might do them good to reciprocate, occasionally, their little intruding kindnesses.

R. O. W.

DR. TYLER AGAIN.

As we promised in our last to pay some further attention to this gentleman, we now resume our pen for that purpose.

It will be perceived by a reference to a communication in this day's paper, that an invitation has been given him by Br. M. H. Smith, to repeat his lectures in the Universalist Church in this city (Hartford). But this invitation the Dr. has not accepted. The reason must be conjectured. If we were permitted the privilege of guessing, we should say he dare not appear in *propria persona* before a congregation of Universalists. Notwithstanding his popularity, while delivering the lecture to which we listened, his whole manner seemed to us, to indicate a consciousness that what he said was insufficient to prove the doctrine he labored so hard to establish. We wonder not then, that he should refuse to appear before a congregation better qualified to judge of the merits of his performance, than the one before which he delivered his lectures.

As a specimen of his reasoning we refer the reader to his application of Acts iii. 21, and 1 Cor. xv. 21, 25. The 'restoration of all things' Dr. T. applies to a 'day of judgment' subsequent to the resurrection of the dead. There, he says, shall all the saints be restored to peace and endless bliss. 'Then cometh the end, when Christ shall have delivered up the kingdom to God even the Father, and when he shall have put down all rule, and all authority, and power; for he must reign till he hath put all enemies under his feet.' Then, says the Dr., will the dominion of the serpent be broken, and his power to oppose the kingdom of Christ be destroyed. The last enemy that shall be destroyed is death—not the 'second death';—but death is to be destroyed by a resurrection, when all shall be raised to life and rendered immortal. We see then, continues he, that the restoration of all things and the time when Christ shall give up his kingdom will be at the day of judgment.

It is some what singular, but no more so than true, that the Dr. makes his day of judgment to mean universal salvation. At his day of judgment, he commands that all things will be restored,

and Christ shall have subdued all things to himself. This is just what we believe. Our difference then is only verbal. If Christ shall subdue all things unto himself, he must bring all mankind into a regenerate state and obedience to his requirements. A king does not consider his rebellious subjects properly subdued, until they obey his commands. Nor will Christ consider men subdued, until, avowing that they have 'righteousness and strength in the Lord,' they acknowledge him to be Lord to the glory of God the Father.' Hence the Dr.'s day of judgment is a day of deliverance for the captives and salvation for the whole world.

In his remarks upon the destruction of the last enemy he meant to deceive his audience. He knows that the literal rendering of the passage is as follows:—*The last enemy shall be destroyed, death.* He knows that, in this passage in the original, death is in the nominative case and synonymous with enemy. He knows that these words mean the same thing—that death therefore is the last enemy,—and that this shall be destroyed.—And consequently there shall be no more death nor enemies of any kind, either to be destroyed or suffer a perpetuity of woe. These things, we say, he knows, because he is a Greek scholar.—And in concealing them from the view of his hearers he meant to deceive them. We dislike to bring such grave charges against a man of Dr. Tyler's standing in society, but truth and self-defence imperiously demand it. We hope that when he again comes to Hartford to convert his day of general judgment into universal salvation by dint of preaching in opposition to that doctrine, he will be a little more honest and tell his hearers the true state of the case, that the devil and death, the last enemy—and, therefore, all enemies—shall be destroyed—that the finally impenitent will be redeemed and there will, therefore, be none to suffer for an eternity of woe.

The lectures delivered in this place we suspect are the same that were delivered not long since in Portland Me. They were then furnished, either by Dr. T. himself, or by a reporter, for the Christian Mirror, a very orthodox paper published at Portland; and are now undergoing a review by the Editor of the Independent Messenger. We judge them to be the same, from some extracts we have seen in the Messenger, corresponding with passages we noted down at the time of their delivery in this place. If the Dr. did in reality, light down upon Portland with this *desolating* beson, we wonder that our venerable Br. Rayner, is not swept into annihilation. We perceive however, that this is not the case. Notwithstanding the raging and foaming of the waves around him, he continues steadily to guide his little vessel, called the 'Christian Pilot,' over the rough sea. We presume the effect of the Dr.'s efforts in that place, was somewhat similar to their result in this city; and consequently, though the wind rose, yet, being rebuked, 'there was a great calm.'

Here we dismiss the subject for the present, deeming it unnecessary to say more. We hope Dr. Tyler will pay more attention to stand deliver his lectures in some other place, for we are very

confident they are well calculated to establish the doctrine of universal grace and salvation.

R. O. W.

MODEST.

In a late number of the Philadelphia Liberator, Br. Zelotes Fuller, its Editor exhibits a wonderful spirit of independence, and a very great degree of modesty. 'None,' says he 'need send us aught of tracts, for their labor will surely be lost—they will not be worn.' And then as if to 'convince the unconvinced' he commences kicking, most modestly towards a 'certain quarter' from which, he says, 'whispers of too sceptical—now too orthodox' have been 'breathed forth from motives of self-interest.' Now we have no disposition to send him tracts; but we do feel a strange curiosity to know whether an editor is perfectly free from 'traces,' when he publishes articles 'by request' or 'communicated' and dare not refuse them, lest he should offend subscribers and lose their patronage.

In the following paragraph the Editor is uncommonly modest in announcing his claims and the dignity and authority of his paper.

'The public are certified that the Philadelphia Liberator is, strictly speaking, the received and approved organ of liberal Christianity for this section'—that is, it is emphatically the universalist paper of this city and the regions round about—that the Editor is the senior Universalist clergyman of the State of Pennsylvania; and that his paper is established upon a permanent basis.

Public—certified—Liberalist—approved organ—these are words, not always found in the same connexion; neither are they often uttered by a 'Senior' clergyman of the whole great State of Pennsylvania!—Received?—approved? By whom?

On the above extract, the Magnanimous Advocate has the following remarks:—

'Br. Zelotes Fuller, Editor of the Philadelphia Liberator, has issued his article, in favor of himself and his paper, from which we select the following as a pattern for modest people, and a due warning to all intruders on his rights and dignity! Hear Bishop Fuller!!

MINISTERIAL CHANGES.

We are happy to announce to our readers that Br. L. C. Marvin is engaged to labor with the Universalist Societies in Amsterdam and Duaneburg N. Y. for the coming year. Letters and papers intended for him should be directed to *Susana Corners, Mont. Co. N. Y.*

Br. Alfred Peck has removed from Montrose, Pa. to Genesee Co. N. Y.

Br. J. V. Wilson has removed to Athol, Mass. and will preach in Athol, Philipston and the neighboring towns.

Br. D. Van Alstine is engaged to labor with the Universalist societies in Rutland, Princeton and Sterling Mass. for the ensuing year. His residence is at Princeton Mass.

ACCESSIONS TO THE MINISTRY.

It is announced in the Messenger and Universalist that Br. William West has commenced the ministry of reconciliation. He was formerly an ac-

ive member of the Methodist denomination in Philadelphia where he changed his sentiments and is represented as a man of unblemished character, and sincerely devoted to the interests of mankind.

We learn from the *Trumpet* that Mr. Charles E. Hawes of Danville, Vt. has commenced preaching the gospel of the final salvation of all men.—He is regarded as a man who will do honor to the cause which he has espoused.

The *Eastern 'Star'* published at Concord N. H. states that Rev. Isaac Hall, formerly a preacher in the denomination of Christians, who has been for thirty years preaching a partial salvation, has lately embraced Universalism, and is now engaged in propagating it among his fellow-men. He is a resident of Newbury, Vt. and is engaged in preaching in Corinth, Vt. and Warren, N. H.

TO CORRESPONDENTS.—Br. 'J. A.' is received, but two late for this week's paper. His article shall appear next week. 'D. Tenney,' and 'D. H.' have had occasion for much patience, but they also shall be attended to next week. 'B' and C. W. have been received. 'C. W.' will accept our thanks for his last large remembrance of us, with the assurance that as soon as we can find time and room his articles shall all be attended to.

We have had on hand for several weeks a long communication from our venerable Br. S. Glover, of Newtown, Conn. And the great age of this firm advocate of a world's salvation will give to matter from his pen an interest it would not otherwise possess. Our readers may expect it in a few weeks.

'J. T. G.' is inadmissible.
'Br. Moore's' article is thankfully received.
'E. R. C.' is received but not yet examined.
'Xenophon' is under consideration.
'L. C. M.,' 'J. B.' and 'A Religious Inquirer,' have just come to hand, but we have not had time to examine them.

The subscriber announces that he has removed from Amsterdam, N. Y. to this place (Hartford) and requests all letters and papers designed for him to be directed here.

R. O. WILLIAMS.

AGENTS.

The following gentlemen have been appointed agents for the 'Inquirer and Anchor,' and their receipts will be valid, for all monies paid to them, for this paper.

Mr. Austin A. Hill, Troy, N. Y.
Mr. W. Fisk, Lansingburgh, N. Y.
Rev. W. Whitaker, Hudson, N. Y.
S. S. Holcomb, Stephentown, N. Y.
Rev. Jacob Chase, Jr. Mottville, N. Y.
Rev. G. W. Montgomery, Auburn, N. Y.
Rev. G. Sanderson, Cortland, N. Y.
Mr. P. V. Boree, Amsterdam, N. Y.
Rev. T. J. Whitcomb, Schenectady, N. Y.
Mr. Lewis Cook, New Marlboro, Mass.
Rev. J. Boyden Jr. Dudley, Mass. and Rev. F. Hitchcock Egremont, Mass. will please act as our agents in the places where they reside.

MARRIED

In this city on Tuesday evening last, by Rev. N. H. Smith Mrs. LEONARD DANIELS to Miss SOPHONIA BAILEY.

ORBITUARY.

Died, at Stillwater, N. Y., on the 6th inst. Mr. Jesse Adair, in the 42d year of his age.—Mr. A. died as he had lived, a believer in the impartial goodness of his Maker, and the salvation of all mankind. His funeral was attended on the day succeeding his death, by a large assembly of connexions and friends, at the Presbyterian church, which was kindly opened for the occasion; and a discourse delivered from Rev. xxi. 4, 'y' the writer of this notice.

C. W.

In Albany on the 5th inst., Mrs. Sally Ann, wife of Lemuel L. Steel, aged 29 years.—Mrs. Steel was a woman whose virtues will render her memory sacred and lasting to all who knew her. Severe and painful to a tender husband will be her loss. To the fountain of joy and consolation, we affectionately commend all the relatives and friends of this amiable woman, for a balm to heal the wounded heart.

Died in Greenwich, Mass., on the 1st inst., Mr. Levi Melton, aged 47 years.

In the death of the subject of this notice, a fond and confiding wife has been bereaved of a kind and affectionate husband—children of a father, whose heart was not only alive to parental affection, but who, being possessed of sound discretion, was eminently qualified to give them wise and wholesome instruction—and brothers and sisters, of one to whose fraternal regard they can bear their united testimony. Nor do the relatives of the deceased alone feel the blow. The many social virtues of Mr. M. endeared him to the affections of all who shared his acquaintance. He was a kind neighbor, an affectionate friend and a truly useful member of society. The Universalists of Greenwich have cause deeply to lament his exit, as he was an active and worthy member of their Society, and one who honored the cause he had espoused.

By request of the bereaved widow, the writer of this notice, tendered the consolations of the truth as it is in Jesus to a numerous circle of mourning relatives, in a discourse founded on Job. xix. 21. May the great Father of the universe, the God of all hope and consolation, support them—give them strength according to their day, and finally bless them with immortal life and happiness.

J. P. F.

DISTRESSING OCCURRENCE.

On Saturday evening, July 3, about 8 o'clock, a son of the late Adin Ruggles aged 6 years, was drowned near the upper furnace in Stamford. He had been standing upon a bridge fishing, and fell from thence into the stream below which proved his death. Two men were near and heard something fall into the water accompanied with a faint shriek; but, suspecting no accident, paid but very little attention to the circumstance until it was ascertained from his afflicted mother that the young Ruggles was absent. Search was then made and the body found; but the vital spark was extinguished.

In this mournful event it may in truth be said in the words of Cowper,

'God moves in a mysterious way
His wonders to perform.'

While the recollections of the death of a most affectionate and worthy husband are fresh in her mind, this widowed mother is called to follow another of her beloved family to the silent grave. She is a mother indeed. Heavily upon her soul, has the rod of affliction been laid.

Within the short period of eight months, a kind husband and an affectionate child have instantly been cut down in the midst of health and happiness, and snatched from her embrace.—Their bodies slumber side by side, and their spirits rest in the land of immortal peace.

Mrs. Ruggles however, in the midst of all her sorrows, finds in the happy and triumphant faith of Universalism, which she has embraced, the healing balm of consolation. Her soul is firmly fortified with the strength and spirit of the Christian faith.

There was a large number of people present at the funeral. And I speak it to the praise of humanity, that all sectarian feelings seemed to be lost, and one deep feeling of sympathy pervaded all hearts. Our tears flowed spontaneously for the bereaved and afflicted. The occasion was one of tender and deep interest. There was a solemnity that sat upon the countenance of all, from the oldest down to the little child. And I involuntarily thanked God, that great affliction we can feel like brethren. O may the generous sympathy and kind feelings evinced on this occasion, be soon forgotten. But may this widowed mother and her afflicted family continue to share, not only our tears and kind wishes—but those things which prove the sincerity of our sorrows. And finally, may God, who has thus tenderly and deeply wounded, heal with his love, those bleeding hearts. May his mercy which gives grace to affliction, reconcile these mourners to their lot.

J. H. WILLIS.

RELIGIOUS NOTICES.

A course of Lectures will be delivered in the Universalist Church in this city, (Hartford) to commence next Sabbath evening, in reply to the Lectures recently delivered in the South Church, against Universalism, by Rev. Dr. Tyler.

Services to commence at 1-2 past 7 o'clock. A collection will be taken up after the lecture next Sabbath evening, for the benefit of the Sunday School.

[The commencement of the Lectures above-mentioned was deferred last week in consequence of bad weather.]

Our venerable Br. ERENEZER LESTER, of Killingworth, Conn. is expected to preach in Berlin the 3d Sunday in this month.

Br. W. A. Stickney will preach at the School House in Yalesville the 4th Sunday in July, when a funeral discourse will be delivered in reference to the death of the late Mr. Charles Parker of Y. and a Lecture in Cheshire, at the school house near Russell Mills in the evening.

Dr. R. O. Williams will preach at Broad Brook, East Windsor, on the first Sabbath in August.

Br. C. Spear will preach in Westfield the second Sabbath in August, and in Southamptn, Mass. (North-school house) in the evening.

Br. Charles Woodhouse will preach in Amsterdam on the 4th Sunday in this month, and Br. L. C. Marvin will preach in Lansingburgh at the same time in exchange.

Br. Woodhouse will preach in Hilsdale, N. Y. on the first Sunday in August, and at Mechanicville on 5th of same month.

POETRY.

A PRAYER FOR THE PROMISED REST.

Dear friend of friendless sinners, hear,
And signify thy grace divine;
Pardon a worm that would draw near,
That would his heart to thee resign:
A worm, by self and sin oppressed,
That pants to reach thy promised rest.

Thou say'st thou wilt thy servants keep
In perfect peace, whose minds shall be
Like new-born babes, or helpless sleep;
Completely say'd, dear Lord, on thee;
How calm their state, how truly blest'd,
Who trust on thee, the promised rest.

Take me, my Savior as thine own,
And vindicate my righteous cause,
Be thou my portion, Lord, alone,
And bend me to obey thy law;
In thy dear arms of love caress'd
Give me to find thy promised rest.

Bid the tempestuous rage of sin,
With all its wrathful fury die;
Let the Redeemer dwell within,
And turn my sorrows into joy;
O may my heart, by thee possess'd,
Know thee to be my promised rest.

Rowland Hill.

RELIGIOUS FREEDOM.

The hostility of her sects has been the disgrace,
The peculiar disgrace of Christianity. The
Gentoo loves his cast, so does the Mahomedan,
so does the Hindoo; when England out of
the abundance of her charity is about to teach
her creed, I hope she may not teach her practice.
But Christianity—Christianity alone exhibits
her thousand sects, each denouncing his
neighbor here, in the name of God, and damning
hereafter out of pure doctrine. "You're
a heretic," says a Catholic; "You're a Papist,"
says the Protestant; "I appeal to Saint Peter,"
exclaims the Catholic, I appeal to Saint A-
thanasia cries the Protestant, and if it goes
to damning he's as good as any saint in the cal-
lender.—You'll be damned eternally says the
Arminian—I am the elect says the Calvinist.—
Thus it is as you see, each has his anathema—
his accusation and retort, and in the end Religion
is the victim! The victory of each is the
overthrow of all, and infidelity, laughing at the
contest, writes the refutation of their creed,
in the bosom of the combatants. I wonder if
this reflection has ever struck any of those
reverend dignitaries who rear their mitres
against Catholic emancipation. Has it ever
glanced across their Christian zeal, if the story
of our country should have casually reached the
valleys of Hindostan, with what an argument
they are furnishing the heathen world, against
the avowed missionary? In what terms could
the Christian ecclesiastic answer the Eastern
Brahman, when he replied to his exhortations in
the language such as this? "Father, we have
heard your doctrine, it is splendid in theory,
specious in promise, sublime in prospect; like
the world to which it leads, it is rich in the
miracles of light. But Father, we have heard
that there are times when it says vanish and
leaves your sphere in darkness, or when your
own lustre arises from meteors of fire and
moons of blood, we have heard of the ver-
dant island which the Great Spirit has raised in
the bosom of the waters, with such a bloom of
beauty that the very war she has usurped,
worships the loveliness of her intrusion. The

sovereign of our forests is not more generous
in his anger than her sons; the snowflake ere
it falls on the mountain, is not purer than her
daughters; little inland seas reflect the splen-
dors of her landscape, and her valleys smile at
the story of the serpent! Father, is it true that
this isle of the sun, this people of the morning,
find the fury of the ocean in your creed,
and more than the venom of the viper in your
policy? Is it true that for six hundred years,
her peasant has not tasted peace, nor her pious
rested from persecution?—

Oh! Brahma, defend us from the God of the
Christians!!
Father—father,—return to your brethren, retrace
the waters;

we may live in ignorance, but we live in love;
and we will not taste the tree that gives oval
when it gives us wisdom. The heart is our guide,
nature is our gospel; in the imitation of our fa-
thers we found our hope; and if we err, on the
virtue of our motives we rely for our redemption."
How would the missionaries of the mitre
answer him! How would they answer that insul-
tated Being of whose creed their conduct excited
the refutation!

But to what end do I argue with the bigot?
A wretch, whom no philosophy can humanize,
no charity soften, no religion reclaim, no mir-
acle convert; a monster, who red with the fire
of hell, and bending under the crimes of earth,
erects his murderous divinity upon a throne of
skulls, and would gladly feed even with a bro-
ther's blood the cannibal appetite of his re-
jected altar. His very interest cannot soften into
humanity. Surely, if it could, no man would
be found mad enough to advocate a system
which cankers the very heart of society, and
undermines the natural resources of govern-
ment; which takes away the strongest excite-
ment to industry by closing up every avenue to
laudable ambition; which administers to the
security or the vice of a party; which it holds
only study the advantage of a people, and holds
out the perquisites of state as an impious bounty
on the persecution of religion.

A DAUGHTER'S LOVE.

Sometimes, I was conscious of gathering
roughness from the continual conflict with pas-
sions and prejudice, and that the fine edge of
the feelings could not ever be utterly proof
against the corrosions of such an atmosphere.
Then I sought my name, and called my bird of
song, and listened to the warbling of her high-
bened-toned voice. The melody of that mu-
sic fell upon my soul, like oil upon the troubled
billows,—and all was tranquil, I wondered
where my perturbations had fled, but still more,
that I had ever indulged them. Sometimes, the
turmoil and fluctuation of the world, threw a
shade of dejection over me, then it was her
pale to smooth my brow, and to restore its
smile. Once a sorrow of no common order
had fallen upon me; it rankled in my breast
like a dagger's point; I came to my house, but
I shunned all its inmates. I threw myself
down in solitude, that I might wrestle alone
with my fate, and subdue it; a light footstep
approached, but I heeded it not. A form of beauty
was on a sofa by my side, but I regarded it not.
Then my hand was softly clasped, breathed up-
on, pressed to my lips.—It was enough,
it took my daughter in my arms and my sorrow
vanished. Had she essayed the inebriety of
passions of sympathy, or even the usual epi-

luets of endearment, I might have desired her
to leave my presence. Had she uttered only a
single word, it would have been too much, so
wounded was my spirit within me. But the
deed, the very poetry of tenderness, breathing,
not speaking, melted "the winter of my dis-
content." Ever was she endued with that most
exquisite of woman's perfections, a knowledge
both when to be silent and when to speak,—
and so to speak, that the frost might dissolve
from around the heart she loved, and its dis-
cords be turned to harmony.

Near the Alleghany mountains, an infidel
Judge was sitting with a circle of his friends,
and ridiculing the account of the creation of
our race as inspiration gives it, and asserted
that we came into existence by chance. Per-
haps, said he, some of us existed awhile in less
perfect organizations, and at length (nature al-
ways tending to perfection) we became men,
and others sprang into life in other ways, and
if we could find a rich country now which had
not been injured by the hand of man, I have
no doubt that we should see them produced
from trees. Being fluid, self-confident, and in
most respects, superior to his audience, he
made his doctrines appear very plausible, and
asked this and that one of the company what
they thought of them. All answered in the
affirmative, till he asked a youthful stranger as
he sat silent in the corner, what he thought of
them. "Indeed, Sir," he replied, "I have no
doubt at all upon the subject, for I have travel-
led in the richest part of the Texas, where I
saw the forest in its native perfection unadorned
by the hand of man, and there I have seen
large hogs growing upon the trees. The nose
is the end of the stem as you see by its form;
and when ripe I have seen them fall, and pro-
ceed directly to eating the acorns that grew
upon the same tree." This simple illustration
of his principles turned the laugh upon the
Judge, and was sufficient to counteract the evils
he intended.—*Pastor's Journal.*

CONDITIONS.

The "Inquirer and Anchor" is published
simultaneously at Hartford, Ct. and Albany, N.
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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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CORRESPONDENCE.—No. 3.

Original.

NEW MARLBOROUGH JULY 10TH, 1834.

Dear Friend.—It is with pleasure that I reply to your next objection. You say 'it is fact that the doctrine of universal salvation, is very grateful to the natural heart of men.' To this position I heartily respond. We naturally possess an earnest desire for our own comfort and happiness, not only to enjoy it here but hereafter; and if by any means we could be assured of the accomplishment of so great an object as respects ourselves, would it not be perfectly natural for us to possess a desire, that our fellow beings should share with us in those blessings, and participate in those enjoyments?—The natural heart of man is good, kind, sympathetic and benevolent. It seeks not its own good merely, but the good of others. Of course then, the ultimate happiness and well being of the whole human family, is perfectly in union with the feelings and disposition of every natural heart—every benevolent being, possessed of common powers of sympathy, and natural affection. And no other consideration can possibly have a greater tendency to inspire our hearts with gratitude and thankfulness to the Father of the spirits of all flesh, than the accomplishment of so truly desirable an object. The reverse of this is to pervert, and change the proper use of our natural affection, faculties and dispositions, and become unnatural, unfeeling, ungrateful and unmerciful, 'without natural affection.'

'Nothing suits better,' you say, 'than to be told that all will be well—than to hear the cry of peace, peace.' Most excellent Sir, this is the *life and essence* of the gospel. Nothing can be more happyfying and desirable to the tender sympathies and better feelings of our nature! How comforting must it have been to the disciples, when torn and tossed upon the tempestuous sea, and Jesus arose and rebuked the winds, crying 'peace, be still!' And how welcome must the sound have been to the Shepherds in the fields of Bethlehem, on that ever memorable night, when the cry resounded upon their ears from the heavenly choir, in strains of immortal eloquence:—'Glory to God in the highest, on earth peace and good will to men!'

You continue to say, 'Nothing serves more effectually to quiet the fears and apprehensions of wicked men.' Here, Sir, we are at variance. The troubles and fears of the wicked, never can be quieted so long as they remain wicked.—'They are like the troubled sea, when it cannot rest.' There is no peace to the wicked saith my God.' When the wicked forsakes his way, and the *unwary* man his thoughts, and turns unto the Lord who have mercy upon him,

and to our God who will abundantly pardon, his fears will then be quieted, and he can enjoy peace.

You then ask, 'did Christ's and the Apostles' preaching produce such effects?' Certainly not, you say. How often were sinners 'pricked to the heart, and with heart-fearing solicitude cried out, what shall we do to be saved?' That sinners were frequently 'pricked to the heart,' I frankly acknowledge; but as respects any *real* inquisition being made on an occasion of preaching, it is not to be found in the New Testament. If you, like the noble Bereans had searched the Scriptures daily, it might have prevented your oakings so gross a blunder. But you call on me to notice the case of the three thousand on the day of Pentecost—of the jailer at Philippi—of Felix trembling before Paul, &c. and then ask, are such effects ever produced by the preaching of Universal Salvation? Answer.—When you can shew or mention a parallel case with either of those you have mentioned, the question will come with better grace and propriety than it now does, for similar causes will produce similar effects.

Again, you ask, 'why were Christ and his Apostles so bitterly opposed and persecuted, if they preached a doctrine so agreeable to the human heart?' Who my friend, were their bitter opposers and persecutors? They were the unnatural and self-righteous Pharisees and inhuman Doctors of the law—the blind guides—the sad wry-faced professors, who monopolized all the religion of the day, and compassed sea and land to make proselytes; who boasted of their goodness and piety, and thanked God that they were not like other men. And I beg leave to remark, with great plainness of speech, that the conduct of certain professors of religion at the present day, who feel so bitter against those, who honestly and conscientiously believe the blessed doctrine of a worlds salvation, and even labor and suffer reproach because they trust in the living God, who is the Savior of all men, answers exactly to the above, as face answers to face in a glass. In fine, you continue to ask, does it exasperate people in our day, to tell them that all will be well with them hereafter? Answer. It does not exasperate some people to tell them that it will be well with *themselves*; but I have thought sometimes, that you could hardly offend them worse, than to tell them that it would be equally as well with their neighbors of a different faith.

But I am under obligations from my promise in my first letter to take some notice of your doctrine, to test it by the same standard that you have mine, and see if any evidence can be found that it was preached in either the cases above mentioned. In the case of the three thousand at the day of Pentecost, the Apostle Peter simply gave a narration of facts, and one was, that they had taken the man Christ Jesus, 'and with wicked hands had crucified and slain him,' and that God had made that same Jesus both Lord and Christ. Feeling condemned, they enquired of Peter and the rest of the Apostles, 'what shall we do?'—not what shall we do to be saved. 'And Peter said unto them, repent, and

be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost. For the promise is unto you and your children and to all that are afar off, even as many as the Lord our God shall call.' And with many other words did he testify and exhort, saying save yourselves, 'from what?' from an *endless hell*—there is not the least intimation of any such thing—but 'save yourselves from this untoward generation.' I desire you to notice, that from such mild persuasions and blessed promises, three thousand were, in one day converted and added unto the Apostles, without even one case of fanaticism or insanity, that we have any account of. The jailer's anxiety and fear at Philippi was in consequence of an earthquake. In his fright he ran and asked the Apostles what he should do to be saved? They then preached to him Jesus Christ, instead of the doctrine of endless misery; and he was converted and all his house. And the Apostle Paul made use of powerful reasoning, which caused the stubborn Felix to tremble, in view of such unreasonable, unscriptural dogmas.

How different was the manner of Christ preaching and his disciples, from the popular mode of preaching at the present day? When John the Baptist, the harbinger of the son of God, commenced preaching in the wilderness of Judea, he says 'repent, for the kingdom of heaven is at hand.' When Jesus began to preach, he made use of the same language. Would such preaching, Sir, make converts to your doctrine? I think not. Once more; when Christ sent his apostles to preach, he gave them the following instructions, viz. 'And as ye go, preach, saying the kingdom of heaven is at hand; and into whatsoever house ye enter, first say, *peace be to this house* and not—I forbear. Sir, to draw the other side of the picture.—But supposing a stranger should call on you and profess to be a minister of the Gospel, manifesting great zeal for the cause of Christ; and accordingly should propose to visit families throughout your neighborhood, and should proceed as did the disciples—in whatsoever house he entered, preach *peace* instead of wrath—would you not think he preached a doctrine which was grateful to the *natural* heart? He would at least be suspected of being a Universalist, and totally incapable of getting up a revival, or of converting a single soul.

In your next paragraph you observe 'one of the most brilliant and glorious attributes of God's character is justice. To maintain this attribute, he must punish the wicked hereafter.' This, Sir, caps the climax of your presumption. I would ask, 'who hath known the mind of the Lord, or who by searching has found out the Almighty?' But this is not the first instance in modern Orthodoxy, of arraigning the Arbiters of Nations before their tribunals, and giving him instruction how to manage in the affairs of his government, and even presume to

'Snatch from his hand the balance and the scale, Rejudge his justice, be the God of God.'

But I think it high time for those men to relinquish their folly and presumption, acknowl-

edge the absolute supremacy of the King of nations, and know that the most high God dwelleth in the armies of heaven and amongst the inhabitants of the earth; and none can stay his hand.

What, you ask, constitutes a righteous and just ruler, but to reward the good and punish the evil or transgressors. Answer—To punish according to the crime and for the good of the offender. Any other punishment would be wanton and cruel. We are told by an Apostle that our heavenly Father chastises us for our profit that we may be partakers of his holiness. And the Psalmist says, 'The Lord will not cast off forever—that, though he cause grief, yet will he remember mercy; according to the multitude of his tender mercies will he have compassion.'—Again, he says, 'The Lord is good to all, and his tender mercies are over all his works.' Now admitting justice to be his most brilliant and glorious attribute, certainly the administration of justice must be one of the most conspicuous parts of his work; and if you can show fairly that good men and tender mercy are recognized in endless punishment, you can demonstrate that I think you can.

But you state, 'The punishment which God will inflict upon the wicked, is certainly deserved, if his Law is holy, just and reasonable, as represented. To this I readily assent.' We are informed that every man shall be rewarded according as his work shall be, and 'though hand join in hand, the wicked shall not go unpunished'; and that every transgression and disobedience shall receive a recompense of reward. But, Sir, when you find any law that actually requires the endless punishment of the wicked, I wish you would inform me in what part of the Bible it is to be found.

I remain your friend and a worshiper,
JONATHAN ARNOLD.

APFARS IN SOUTHAMPTON, L. I.

On 21st.

'Solomon built God an house.' The Presbyterians have built God an house. The Methodists too have built God an house;—but the Universalists, a scattered and feeble remnant, not being in possession of adequate means, have not yet built him an house. Upon the Sabbath days, upon the 'feast days' and the 'fast days,' the Presbyterians go up to their Temple to worship and pray. And they stretch forth their hands and thank God that they are not like other men—that they are not Methodists—but above all, that they are not poor, debilitated Universalists! (by the way, this reminds us of a certain idiot, who used to stretch forth his arms toward heaven and thank God he was not a fool).—They acknowledge the sovereignty of God and bless him, that they are of the number of the elect—that he has made them chosen monuments of mercy, selecting them from the great mass of mankind—all alike by nature—to magnify in them the riches of his grace; and that from all eternity, he was pleased to reprobate the rest to endless sin and suffering to the praise of his vindictive justice. Moreover they pay (if not rithes—this perhaps might be too much to expect of modern priests)—liberally into the *Lord's Treasury*; they contribute to Bible, Missionary, Tract, Sabbath School and Education Societies—do much for the cause of the dear Redeemer—

meets to insure the salvation of his eternally elect amongst the Heathen?—and will not their God do much for them? Assuredly he will, for 'the liberal soul shall be made fat.'

The Methodists too, go up to their Temple to pray, to cry aloud and to thank God that they are not as others! that they are not Presbyterians—but especially that they are not infatuated, hell-bound Universalists!! They thank God that he has opened a door of mercy—made salvation (upon complying with certain conditions) possible to all men;—and that they have repented, been converted and complied with the Gospel of their own free will. But the despised Universalists! all they can do, is to stand afar off, for they cannot get into the temples, and pray God to be merciful to them; and to save from sin a world lying in wickedness; praying in faith, agreeable to the will of God, 'that will have all men to be saved, and to come to the knowledge of the truth'; and, unlike their Presbyterian and Methodist brethren, 'not doubting,' but that God will in due time answer their prayers, for they know that 'whatsoever is not of faith, is sin,' and 'that he that doubteth is condemned' in that he asketh. I say this is about all the exalted Universalists can do, beside visiting the widows and fatherless and the children of want and suffering and sorrow, in their offices—administering to their necessities—pouring into their wounded bosoms the oil of joy and consolation, and carefully keeping themselves at all times, unspotted from the world!

This is all the Religion the Universalists have. How different from the religion of the world! No wonder they are despised and slandered and persecuted by their pious neighbors who have nothing in common with them. For what, in the world's esteem, is the power of godliness, if it is unaccompanied with pomp and show and ceremony and imposing forms! Besides, for the purpose of doing their good, Universalists associate with publicans and sinners. How irreligious! how unfashionable! how unlike the conduct of modern saints! It is true enough Jesus did the same—but times are wonderfully changed, and it would now be extremely unpopular, and therefore impolitic.

* Unitarian Divines have made very nice and accurate calculations of the rapidity with which the infernal regions are peopling.

They estimate that 600,000,000 of the heathen are going down to people the regions of eternal woe, every generation—that is—every 33 years; and this simply for a want of a knowledge of the Gospel, because God in his providence has seen fit to slant them up in ignorance and neglect. To this great sacrifice of human souls (if we add millions of the christian world, (which they believe will eternally perish,) the multitudes of the damned are swelled to an astonishing amount!!

They have calculated too, to a nicety, the worth of money in the Godlike enterprise of saving souls. The great Doct. Griffin, I think it is, has estimated that \$400 will be the means of saving from the vindictive and endless wrath of his Creator, one heathen soul! And this heathen is so he instrumental in saving many others; and the influence those will exert, is to extend down and be felt to the end of time! O what an infinite amount of good may be effected by the paltry sum of \$400—what an infinite sum of misery and torment may be prevented by the right application of \$400!! O thou merciful God, and is in so!

and improper, for the children of God to keep company with, or come unto, one that is a sinner.

I said in the former part of this article, that the Universalists had not built God an house. This they had left undone, not because they wanted a disposition, but because of inability—for acknowledging the propriety of public worship, and feeling desirous to worship the one living and true God in a social capacity and in the beauty of holiness, they applied first to their Presbyterian, and next to their Methodist brethren, for leave to assemble in their houses of worship at such times only as they were not occupied by their own denominations. But no; they can have no admittance—the doors of the Presbyterian house are locked and barred against them, lest it should be polluted by the meetings of Infidels! And the committee of the Methodist Society tell the applicants their house was built for the use of Christian denominations, such as Methodists, Baptists, Quakers, &c. (Presbyterians were not named,) but Universalists will not be allowed to enter it.—So Universalists it seems are no Christians!!—Now Jehovah's says, 'my house shall be called a house of prayer for all people.' What! for all people? Yes, for all people;—none are excepted who pray, not even wicked Universalists. But do Universalists sometimes pray? Yes Universalists sometimes pray, the oft repeated and public assertions of pious ministers and deacons to the contrary notwithstanding. Well, what do they pray for? Why, they ardently and earnestly desire (and prayer is nothing more nor less than the sincere desire of the heart,) the salvation of all men.—Believing all are redeemed, they pray that all may be saved according to the divine mind and will.

Well, after God has put it into the hearts of our Orthodox brethren to build him no house, and they have done so with God's materials, (for the silver and the gold are his, and the cattle upon the thousand hills and forests of Lebanon are the Lord's) and have consecrated it to the worship of God—have set it apart to be holy—and dedicated it and given it to God; so that it is peculiarly, emphatically and exclusively, God's house, what right have a committee of three or five men, in the face of God's declaration, "That his house shall be called a house of prayer for all people"—what right, I say, have they to shut out Universalists? Why, Universalists are the Devil's children!! But stop brethren—not so fast—Universalists are God's people; for God is the 'Father of spirits of all flesh.' He says, 'all souls are mine;' and St. Paul says, 'For we are also his offspring.' So then, Universalists, body, soul and spirit, belong wholly to God and not to the Devil. I ask then, what right have men to exclude them from worshipping in God's house? Would it not be well for these men to stop and consider, lest haply they be found fighting against God? Let them take heed what they intend to do as touching this thing, this preaching of universal grace and redemption—for if it be the imaginings of men, it will surely come to naught—but if it be of God and the very truth of God, they cannot overthrow it.

Do they not know also, that Universalists can do nothing against the truth, but for the truth?—

Prothren, pause and consider. 'All things whatsoever ye would that men should do to you, do even so to them; for this is the law and the prophets.' This is the sum of your moral and religious obligations. This is all that the Lord requires of you—only to 'do justly, love mercy and walk humbly before him'—to 'love the Lord your God with all your hearts and your neighbors as yourselves.' Do our Presbyterian and Arminian brethren do these things? Their conduct towards Universalists tells upon the question in practical comments too plain to be misunderstood.

D. H.

Southampton, April 1834.

LETTERS TO REV. E. GOSSE, PLATTSBURGH, N. Y.

ORIGINAL.

MESSES. EDITORS.—The following Letters to Rev. E. Gosse, a Methodist clergyman, were written in consequence of an attack made by him upon the writer and the Universalist denomination generally. This attack was made in a discourse lately delivered by Mr. G. in this village. In the course of his Lecture he demanded an explanation of some often explained proposition. Immediately after service the writer met Mr. Gosse and proposed to review his discourse by Letter; to which he answered, 'that he did not wish to enter into any controversy.' The writer replied, that he sought no controversy but only a candid solution and explanation of those propositions which had been offered. And such is the purpose of the following Letters which were sent to Mr. G. and which you are at liberty to publish, if you think they can be serviceable to the cause of truth.

D. T.

LETTER I.

Rev. and Dear Sir:—Reflecting on your refusal to receive a review of your discourse of yesterday afternoon, at my hand, I have been led to believe it might have been an oversight in you, produced by the hurry of the moment. I am more ready to come to that conclusion, from the fact that in your discourse you called on any one who might feel able, to explain certain parts or propositions contained therein. I was then, and am now willing to enter into an explanation of those things in any manner you may please to name—and since you have called for it, I hope you will on more mature consideration accept of an opportunity for such explanation. Your answer is requested.

Respectfully Yours,
DANIEL TENNY.

Plattsburgh, April 14 1834.

LETTER II.

Rev. and dear Sir:—I addressed a line to you on the 14th inst. in relation to your refusal to receive a review of your discourse delivered on the afternoon of the 13th. My object in writing was to call your attention to a sense of that justice which you owe to myself and to the public generally;—but receiving no answer, I again take the liberty of addressing you on the subject, whether you will hear or forbear. I shall endeavor to treat this matter fairly and candidly, but the nature of the case requires severity—I would in the first place, invite attention to your entire departure from the nature of

the subject of your text. Was this departure unaccompanied with a design to vent your slander and spleen against me and the society of which I am a member, knowing that I was present? This, Sir is not only my opinion, but also the opinion of a great number of the members of your church; and so far did you proceed to outrage reason and common sense, that some of your members left the house on that account as they were informed me. Your discourse was commenced by giving an enlarged view of the finally impotent in a future world. As this is a term which you are in the habit of using frequently and as you seem to consider it a 'knock-down-argument' against the final holiness and happiness of the human family, permit me to enquire of you, where such a term, or an equivalent to the 'finally impotent' are to be found between the lids of the Bible? A man occupying your station, ought to be well acquainted with what is contained in the sacred volume, and if that is your case, you must know that no such words are to be found in connexion in the Scriptures of truth. If the Bible contains them, please to inform us where they may be found. Now, I ask why you introduce this anti-Scriptural term? Was it not to rouse the fears of your hearers on the fantastical and unsupported doctrine of *endless misery*?

You take as granted, certain positions without proof, and from them proceed to draw your conclusions, but it is an ancient and well established principle that from false premises false conclusions arise. When you have proved your premises from the sacred volume of inspiration, that in the resurrection to immortality spoken of by the Apostle Paul in the 15th chapter of Corinthians, there will be say 'finally impotent,' it will be time enough to draw conclusions. This is the proof we look for, and we cannot admit your conclusions, until the fact is established from Divine Revelation, as firm as the laws of the Medes and Persians.

It is of no avail to try to raise a dust to divert the attention of mankind from the first starting point. It may answer your purpose for a time; but, Sir, the day is dawning upon us, when bare assertions in opposition to reason and common sense, will not so readily be received.

I will now consider some of the passages of scripture which you adduce in proof of *final impotency*, as you are pleased to call it. I will commence with Daniel xii. 24. 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame everlasting contempt.' Now, Sir, I would direct your attention to the whole of this chapter, but in a particular manner to the 1st and 7th verses, which define the time when those things were to be fulfilled. I ask you when was the time that 'Micheal stood up, the great prince that standeth for the children of thy people, and there was a time of trouble such as never was since time's beginning? Let the 7th verse answer. When he shall have accomplished to scatter the power of the holy people all these things shall be finished.' Well, when did he accomplish to remove their power? Was it not when Jerusalem was destroyed by the Romans? If this be a fact, were not all these things fulfilled or come to pass in the completion of that event.

By their sleeping in the dust, of the earth, we are not to understand that they were literally in the grave or dust, but figuratively, for they were not literally dead. The same subject was

under consideration by Christ in Matt. xxiv. 15. Mark xiii. 14, and Luke xxi. 20. And when they saw those things coming to pass, they were commanded to flee to the mountains, while the unbelieving Jews (or finally impotent, if you insist on that term) were destroyed in the siege, with their city and temple. Here was the time of dividing the sleep and goats, righteous and wicked; and here was the general judgement we hear so much talk of as being in an immortal state of existence. The same time is alluded to by John, v. 28, 29, and refers to the same event as that of Daniel xii. 2, and as so understood by Orthodox commentators of the Scriptures, as may be seen by their references.

Now Sir, it is one thing to be punished with temporal judgement,—but quite another with ever-enduring torture and misery in a state of immortality. The former we admit—the latter, we reject as a wild and extravagant notion of heathen origin, in direct opposition to reason and revelation. I candidly ask,—can you read those passages and others treating of the same event, without discovering that the time is pointed out when those things were to be accomplished, and that that time was to take place on the earth; and that figuratively awaking from the dust, a grovelling situation, some to everlasting life, some to shame and everlasting contempt, was at the time of the truly awful calamity which came upon them? Can you say that this was not the fulfilment of the prophecy of Daniel, above alluded to? Can you compare those passages together, and know the fact, that it was to come and did come on the then existing generation and have the audacity to affirm that it is to take place in a state of immortality?

I would refer you to Luke xxi. 22: Speaking of the event, he says,—'for these be the days of vengeance that all things which are written, may be fulfilled.' We do not say (as some have vainly affirmed) but that mankind in all ages of the world have been brought to a righteous retribution. We affirm that punishment always follows crime, as cause and consequence, and we do say that this punishment was of a temporal nature, and all other is of a similar nature that is administered in the earth. See Matt. xxiv. 21. 'For there shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be.' If there never had been such a time and that exceeded all subsequent times, why talk of *endless misery*?

I propose in my next to take into consideration your remarks on *Reason*. Your answer to this is solicited. In the mean time,

I remain respectfully yours.

DANIEL TENNY.

Rev. E. Gosse, April 28, 1834.

ORIGINAL.

To the Rev. D. B. minister of the Presbyterian Church in S—

Sir,—You say Jesus Christ is the very God;—by which you doubtless mean the one only God. How is he then the Son of God? How can Christ or any being be the son of himself—the son of his own essence? Christ directed men to pray to his Father,—but when did he ever direct them to pray to himself? He told them 'in that day ye shall ask me nothing.'

Christ prayed to his Father, to glorify him with

his own self. Is the divine nature or essence so divided that one part is capable of praying and another of being prayed unto?

You believe Christ is the eternal God; but he is called the only begotten Son of God—must not the existence of the person begetting necessarily precede the existence of the one begotten?

You say those who believe not in the Deity of Jesus Christ are atheists. You profess to believe fully in the unity of God. Those denominated Unitarians whom you condemn, fully believe in God. 'It is the fool who hath said there is no God.' Fool and Atheist then are synonymous terms. If he who calls his brother fool is in danger of hell fire, of what is he in danger who calls his brother *Atheist*? I will ask you only one question more. Did God, who only hath (in himself) immortality ever suffer and die—If so, who then uphold the Universe? D. H.

May 3, 1834.

RIVER OF LIFE.

Original.

'There is a river, the streams whereof shall make glad the city of God, the holy tabernacle of the most high.' Ps. xlv. 4.

In this Psalm, the sweet singer of Israel, has set forth the character of Jehovah in a very interesting manner. He endeavors to impress upon our minds, this great and important truth, viz. that God is our 'ever present help in trouble,'—that he is the only being to whom we can go for comfort and consolation, when the dark shadows of adversity hover around us. He says, 'Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.' As much as if he had said, 'though all nature should be turned from her wonted course, though affliction and distress should compass me around, and all earthly friends should forsake me, yet will I put unwavering confidence in my heavenly Father; for I know he is almighty in power, impartial in justice, and unbounded in goodness.'—After thus explicitly declaring his belief in the infinite wisdom and goodness of the eternal God, he proceeds to state, that there 'is a river, the streams whereof, shall make glad the city of God, the holy tabernacle of the most high.'

We have a similar account of this 'river,' in the first verse of the 22d chapter of Revelation: 'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.' It appears that on each side of this river, 'there was the tree of life, the leaves of the tree were for the healing of the nations.'

We will examine one stream which flows from this 'river,' and contrast it with one of more modern invention.

1. It is the grand design of God, 'in the dispensation of the fulness of time, to gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.' The object in creating man, was that he might 'glorify God, and enjoy him forever.' For the proof of this assertion, we have the oath of the Almighty: 'I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow; every tongue shall swear—surely shall say, in the Lord have I

righteousness and strength.' St. Paul advances the same sentiment, when he says, that 'as in Adam all die, even so in Christ shall all be made alive.' What joyful news is this! Here we see that all are to be made happy, in the realms of eternal glory, where they will mingle their voices with angels and arch-angels, in celebrating the matchless goodness of God. What a glorious prospect! Will not this 'make glad the city of God, the holy tabernacle of the most high!'

2. Let us contrast this stream with one which has been invented in latter days. I refer to the infernal stream of brimstone and hell-fire. This stream has completely inundated the world, sweeping all the best feelings of the human heart from their abode in the breast of man, and carrying him into the vortex of misery and distress. Wherever we turn our eyes, we see the fatal effects of its power—the angel of desolation accompanies it, in its march—and blight and mildew follow in its train. Is this the 'pure river of life?' Alas! no; but rather the stream of death and damnation. Does this stream present to the sorrowing children of humanity, a balm for every wound? Does it proclaim liberty to the captive, and the opening of the prison doors to them that are bound fast with the galling fetters of partialism? Does it breathe forth the song of angels, which is, 'glory to God in the highest, peace on earth, good will towards man?' No; it does not. In too many cases it dries up the fountain of all joy and consolation, and multitudes have been made wretched by its heart withering influence.—Hundreds have been driven to insanity and suicide. Surely this cannot make glad the hearts of those who worship in the 'holy tabernacle of the most high.'

But we will go still farther—we will carry the doctrine into a future state of existence, and see if it will apply any better there. Let us for one moment imagine ourselves in heaven. Hear the melodies of the seraphic song—hear the joyous exclamations of saints—hear the loud chorus which makes the wide arch of heaven ring with hallelujahs.—Salvation and glory, and power, and honor be unto the Lord our God! But hark! hear the sulphureous billows roar! hear the loud shriek from the awful abyss! See the smoke of the infernal pit ascend up forever and ever! What form is it which appears amid ten thousand demons! It is a lovely and innocent child, who has been doomed by the irrevocable decrees of the Father of all mercies, to wail and howl with devil in the awful, blazing, prison-house of hell, throughout eternity! Hear him crying in the bitter agonies of distress, for one drop of water to cool his parched tongue—but is denied. My God! My God! Can this enhance the happiness of the saint in heaven? Will it add any splendor to thy glory! Humanity shudders at the idea, and even the foul monster 'total depravity' stands trembling in view of so horrid a picture.

This, therefore, cannot be a stream flowing from the 'river' of God; for those 'make glad the city of God, the holy tabernacle of the most high.' And when that glorious period shall arrive which the revealer saw, 'when every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them,' shall say, blessing, and honor, and glory, and power, be

unto him that sitteth upon the throne, and unto the Lamb forever and ever!—then,

'All sin shall be ended—transgression shall cease. All nature be filled with love, joy and peace; The victory won!—rebellion shall fall! And God, our Creator, shall be all in all!'

Hudson, N. Y.

B.

AN EVIL.

Original.

MESSRS. EDITORS.—There is an evil, which I have seen under the sun, that I view of no small importance. I allude to the fact, that there are many nominal members of the different Universalist Societies, who are no more believers in the doctrine of universal salvation, than they are in the Ateoran. In this respect we are situated much as all other religious denominations are; but because they would have all classes join them, it is no good reason that it is for our interest to do the same. The particular class of people to which I allude, are those who deny a future state of existence; who hold that death renders our ideal being extinct forever.

Now the evil of which I here complain, is not their want of faith in what I esteem to be true,—for though I pity them in the cheerlessness of their disbelief, yet I blame them not—they are not criminal therefore—but the evil (in the practice of which I consider them morally wrong) is their pretending to be Universalists by their actions, when at heart they despise the sentiment, as a mere phantom—a chimera of the disordered brain.—They surely have the most perfect right to hear Universalism preached—and they have a perfect right to pay something to support it, if they please. But let them throw aside hypocrisy—If they are Deists, let them support *Atheism* or *Deism*, and let it be known (which is what they have confessed) that they support it, because their own sentiments are too unpopular;—and that they will leave it soon as they can get a foot-hold for their system of *negation*.—One of that class told the writer a few days since, that he would do something to keep up Universalist preaching, because he believed it would be more successful than *Deism*, in pulling down Orthodoxy. To this I replied (No, Sir, I don't want your money to pay me for preaching—I have no idea that you will make a *tool* of me, to take up or lay down at your pleasure.)

Now this is the real truth in the case. There are many who make a *tool* of universalism, to oppose partialism with, and when that object is accomplished, they will have no more friendship for universalism (which is in fact the case now) than they have for partialism.

The steady progress of our cause has been obstructed from this source. Societies have sprung up, and they have admitted to membership, many, who instead of being Universalists, were simply anti-orthodox. Such persons we have always found to be unstable, and I believe destitute of honest principle. They will as soon support Methodism, or *Deism*, or *Atheism*, as universalism,—provided it can only be the means of pulling

down a particular church, with whose members or doctrines, they choose to be at odds.

To avoid this ban of our cause, let Universalism in forming Societies, prefix to their Constitution and by-laws, a brief profession of their faith, acknowledging the authenticity of divine revelation, and the effectual purpose of God to gather together in Christ, all the kindreds of the earth. Then, when a person wishes to become a member, let him subscribe to the Constitution &c. and this will show how many Universalists there are in a Society. And where such or similar is not the mode of formation, let a revision be made.

I have made these observations, Brethren because I think it time that we know something of our actual strength in point of numbers. And if there are any societies that cannot stand the trial of purging, I say let them go down. If our enemies wish to support universalism, let them do it under their own colors, that the world may see their honesty, and know their object.

J. B. Dudley, Mass. July 12, 1834.

INQUIRER AND ANCHOR.

SATURDAY, JULY 26, 1834.

'CONVERSION OF THE WORLD.'—This is the title of an editorial article that appears in a late number of the 'Connecticut Observer,' a Prosebytem paper published in this city (Hartford). In that article it is stated that a plan has been suggested for a Convention at some suitable place, and at a proper time, of lending time among different denominations, to consult and devise measures to be employed for the conversion of the world.' Our friend of the Observer should be extremely careful, lest he adopt the suggestion of a Universalist. 'The conversion of the world,' and consequent salvation of all men, are just what Universalists are contending for; and 'this,' says the Observer 'is one of the grand objects which christians of every name are aiming to establish.' If this is so, we apprehend all christians are about giving up their peculiar tenets and becoming Universalists. We see, however, too much evidence to the contrary, to give much credit to the assertions of the Observer.

But the means to be employed in accomplishing this great enterprise, attract attention. There is to be a 'Convention' of 'leading men' from all 'evangelical' denominations, to consult and recommend a union of sects in prayer, exhortation, and zeal in the enterprise. This, the Observer thinks, though it might not effect the object, would be a noble spectacle.' It would cause the 'careless' to feel that christians are in earnest when they offer the supplication, 'Thy kingdom come.'—We confess there is something needed to induce this feeling among the careless. For ourselves, we have often felt strangely sceptical as to the sincerity of some men when we have heard them pray for the 'conversion of the world,' and the full coming of Christ's kingdom; and yet immediately arise and deliver a sermon, endeavoring to prove the utter incorrigibility of the greater portion, and the endless continuance of the devil's king-

dom. We could hardly believe them in earnest, when offering up their prayers.

If it would not be inopportune we would suggest to this great Convention, when it shall meet, the propriety of adopting the following measures for accomplishing an object as desirable as the conversion of the whole world. 1. Let all professing christians pray in concert—in earnest—in faith—lifting up holy hands without wrath or doubting—fully believing, that 'the world' will eventually be converted and saved. Let them pray in faith, in accordance with their benevolent desires and the will of God—that all men may be saved and come to a knowledge of the truth.'

2. Let all christian ministers, of every sect, preach 'Jesus Christ and him crucified,' in all the fulness of the blessing of his gospel. Let them preach him as the 'Savior of the world'—the propitiation for the sins of the world,' and the ransom which was given 'for all men to be testified in due time.' Let them preach that he 'came into the world to seek and to save that which was lost'—to do the will of his Father; and that 'he shall see of the travail of his soul and be satisfied.' Let them declare the 'whole counsel of God'—that he has purposed the redemption of all men—that Jesus Christ who was sent to accomplish this purpose has made every essential preparation; and that in due time he will redeem all men from sin, bring them from the chambers of death, and gather them into 'an inheritance incorruptible, and undefiled, and that fadeth not away.'

Let the Convention adopt these measures and we venture to prophecy that more good will result from their efforts than has ever resulted from all the tracts inculcating endless misery and its long train of errors, that have ever issued from the press. Will the Observer present to his readers this suggestion also?

R. O. W.

CONVENTIONS.

THE MAINE CONVENTION OF Universalists convened at Waterville on the 25th ult. and organized the council by the choice of Mr. Wm. A. Drew, Moderator, and George Bates, Clerk. In addition to the business that usually comes before ecclesiastical bodies of this kind, the Council entered deeply into a consideration of the subject of forming an 'Itinerant Ministry.' The subject was referred to a committee, who reported the following resolutions which were adopted.

1. *Resolved*, That it is expedient to institute, within the State of Maine, and subject to the Maine Convention of Universalists, an Itinerant Ministry.

2. *Resolved*, That a Committee be chosen, consisting of nine, five of whom shall constitute a quorum for doing business, to superintend the concerns of the Itineracy, and who shall make an annual report to the Convention of their doings, and of their existing circumstances and future prospects.

3. *Resolved*, That the said Committee shall have power of adopting such rules and regulations in relation to the organization of Societies, and take such measures for procuring a Preacher or Preachers whom they may consider qualified for the promotion of the object in view, as they may deem advisable.

4. *Resolved*, That the Convention authorize the Committee, for the purpose of obtaining sufficient funds to carry the above Resolutions into effect; to solicit aid from individuals and Societies already formed, and to adopt such other measures tending to the same object, as may, from time to time be deemed advisable.

5. *Resolved*, That the Committee authorized by the 24th Resolution shall hold their offices during the pleasure of the Convention, and that in case any vacancy occur during the recess, said Committee shall have the power of filling the same, subject however, to the approval or disapproval of the Convention at its next annual meeting.

In accordance with the above resolutions a committee was chosen to act as a Board of Directors, consisting of the following gentlemen:—viz. Wm. A. Drew, George Bates, Calvin Gaudier, N. C. Fletcher, S. Bridgeman, Sebá French, D. McCobb, J. P. Dillingham, and Cornelius Holland. This Committee met in the evening after the adjournment of the Convention, and appointed Br. Seth Stetson, travelling Agent, who consented to devote his time for three months to the service of the Board—to travel in various sections preach, and take other incipient steps for the establishment of the 'Maine Universalist Ministry.' We wish our brethren in Maine abundant success in this undertaking; for we believe it to be the most efficient method, that could be adopted for the promotion of the good cause of truth and righteousness.

Letters of fellowship were granted, for one year, to Bro. Charles Burr, Luke P. Rand, and Abel Chandler.

Sermons were delivered by Bro. S. Stetson, S. Bridgeman, J. K. Fulmer, N. C. Fletcher and Geo. Bates.

The convention adjourned to meet at Bowdoinham on the last Wednesday and Thursday in June, 1835.

THE NEW HAMPSHIRE CONVENTION OF Universalists met at Meredith Bridge, May 25th, 1834.—Hon. Caleb Keith was chosen Moderator, and Rev. H. F. Stearns, Clerk.

Bro. Wm. Wilcox and Hiram Beckworth were received into fellowship with the Convention as preachers of the gospel.

A resolution was passed in favor of the literary seminary about to be established at Norwich, Vt.

The following gentlemen were elected delegates to attend the session of the United States Convention to be held in Albany in September next.

MINISTERS.

Bis. T. F. King, Portsmouth.
J. G. Adams, Benning.
W. S. Balch, Claremont.
J. Gilman, Washington.
H. F. Stearns, Great Falls.

LAYMEN

Edmund Burke, Esq. Rumney.
Robert Morse, Esq. "
Hon. Josiah Carr, Goffstown.
Mr. George Simes, Portsmouth.
Hon. Z. Huntington, Lebanon.
Hon. B. Bartlett, Nottingham.

The convention adjourned to meet in Concord, N. H. on the third Wednesday in January, 1835. There is perhaps some mistake, in the proceed-

ings of this convention in relation to the choice of delegates to attend the U. S. Convention, as that body admits of only four ministerial delegates from each State Convention. R. O. W.

RETRIBUTION.

Universalists have long contended that the punishment of sin follows, as a necessary consequence of a violation of the divine law. We cannot admit that the law of God is an arbitrary command, having no other foundation but the despotic will of a law-giver, and no other reason for its fulfillment but the command of a sovereign. On the contrary we regard the law of God, as a declaration of those principles of action by which the nature and moral constitution of man, render it necessary to be governed; and its penalty only the revelation of those consequences which will follow a violation of those principles. With this view of the law, it appears to us utterly impossible for any man to transgress with impunity.

There are certain fixed and unvarying principles by which the physical world around us is governed, and in conformity with which men must act, or suffer the miserable consequences. To make men acquainted with these laws is the object of natural philosophy. So also, there are fixed principles by which the moral world is governed, and in conformity to which, the moral constitution of man renders it necessary that he should act. To make us acquainted with these laws is one grand object of revelation. And the law of God as found in the Bible is in our view no more or less than a revelation of these principles. Hence it is impossible that its penalty can be evaded.

In the physical world things are so. If a man does not regulate his conduct in conformity with the established laws of gravitation, of heat and cold, of nourishment and support, the penalty of the violated law of nature will follow him, and there is no escape. If a man disregards the law of nature which requires him to live in air, and attempts to live in water or fire, he will find the penalty visited upon him speedily.

We look upon the moral world as under laws just as unvarying. God has given to man a moral constitution which renders it necessary that his moral acts should be regulated by certain principles; these principles are laid down in God's law, and whoever violates that law will as certainly and as speedily, reap the bitter fruit of his doings, as he that violates one of the laws of the physical Universe. Let us appeal to the law and see if these things are not so. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Such is the law of God, and we venture to say that no man ever violated that law, without receiving the penalty.

Such are the circumstances under which we are placed in this world, and such is the moral con-

stitution of man, that happiness, 'the end and aim of life,' cannot be found but in conformity to the spirit of this law of love.—Man is naturally the child of devotion. His nature leads him to worship. Hence if he has no God, or if he worships one that he hates, he is a miserable man. He is also a social being, and hence if he is without society, or compelled to mingle with those he hates, he is, and must be miserable. No refuge can shield his head from the penalty of that law of nature and nature's God that he has violated.

We are happy to perceive that these principles are not entirely overlooked, or denied by believers in the doctrine of endless misery. We extract the following from an address of Dr. Nott, delivered before the students of Union College. Hallowed be the Dr. will reconcile the principles here laid down, with his orthodox notion that a man may repent and thus escape punishment, we shall leave him and the reader to determine. Here is the extract.

I. D. W.

'You may as well deny that there is a principle in your bodies, that binds them to the earth, as that there is a principle in your souls that raises them to the heavens above. Nor is the moral sense more questionable. Self-complacency springs from the performance of duty, shame and regret from the commission of sin.'

There have been serious and awful moments in the lives of the boldest champions of infidelity when they have discovered symptoms of dereliction: moments, when the strugglings of nature could not be suppressed, and when the voice of nature has been heard to break forth. The punishment of Cain given up to the torture of a guilty mind, was greater than he could bear, and the spectre of John Baptist haunted the bed-chamber of Herod, long after the tomb had become to that martyr a bed of repose.—Who was it, think you, that anticipated the prophet, in interpreting the hand writing of Belshazzar, and smote the sacrilegious wretch with trembling? Why did Caligula shudder at his death bed? And what made Caligula afraid when it thundered? It was conscience, who started from her slumbers, and shook her terrific sceptre and uttered her monitory voice.

'Nor is it material to inquire why man is thus formed. It is a fact that he is so formed, and it is possible for a man to be happy in a course of conduct that does violence to his nature.—From the penalty of your mind you can no more escape than from the appetite of the body.—You may avoid the malediction of an earthly tribunal. You may avoid says the irreligious, the malediction of God. But yourselves—the retribution of justice on your own bosoms,—how is this to be avoided? Conscience, like the divinity of which it is a symbol, with respect to you is omniscient. Though you ascend to heaven, though you make your bed in hell, though you take the wings of the morning and dwell in the uttermost parts of the earth, this avenger of sin will occupy you; watching with an eye which no darkness can conceal, and chastising with a thong which no fortitude can endure.'

REMOVAL.

We understand that Br. John Gregory, formerly of Salisbury, N. Y. has received, and accepted an invitation to labor with the Universalist Society

in Pittsborough, N. Y. and Burlington, Vt.—His labors are to be equally divided between the two places, and his residence to be at Burlington. May the Great Head of the Church smile upon his holy cause, and grant that the labors of our young brother may be blessed to the upbuilding of Zion in that portion of his earthly heritage.

I. D. W.

THE TABLES TURNED.

A murderer B. and the moment he has done the fatal deed puts a sword to his bosom and destroys himself. Now according to Universalism, both the murderer and the murdered go immediately to heaven. The one with his hands stained in blood, and the other, unprepared for that holy place. Such is one of the cases which are frequently presented, as opposing the doctrine of a world's salvation.

It is a comfort, however, to know that no man can offer an argument against the doctrine of universal salvation without garbling and misrepresenting the system. The above supposed case entirely misrepresents the sentiments of Universalists. We have told our opponents often, and we now tell them again, that we do not believe any murderer or any other sinner, goes to heaven as a murderer, or as a sinner. We believe all will be changed by the effectual working of that mighty power whereby all things shall be subdued unto God; and that after this change there will be no more murderers or sinners, to go either to heaven or hell, for sin shall be finished, transgression ended, and everlasting righteousness brought in. In such a case as is here named, the murderer dies by his own hand. Where is he? We know not. We know no more of him till the morn of the resurrection. Then he shall come forth, immortal, incorruptible and glorious. So the Scriptures declare.

But we will answer this supposition by another which shall present orthodoxy in its true light. A. murders B. and the moment he has done the fatal deed is arrested and lodged in prison. B. never having been converted went immediately to hell. But A. is visited by the clergyman, repents, and when he is swung from the gallows goes immediately to heaven. There he shouts and sings praises eternally, as the groans of his murdered victim in hell salute his ears. This is orthodoxy. If the reader can get the murderer into heaven, by virtue of a fit of repentance under the gallows, he ought to be the last man to complain of the Universalist who gets the man there, by virtue of that change which the apostle tells us all shall experience at the resurrection, in a moment, in the twinkling of an eye. Let the reader compare one of these suppositions with the other, and judge which doctrine comes off unharmed.

I. D. W.

Publishers of papers with which we exchange, will do us a favor to send copies of their papers to each of our publishing offices—the one at Albany and at Hartford also—and we in return will send them duplicate numbers of our paper.

MORE LABORERS.—We understand that a young man by the name of *James Strigley*, a resident of Stafford, Conn., has lately commenced preaching the impartial grace of God and ultimate salvation of all men. We are not personally acquainted with him, but have good authority for saying that he is a man of promising talents and an unblemished character. He has preached several times in the section of country where he resides to very good acceptance, and we are informed, desirous to devote his time and talents to the work of the ministry.

The last number of the *Christian Messenger* and *Philadelphia Universalist* announces the conversion of *Rev. Thomas Johnson Croe*, a member of the Protestant Methodist Church, lately stationed on the Rockland circuit. After two years' patient investigation of the subject, in which he availed himself of the best means of information within his reach, he has renounced the extravagant error of endless misery and embraced that truth which is the perfection of God's day and full fruition of man's fondest hopes. *Mr. Croe* bears unequivocal testimony to his good moral character. We wish him much happiness in his new relations and abundant joy in the promulgation of the gospel.

In the *Southern Pioneer* it is stated that another gentleman by the name of *Geo. C. McCune*, has entered the ministry of reconciliation and is now preaching the gospel in the vicinity of Baltimore.

R. O. W.

THE CHRISTIAN TELESCOPE.—This is the title of a new paper published semi-monthly at Thomaston, Me., on a medium sheet and furnished to subscribers at fifty cents per annum, in advance. It is devoted to the defence and promulgation of the doctrine of Universalism; and conducted with a good degree of ability by *Br. N. C. Fletcher*. Our brethren in Maine seem advancing at a rapid rate in the knowledge of the truth and the means for obtaining that knowledge. This is the third publication of the kind published in that state—all well supported we suppose; and we pray that they may be useful in upbuilding the cause of Zion.

R. O. W.

TO CORRESPONDENTS.—*Br. L. L. Sadler* will please accept our thanks for the excellent sermon with which he has favored us.

Br. J. Gregory's articles are received and shall be attended to in due season.

THE WESTERN RESERVE ASSOCIATION convened at Olmstead, Cuyahoga co., Ohio, May 31st, 1834. Received and granted requests for fellowship from the First Universalist Society in Carlisle and Eaton, the First Universalist Society in Geneva and its vicinity, and the First Free Church in Westfield. Appointed *Br. N. Wadsworth*, *J. M. Tracy* and *Edson Beak*, a committee to designate a place for the next meeting of the Association, and adjourned sine die.

THE OTSEGO ASSOCIATION met, agreeable to adjournment, at Fort Plain, Montgomery co., N. Y. on Wednesday morning, June 25th, 1834.

Br. J. Bushnell was installed pastor of the society at Fort Plain during the session of the Association. 'This,' says the Magazine and Advocate, 'was the first session of the Otsego Association after its organization; and truly was a harmonious and interesting season.' Adjourned to meet at Hartwick, on the fourth Wednesday in June 1835.

The St. Lawrence Association convened at Potsdam, N. Y., on the fourth Wednesday in June 1834. The usual business came before the council, and it was adjourned to meet at Hopkinton, St. Lawrence co., the fourth Wednesday and Thursday in June, 1835.

The Green Mountain Association held its session in Chester, Vt., June 18th, 1834. The constitution was so amended as to relinquish jurisdiction over the county of Windham, which county was formed into a separate Association. During the session, *Br. D. Forbes*, who has long been favorably known to the Universalist connexion, was ordained to the work of the ministry. The Association adjourned to meet at South Shaftsbury, on the third Wednesday and following Thursday in June, 1835.

THE NORTHERN ASSOCIATION convened at Glotter, Vt., June 4th, 1834. Granted a request for fellowship from the first Universalist society in Stukely, Lower Canada. Granted a letter of fellowship also to *Br. Charles E. Jewes*, as a preacher of the gospel of Christ. Adjourned to meet at Sutton, Vt. on the first Wednesday and Thursday in June, 1835.

AGENTS.

The following gentlemen have been appointed agents for the 'Inquirer and Anchor,' and their receipts will be valid, for all monies paid to them, for this paper.

Mr. Austin A. Hill, Troy, N. Y.
Mr. W. Fisk, Lansingburgh, N. Y.
Rev. W. Whitaker, Hudson, N. Y.
Mr. S. Holcomb, Stephentown, N. Y.
Rev. Jacob Chase, jr. Mottsville, N. Y.
Rev. G. W. Montgomery, Auburn, N. Y.
Rev. G. Sanderson, Cortland, N. Y.
Mr. P. V. Bovee, Amsterdam, N. Y.
Rev. T. J. Whitcomb, Schenectady, N. Y.
Mr. Lewis Cook, New Marlboro, Mass., *Rev. J. Boyden Jr.* Dudley, Mass. and *Rev. F. Hitchcock* Egremont, Mass. will please act as our agents in the places where they reside.

ORBIT UARY.

DIED.—In this city (Hartford) on the 17th inst. *Mr. Nelson C. Chapman*, aged 24 years.
 In Hartford on the 18th inst. *Mr. Harvey Smith* of Enfield, Ct. aged 19 years. The circumstances attending his death were peculiarly distressing, especially to the distressed mother.

He had been unwell a few days and his friends at Enfield were sent for; his father came, and saw him, and his mother arrived a short time afterwards, but when she arrived she found him a corpse. He died a few hours before her arrival.

In North Granby, Conn. on the 15th inst. *Mr. Martha Cooley*, wife of *Lyman L. Cooley* aged 33 years. She was suddenly cut down in

the morning of life, and has left an afflicted husband to mourn her premature departure.—*Printers throughout the United States are requested &c.*

Death by Lightning. During a thunder storm on Tuesday afternoon, 15th inst, an interesting and intelligent child, 12 years of age, the son of *Walter Stebbins Esq.* of South Wilbraham, Mass. was suddenly killed under circumstances peculiarly afflictive. The father and son had been in the field at work and retired to the house to avoid an approaching shower. After sitting in a room together for a few moments, the shower came on, accompanied with heavy thunder and lightning; and the electric fluid, descending struck a tree a few rods from the house; from thence entered the room where they were sitting, and instantly killed the child while the parent escaped uninjured. And *Mr. S.* was not aware that his son was injured until rising from his chair, he saw him stretched upon the floor a lifeless corpse. Medical aid was immediately called, but all was of no avail—the lamp of life was extinguished.

Mr. S. and the friends and relations of this unfortunate youth, have a source of consolation, not only in the reflection that he was a dutiful child and affectionate brother, but also in the strong assurance that, though the grave receives him, yet he shall come forth from its shadowy mansion, and meet them in a better, purer world to part no more forever. A large number of people were present at the funeral to pay the last tribute of respect to the departed youth, while the writer of this, administered the consolations of the gospel, as exhibited by the Savior of the world. J. S.

RELIGIOUS NOTICES.

THE Second Lecture in reply to *Dr. Tyler*, will be delivered in the Universalist Church in this city (Hartford), next Sabbath evening.

Services to commence at 1-2 past 7 o'clock.
Br. W. A. Stickney will preach at the School House in Yaleville the 4th Sunday in July, when a funeral discourse will be delivered in reference to the death of the late *Mr. Charles Parker* of Y.; and a Lecture in Cheshire, at the school house near Russell Miles' in the evening.

Br. R. O. Williams will preach at Broad Brook, East Windsor, on the first Sabbath in August.

Br. C. Spear will preach in Westfield the second Sabbath in August, and in Southampton, Mass. (North school house) in the evening.

Br. Charles Woodhouse will preach in Amsterdam on the 4th Sunday in this month, and *Br. L. C. Marvin* will preach in Lansingburgh at the same time in exchange.

Br. Woodhouse will preach in Hillsdale, N. Y. on the first Sunday in August, and at Mechanicville on 5th of same month.

Br. A. Case will preach at Wolcottville on the 2d Sabbath in August, and a lecture in New Hartford at 5 o'clock, same day, at the school-house near Henderson's store.

Br. Stickney will preach at Burlington on the fourth Sunday in August, at the centre school-house.

Br. Batchelor of Hudson will preach at Sandy Hill, on Thursday evening, 31st inst.—at Glens Falls, on Friday evening, Aug. 1st.—at Fort Ann on Sunday, 3d, at 10 o'clock.—at Whitehall, on Tuesday evening, 5th.—at Ticonderoga, on Wednesday evening, 6th and at Mohr, on Thursday evening, 7th.

POETRY.

RELIGIOUS FREEDOM.

Original.

'The truth shall make you free.' JOHN viii, 32.

Bound fast in mental slavery
Desponding mortals groan,
While through its dire and dreadful pains
Escapes the soul's vain moon.

The spirit thus enthralled in chains,
In error's furnace forged;
Is, thro' its vision, keen and quick,
With fiendish pictures, gorged.

A fear of endless torments dire,
Hangs like a cloud around;
While fancied fiends in hell's domains,
With shrieking shake the ground!

And now the earth is opening wide—
See! see! the flames arise!
Like burning crucibles, red with fire,
They reach the melting skies!

A voice proclaims—'Ye men of earth!
Behold your lasting homes;
Where sea and land, are floods of fire—
Your music, endless groans!

'O what shall free us from these ills,—
Lost souls despairing cry,
'We cannot dwell in endless flames
And a ever, never, die!'

The *Savior* speaks! and like sweet sounds
His virtues salute our ears;
And *Faithful* stands, ashamed, agast,
While *Truth* dispels our fears!

'See,' he commands, 'the lilies fair,
The grass and flowery mead;
The cattle on a thousand hills
That on God's bounty feed.

'The Sun in peerless splendor shines
O'er hill, and dale, and wood;
The rain descends and blesses all—
The evil and the good!

Mistaken men! O look around,
In see your Father's love,
And sunbeams writ on all that moves
Beneath, around, above!

'No longer doubt that God is good,
And thus will ever be;
Believe his word, and surely find,
The Truth will make you free.'

Albany. C. W.

FILIAL PIETY.

We read in the Holy Writ that, when the patriarch Jacob was afflicted, 'all his sons and all his daughters rose up to comfort him.' Yes, guilty as those sons were in the matter of Joseph, they continued to cherish the exalted sentiment of filial piety, and thus found not only relief from that guilt, but salvation for themselves, and for all near and dear to them.

We love, says some writer, but not enough, the gentle and devoted being who bore us;—on whose bosom rested our heads in feeble infancy, and who, with prayers and tears, has watched over us for many a sleepless night. We love, but not enough, the father who for our sakes, has brooded the storms of life, and passed through toils and the innumerable. 'Art thou a son, or a daughter? Be grateful to thy father for he gave thee life; and to thy mother for she sustained thee. Piety in a child is

sweeter than the incense of Persia, yes, more delicious than odors wafted by western gales, from a field of Arabian spices. Hear the words of thy father, for they are spoken for thy good; give ear to the admonitions of thy mother, for they proceed from her tenderest love. Honor their grey hairs and support them in the evening of their life; and thine own children, in reverence of thy example, shall repay thy piety with filial love and duty.'

Oh! when I see the feebleness of aged parents relieved by the strength of devoted children; when I hear the son say, 'Father spare thyself place that burden on my shoulders'; and the daughter, with that angelic sweetness which characterizes her sex, use similar language to her mother, then, do I exclaim, 'Happy parents! "Thrice happy children!"—Those can have no greater joy, no greater ornaments, than to see their children thus walking in the ways of truth; these can perform no duties more acceptable to God, or more profitable to themselves. Such children, and such only, will make good husbands and wives. Hear this, ye fair daughters of America, and let it regulate at once your conduct towards your parents, and your judgment in the choice of husbands. And remember too, that it is not merely or even principally, by a few acts of obedience, that your duty in the premises is performed, or violated; and the hearts of your parents blessed, or broken. The prodigal may return and become the most devoted, and beloved of children;

'Thus with forgiving tears, and reconciled,
The King of Judah mourn'd his rebel child!
Musing on days, when yet the guiltless boy
Smil'd on his sire, and fill'd his heart with joy.'

The adamant, which the earthquake and lightning have not riven, may yet yield to a continual dropping.' The parent can endure, and even forgive, a few acts of filial unkindness, the result, perhaps, of youthful passion, or strong temptation.—It is an estrangement on the part of children, their keeping at a distance, and deserting the company of any, and every other acquaintance to that of their parents, or, when present with them, evincing a perfect indifference to their feelings and wishes; it is these things which chill, as with an ague, the hearts of parents, killing them by inches, and making them feel, in the midst of life, all the bitterness of death. From the neglect, the treachery, and even the abuse of a selfish cold-hearted world, the parent retires to the bosom of his family, and, if there he is kindly received and cherished, he is still happy. In the peace and love that reign within the domestic circle, he forgets the turmoil and malevolence of a discordant world.

When, however, I see all these reversed; when I see children forget the sacred command—'Honor thy father and thy mother,' together with his glorious promise, 'that thy days may be long in the land which the Lord thy God giveth thee,' when I see unnatural children indifferent to the wants, and woes, the sighs and sorrows of their aged parents, intent, meanwhile, on the 'lying vanities of life,' that 'ever-tempting, ever-cheating train,' which for a season keeps up 'life's feverish fever,' but in the end, leave nothing save 'exhaustion, disappointment and remorse'; then, then do I seem to see 'the iron enter the soul' of the parent;—to hear him exclaim in all the bitterness of hopeless grief, 'I shall no more see good in the land of the living; the days of the parent will be few and evil; those of the

children will be cut short; for as long life is promised to those who honor their parents, so all history tells, that a short one is generally awarded to those who dishonor them. It is moreover written that 'the wicked shall not live out half their day.' But why have I said so much on a subject upon which nature herself is so eloquent?—Stanford Scitwell.

At different periods, and in different manners, the Deity has renewed this divine communication, according as his infinite wisdom has seen the world stand in need of it. New doctrines and discoveries—and doctrines and discoveries, too, of the highest importance, but which it is not my province to touch upon in the present place—have in every instance accompanied such renewal, justificatory of the supernatural interposition. But the sanction has, in every instance, been the same; while, and I speak it with reverence, the proofs of divine benevolence have with every promulgation been growing fuller and fuller—revealed religion thus co-operating with nature, co-operating with the great frame of the visible world, co-operating with every pulse and feeling of our own hearts in establishing the delightful truth, that God is Love, and in calling upon us to love him not from any cold and lifeless picture of the abstract beauty of holiness, beautiful as it unquestionably is in itself, but from the touching and all-subduing motive—BECAUSE HE FIRST LOVED US.—God.

God rebukes men every day for distrusting his goodness, and continually sets before them the evidences of his impartial goodness. Ungrateful man! Dost not thy Maker give thee breath?—Is it not he that sends the rain?—That causes the sun to shine? Distrust, then, no longer. Remember that one of the greatest sins thou dost commit, is that of attributing cruelty and partiality to the wisest and best of beings. Believe that God is thy Father, and honor him as such.

CONDITIONS.

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DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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THE PREACHER.

ORDINATION SERMON.

Delivered before the New York State Convention of Universalists, at Utica May, 1834, at the Ordination of Messrs. Marvin, Whitney and Andrews.

BY REV. J. D. WILLIAMSON.

Original.

Of these things put them in remembrance charging them before the Lord, that they strive not about words to no profit. 2 Tim. ii. 14.

It has been observed, by the most eminent men, that we are more often bigoted in favor of opinions that are of no consequence, than those which are really important. So far as I am capable of judging, the remark is just and true. All men love their opinions, and there are few who have not some peculiarities of sentiment which are exclusively their own. With these, they are sore to be deeply in love, and are willing to make any sacrifice in their defence. Let a man, for instance, invent some new and fanciful exposition of a figurative expression in the sacred volume, and in a majority of cases, you will find him more tenacious upon that point, than any other in theology.—He will display more zeal, and manifest more feeling, in the defence of that unimportant exposition of a single phrase, than he would be likely to exhibit in a case which involved, even the existence of a God. Hence it has happened that a great share of the controversies that have been carried on, in the Christian church, have been about doctrines, the truth or falsity of which, was of no consequence to the world. We turn over the pages of ecclesiastical history and find them stained with blood.—Controversies have agitated nations and caused the church to tremble to its centre. The fire of persecution has illuminated the darkness of midnight, and the earth has been filled with widows and orphans. When we ask the cause of all this tumult and blood, war and commotion, we are answered with the humiliating fact, that it all originated in dust and vanity. The doctrines in defence of which hostile armies took the field, and wars shrill clarion sounded most loudly were absolutely lighter than 'a puff of empty air.' Some foolish dream, some whimsical vagary of the imagination has been the bone of contention, that has caused man to forget his brother, and cease to be the friend of man.

So conspicuously is this fact revealed in the history of the world, that credulity itself almost staggers to believe the report. The ridiculous follies that have engaged the attention of the Christian world, the phantoms and shadows that men have been chasing for eighteen centuries past, are almost enough to make one blush to acknowledge affinity to the actors

in such childish scenes. At times we may see as we look backward on the history of man, the whole world in commotion; sage councils of Bishops, Priests and Cardinals are assembling from distant lands, and nations are convulsed, as with the throes of dissolution. We inquire the cause, and we find it in some foolish dream about which the veriest child ought to be ashamed to contend.

Thus, as an instance in point, the fifth general council at Constantinople, in the year 553, exhibits a sharp contention, between the dignitaries both of the state and the church, upon the mighty question, whether the bodies of men in the resurrection, would stand erect or be round like a ball! Some obstinate heretic had taught that the future body would be round. The counsel took up the subject, and after giving it as candid and sober examination, as its great importance demanded, and their own wrath would allow; came to the following conclusion. 'Whoever says or thinks, that the bodies of men in the resurrection, are to be of a round, globular form; or whoever will not acknowledge that mankind are to rise in an erect posture, let him be ANATHEMA.'

Similar to this were the ancient and ridiculous controversies about angels. Whether they could pass from one place to another without going through the intermediate space between the two! Whether numbers of them might not stand upon a needles point without jostling each other! These were questions of such vast importance, as to enlist the most acrimonious feelings, and produce the most angry debates. The disputants arrayed themselves on the one side and the other, and engaged in the controversy with all the zeal that might have been expected in a case where the whole temple of Christianity was concerned.

Nor are the ancients alone in this species of folly and wickedness. If we leave these more ancient days and come down to the time of the reformation, we shall find men equally eager in pursuit of trifles scarcely more valuable. 'The question, whether a man of bread ever which a priest had said a prayer, became really and truly the body of Christ, and a goblet of wine his blood? and if so, whether the bread and wine were changed, or made anew of other substances! were among the most prominent topics of dispute, among the adverse parties of that era.

About these days, we shall find the great reformer Calvin, contending with Seretus about the mysterious riddle of the Trinity; and because the heretic could not allow, that, there are one, and one three, the pious reformer becomes so enraged as to procure the death of his antagonist.

All these things illustrate the position with which I opened my discourse: that men are most bigoted in favor of things, which are in themselves of no consequence to the world. I think it would not be presuming too much to say that the apostle had his eye upon this feature of humanity when he wrote the language of the text. Young Timothy was his son in the faith, and in the inexperience of youth

was exposed to all those temptations from within and dangers without that thronged around the early propagators of Christianity. The apostle being aware that men were disposed to contend about trifles, laid down before him the important doctrine of the cross, and in the dignity of his gray hairs, commanded his son, to put the people in remembrance of these, charging them at the same time not to strive about words to no profit.

I have bestowed a hasty glance upon some of the controversies which have been held about words to no profit, designed to show that men in all ages have departed widely from the spirit of the text. I remember what shadows men have followed; I reflect that nations have been whelmed in blood and cities wrapped in fire, by a misguided zeal for unmeaning words, and I can but feel that the caution of the text has claims upon our most serious and devout attention. The consequences of a neglect of this caution, have been deletions in the extreme, and the object of my discourse shall be to caution you against the evil, by laying before you in as plain a manner as possible, the undisputed fact, that we are too unworldly of the text, and that many even now strive more about words to no profit, than about things that they ought always to remember. In pursuit of this object I shall—

I. Notice the things of which the people should be put in remembrance; and

II. Show that these things are neglected in strife about words to no profit.

I. The first thing of which Paul would have his son remind the people, was the doctrine of the resurrection from the dead. In the preceding context, he holds the following language.

'Consider what I say, and the Lord give thee understanding in all the words of David, was raised from the dead according to my gospel.' Here you see the apostle advancing the doctrine of the resurrection, charging Timothy to consider what he says, and enjoining it upon him to remember and by no means forget that Christ Jesus had risen from the dead. This is one thing of which he is charged in the text to put the people in remembrance.

The next point was the faithfulness of Christ in the work which God gave him to perform. 'If we believe not, yet he abideth faithful; he cannot deny himself.' Here you see the apostle insisting upon it, that though we believe not on Christ, yet he will remain faithful in all things. 'The work which God gave him to do, he will most certainly perform; and all our unbelief and hardness of heart can never induce him to abandon the work of raising a sinful world to immortal purity, holiness and bliss.—'Christ was raised from the dead, and though we believe not, yet he abideth faithful.' Of these things put the people in remembrance, charging them before the Lord, that they strive not about words to no profit. These things were regarded not only by Paul, but by all the primitive believers of the gospel as matters of the first importance. 'I delivered unto you (says the Apostle) first of all that which I also

received, that Jesus was crucified and that he rose from the dead according to the scriptures." So also the other apostles are reported in the Acts of the Apostles as going through every city and village preaching "Jesus and the resurrection." Whenever they proclaimed the word, whether they spoke to Jew or Greek, Syrian or Barbarian, Jews and the resurrection was the commencement and the end of their teachings. That Jesus was the Christ, able and faithful in the performance of the work of man's salvation, was the scope and drift of all their doctrinal discussions of the word of truth. Paul even goes so far in his letter to the Corinthians, as to make the doctrine of the resurrection of Christ alone, the foundation stone upon which the whole superstructure of Christianity rested for support. "If Christ be not risen, your faith is vain—our preaching also is vain." Here you have the plain assertion, that if Christ had not risen from the dead, their faith in him was but an idle dream and all their hopes of salvation by him must perish in a moment.

If then such was the importance of the doctrine you will see at once, how necessary it was that the people should be taught to remember it constantly. On this and on the fact of Christ's faithfulness rested all their hopes of future life and joy. "Other foundation can no man lay than that which is laid in Jesus, Christ himself being the chief corner stone." "If a man die shall he live again?" is a question that can be answered by no voice but that which was heard in triumph at the resurrection of Christ. Let but that voice be hushed in silence, and universal humanity is annihilated. Darkness and eternal night must brood in awful grandeur over the land where death reigns in gorgon terrors clad, and every beacon light that human wisdom may attempt to raise upon the mountain in the other side the dark waters of Jordan; will prove at last but an "Ignis fatuus" which "leads to bewilder and dazes to him." These remarks shall suffice upon the first part of our subject. I pass to show

II. That those things are neglected in strife about words to no profit.

When we look about upon the Christian world at the present day, we see it a scene of strife and contention. It is true that no words are raised, nor are our controversies as formerly, decided by "infallible artillery." Still there is much of controversy to engage our attention, and we have to lament that angry words and acrimonious feelings are too often the result. It will be necessary for me in this department of my subject, to advert to some of the more prominent topics of dispute in this country, and show you that they are but words which cannot profit. I note

I. The controversy upon the subject of the Trinity.

The idea that there are three persons in one God, each separate and distinct, and all equal in power and glory, that the father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods but one God; is absurd and childish enough to all conscience; but for the life of me I cannot say anything in it so very important, that men need spend their lives in quarrelling about it. Yet, my hearers, it is a fact that there are many, who profess to be wise men who are engaged with all their powers in strife about the puzzle of a unity in trinity and trinity in unity. In my humble opinion, time and talent would be much better

employed in searching out the character of God, and his purpose, than in striving about the mysterious word *Trinity*. Unity of purpose and character is much more important than unity of person. If God is a merciless tyrant what care I whether he exists in one person or three? True, if we must have *crucel* Gods, then the less of them the better; but if we must have all the tyranny and cruelty of the Trinitarian's three Gods, sublimated in the Unitarian's one God, I would give but little for the choice. If I am destined in the counsel of heaven to be burned in the flames of hell forever, or to sleep in the shades of eternal night; what care I whether the horrid decree is to be carried into effect by a trinity, or a unity of Gods? Methinks the scorching fires of the furnace would be no more comfortable from the reflection that they are kindled by the breath of one God only. Nor can I conceive that the slumbers of the gulph of oblivion would be a fraction more profound in one case than the other.

With this view of the subject, I can but regard it as a circumstance most deeply to be lamented that so much time and talent should be spent in strife about words to no profit. In New-England you will find a whole denomination with a college at their head, engaged in controversy upon the mysterious word "Trinity."

To this point their labors seem directed, to the almost entire neglect of the great questions of God's character and the prospects of man in another world. They insist upon it, and very correctly that there is one, and but one supreme and eternal God, and that he exists, not in three, but one person. But whether that God is a tyrant or a father, a friend or an enemy, they do not inquire. While all their learnings and talents are called into requisition, to show that three are more than one, and one less than three, the great question whether man is to sleep in eternal silence in the grave, or whether God designs to bless him with eternal life, or curse him with endless woe! is passed in silence. While they insist that Christ is not the eternal God, the question whether he will be faithful to perform the work for which he came into the world? is neglected or forgotten. I would not say that men ought not to think upon these subjects, for 'there is a time for every purpose, and a season for every work under the sun.' When a man can find nothing more important to engage his attention, he may, if he chooses, exercise his ingenuity in proving such: every man of common sense ought to know, that three Gods are more than one God. But as long as the character of God is vividly adored, and foul calumny heaped upon his adorable name, as long as earth's trembling hopes are annihilated, by the breath of error, it behoves us to be engaged upon subjects that can have an influence upon our hopes, and our fears. I charge you then, my brethren, as in duty bound, that ye cease this vain strife about words. Down with these gaudy trifles, and point the eye of faith to the Redeemer, and through him to that better land, where the wicked cease from troubling and the weary are at rest. If ye must strive about any thing, pray let it be something that will do the world some good. I notice

2. The controversy upon the doctrines of fore knowledge and fore ordination.

In the days of our puritan fathers it was believed, that God had fore ordained all things

and that 'from before the foundation of the world, he absolutely and unconditionally, elected a certain member of the fallen race of Adam to be redeemed and everlastingly saved, without the least foresight of faith, good works, or any conditions to be performed by the creature; and the remainder he was pleased to pass by and ordain to dishonor and wrath, to the praise of his vindictive justice.' But in latter days a new and more plausible theory has been proclaimed. This would tell us that God did not elect some to be saved and others to be damned, he only foreknew that such would be the result. He did not foreordain all things, but foreknew them. Now, in vilest controversies upon these two doctrines volumes on volumes have been written, and years on years have been spent. On the one hand, it has been contended, that foreknowledge and foreordination are different things; that because God foreknew a thing it is no sign that he has decreed that it shall come to pass. On the other hand, it has been urged, that when God knows an event as coming to pass, it is positively certain that it will occur, and just as certain as if he had ordained or decreed it.

Again, the advocates of the new scheme have urged, that it is charging God with cruelty, to say that he reprobated, some to the endless torments of hell; and they have as often been reminded that it implied no more cruelty than their own supposition, that God foreknew such an event, and would not prevent it when he had power so to do. Long and angrily have men been striving about these words, and to no profit. Both systems end in precisely the same thing, for they all ultimate in the countless damnation of the many, and salvation of the few. The Arminian after all his strife about foreknowledge, saves as few and damns as many as his Calvinistic neighbor. His hell is precisely as hot, and contains full as many as the other, and his God is just as cruel and hateful as the God of the Calvinist. In sober earnest then I ask, what the use of all this strife about words that do not effect things? I would as soon be in a Calvinistic as an Arminian hell; and if one half the human family are to wail with devils in ceaseless torment, in the name of common sense what difference will it make whether God decreed or foreknew it? I would as soon go to hell on a Calvinistic decree as a Methodist agency and foreknowledge. I have no idea that I could endure endless burnings any better, for believing in either foreknowledge or decrees. I cannot for my life see that either side of the question would mitigate one pain or relieve one soul from torment. Nor do I perceive how the question can have any salutary influence upon our present hopes or character.

Again then, I ask, what the use of this eternal wrangling about things which cannot make one hair black or white? Oh! Why will men neglect the things that concern their peace, to play with such toys as these? Why will men pass by the glories of immortality, and shut their ears to the songs of joy bursting from a redeemed world, for the sake of bandying words about nothing and playing with pebbles upon the shores of time. Depend upon it, these are questions of more importance than these, that ought to engage our souls most devout attention. Were I to point you to these questions I would name that which is also named by the apostle; the resurrection from the dead as

standing foremost among things that should be remembered. We are taught in the Gospel to look forward and hope for another, and a happier state of existence. We are there instructed that Christ rose from the dead, and as he lives we shall live also. Certainly the question of the truth or falsity of this doctrine is one that ought not to be considered of trifling importance. If we want matter for argument, here is something worth examining. We are frail creatures, and the restless sweep of time is bearing us with fearful haste down to the abodes of death. Whatever uncertainty may be thrown around all earthly prospects, of this one thing, we are certain. We must all die; and the question whether we live again is important. It involves every thing that is dear in life, and all that is dark and dreary in annihilation and death. And yet men will stand with their fellows around them, falling like the poor leaves of autumn into the grave and greet while their own feet are treading upon it crumbling verge, they will stive about words, and never bestow a thought upon the question whether they shall live again or lie in the dreamless slumber of the tomb forever!

Again, the question which relates to the success of a Savior's mission, and the final destiny of the human race should be remembered. We are instructed in the gospel that Christ came to save from sin, from death and the grave.—We are there taught that his work was to save not a few only, but all men from their evils.—Will he be faithful to perform the work! Oh! it will be leave half the world to perish! Ah! it is a question in which the dearest hopes and most lively joys of men are involved. And yet there is no subject upon which professors of Christianity are not more willing to be found engaged.

Go into a popular church and introduce the subject of the trinity, or decrees; or propose the subject of baptism, whether it is best to immerse or sprinkle, and you will have a multitude about your ears at once. Intimate that the trinity is false, that decrees are not the truth, or that it makes no difference whether you put a man all over in water or sprinkle it upon his head, and you set fire to a magazine which will cause them to go off like a rocket. But the question which involves the immortal soul or eternal woe of unborn millions of our fellows. Oh! This and this only is considered unworthy of notice. In politics it is not so. Men can contend with zeal upon the question that are from time to time presented. When a favorite candidate succeeds to office, they ear-rejoice and shout, with music and bonfires and trumpets and guns, and it is nothing strange.—But when you ask of the success of the Captain of our salvation, or inquire whether half the world is to be saved or damned, it passes like an idle dream. But what in reality is the question whether Andrew Jackson or Henry Clay sits in the presidential chair, when compared with one that involves happiness or misery forever, to myriads of our brethren? It is lighter than vanity. And yet the one is agitated and the other forgotten.

In these remarks you see the reason why we preach the doctrine of a world's salvation and why so much of our labor is devoted to the exposition and defence of that doctrine. Of all the subjects that can engage the attention of mortals this is most important, and most necessary to be proclaimed. I know men affect to

wonder that we should preach, and sometimes even go so far as to say if they believed in universal salvation they would not say a word about it. But look at their conduct. If a revival occurs and they get ten converts, it will be the theme of their conversation for weeks. If you ask them the news, you will get for a reply—glorious news, ten more souls are going to heaven. And yet the same men will affirm, if they thought the whole world would be saved they would not mention the subject. With a little contracted heaven that will accommodate but a fragment of the human race they are overjoyed, and will proclaim upon the house tops the addition of one to the number of its inhabitants. But if they could see heaven enlarged, and all the myriads of the human race thronging its ample gate, they would not say a word about it. Oh! what feebly it is. If there is ought on earth that can cause the heart to rejoice and the tongue to break out in unknown strains of joy, it is the prospect of a world redeemed from the bondage of sin and rejoicing at God's right hand forever more.

My young brethren who are this day to be set apart to the gospel ministry will see here the importance of the work in which they are to be engaged. The minister of the gospel is to teach men to love God—to recognise him as the righteous governor of all—to love him as a father and trust him as a friend and benefactor. He is to impress on the human mind those views of God's character and his purposes of grace, which shall comfort them in youth, sustain them then in the meridian of life and put a song of joy upon their lips in the agonies of dissolving nature. He is to sit by the bed of the dying, and when the lingering spirit floats upon the confines of another world, he is to point the eye of faith to that better land, where the wicked cease from trembling and the weary are at rest. He is to be in the house of mourning, and when the outbursts of bereaved affections are as the gushing forth of water from the fountains of the mighty deep, he must pluck ambrosial flowers from the tree of immortality to soothe the anxious breast, and his voice must be heard in love and mercy to heal the wounded spirit and give peace to the soul.

In short, it is unto him that the young will look for an example and instruction—the middle aged for counsel, in the way of wisdom, and the aged for the application of those immortal principles of truth that can light up the fane of hope on the 'mountains of Zion afar.' How perfectly inconsistent then for him to stoop from the dignity and duty of his office to contend about unmeaning words.

The great doctrines of life and immortality, for a ransomed and purified world are the themes upon which we may always dwell. Truth will purify the heart. If this world is ever regenerated, it will be done by teaching mankind that God is their father and man their brother. Go forth then my brethren in the majesty and the power of truth. Leave all strife about words to no profit. If you have talents bring them here and let them be dedicated to things that are useful. If you have science bring it here, and if you have a voice to speak, lift it high, and let it be heard, powerfully eloquent, in pleading the cause of the insulted and abused character of your father and your friend.—

AMEN.

COMMUNICATIONS.

LETTER TO THE SENIOR EDITOR.

Br. Williamson, I learn by a notice in the *'Inquirer and Anchor,'* that from this date you are to be its *Proprietor* as well as *Editor*.—Well, may kind heaven continue to smile on thee, my brother—and may a full share of that 'wisdom which is from above' rest upon thee, enabling thee to continue 'inquiring for the truth as it was spoken by all God's holy prophets'—and testified by Jesus and the apostles; that you may still keep fast hold of that 'hope which is as an anchor to the soul'—and may the productions of thy pen be the means of leading thousands who may not be permitted to hear thy voice, to 'trust in the living God, who is the Savior of all men, especially of them that believe' this fact.

I hope my dear Br. to be favored with the privilege of beholding you face to face, at our Convention in your city in Sept. next—and of greeting in the spirit of fraternal affection, many of our Brethren whom I have never yet seen. I am happy to learn that the Brethren in the different states very generally approve of the doings of their delegates at Stratford last fall; and I can but hope that all who are lovers of good order, and mutual co-operation in the glorious cause of impartial grace, will ultimately accede to the plan there adopted.

Br. Williamson, the responsibility and perplexities involving on the conductor of a public journal, I imagine must be great, and numerous, especially on one who conducts a religious periodical which is to give a tone to the morals, as well as to impart doctrinal views to its patrons. It is highly important that all public men should possess sound heads, and honest hearts. But in my humble opinion there is no station which so imperiously demands these qualifications in those who fill it, as that occupied by the conductors of the press.—If a public speaker chance to advance erroneous doctrines, and advocate unsound principles, either from ignorance or design, the few who hear him are perhaps the only persons affected, a part of whom may not be sufficiently interested to be injured, and many more may hear the error corrected, or forget it before it has taken fast hold of the minds. But when error in sentiment, or feeling is issued from the press, it is spread far and wide, thousands are affected by it before an antidote can be applied. The press is exerting a secret, yet powerful influence on the public mind, more universal than can be exerted by any other means.—Hence the great importance of having this fountain from which issues numberless streams kept pure, that those who drink thereat may not be in danger of moral pollution, but may receive the healthful principles of righteousness and peace.

I am happy in believing that the numerous periodicals of our denomination are generally conducted on those high and honorable principles which should ever characterize those who have embraced the doctrine of Universalism. That these principles have sometimes for the moment been lost sight of, is probable; and I must account for this inconsistency from the imperfection of hu-

man nature, and the nature of the warfare in which our Editors as well as preachers have been obliged to engage, a warfare against ignorance, superstition and bigotry on the one hand, and of wilful misrepresentation and clerical domination on the other—and by beholding such a spirit so constantly in exercise, a spirit of intolerance and abuse—it would not be very strange if, in contending against it in an unguarded hour, some should impute the same spirit, and so render railing for railing.—But one short article written under the influence of such a spirit does incalculable injury to the cause it is honestly intended to promote.—The spirit of forbearance and generosity, of truth and sincerity, are the all powerful weapons which will enable us to overcome and destroy the opposition with which we contend. Let this be done in a bold and independent, yet friendly manner; making no compromise with error however popular it may be by reason of its antiquity—neither seeking for that applause which might be gained by the use of ambiguous words and sentences; but speaking out in a plain unequivocal manner, always letting the inquiry be *what is truth?* with a steadfast determination to abide by its sacred principles—to propagate its holy and immortal hopes, and to exhibit its purifying spirit. Such is the course I should like to see pursued by all our brethren who send out weekly the joyful sound of the *Trumpet*, who stand as a faithful *Watchman* on the walls of our Zion, to open the *Magazine*, and *Advocate* the principles of the gospel of the grace of God—or as a correct *Intelligencer* to any one who may be an *Inquirer* for that blessed truth the belief of which will fill them with an *hope* which is an *anchor* to the soul; or who come to the people as a faithful *Christian Messenger* sent by the great head of the church in the spirit of a *Universalist*, and the boldness and energy of a *Pioneer* to declare in the spirit of an *Impartialist*, that the doctrine and precepts taught & exemplified by him to whom ancient wise men were guided by a *Star* in the *East*, will *Pilot* all mankind to the haven of immortality and endless happiness.—Why my dear Sir, if those who wield the pen, or preach the word, would all move in concert in this all important and glorious work of moral improvement, constantly maintaining the character of 'good soldiers of the cross'—being clad with the 'whole armour of God,' what might not be effected under the blessing of Him who is God over all blessed forever?

I see by the last paper which is this moment brought in, that our zealous and worthy Br. R. O. Williams is associated with you both in the *proprietorship* and *Editorship* of your paper. May the ship be favored with a prosperous voyage. Brethren you are both young in years, and in the capacity in which you are now to present yourselves to the liberal christian public; and that almighty God may overshadow you with heavenly wisdom, and enable you to be valiant in his cause, is the prayer of one who is acquainted with your zeal, and your ardent love of the truth as it is in Jesus—and may you be amply rewarded for your talents, in a pecuniary point of view—and that richer reward consequent on the faithful discharge of our duty

and fidelity to the cause of truth and human happiness, I am confident you will always enjoy so long as you pursue the work of disseminating gospel truth as hitherto you have done.

Yours in sincerity,
JOHN MOORE.

Danvers, Mass. July 1, 1834.

Original.

QUERIES.—Can you tell me, Messrs. Editors, where Rev. Charles Sherman is? 'Peradventure, he sleepeth, or is gone a journey.' He said he would rejoice to meet any four Universalist clergymen, and discuss their doctrine. I informed him that I would meet him, and he might choose his time, place and manner.—Will any of his brethren make me the same offer? I repeat, where is the man who once would rejoice to meet any number of Universalist clergymen, and publicly examine and refute their doctrine? He once lived in *Windsor*—where is he now?

Dudley, Mass. July 12, 1834.

ANONYMOUS.

Original.

MESSRS. EDITORS.—I have been a subscriber and a attentive reader of the *Inquirer* for a number of years, and feel now as I ever have since being a subscriber, an ardent desire for its success in the investigation of religious truth.—Since its union with the *Gospel Anchor* the paper has, to me, lost most of its value, not that I have any objections to the union, but that there appears too much of a sameness in its articles, which has a great tendency to render such a paper uninteresting to some of its readers: especially those, who are looking forward to the development of truth;—of whom I think there are many among your subscribers.

That Universalism, as it now is understood or preached, is, in every respect, free from error, in my opinion at least, is doubtful. You may assert 'We are confident that we labor in a cause which has for its support the oath of Jehovah and the testimony of all the prophets,' and yet be mistaken. Without doubt John Calvin likewise believed he was acting according to the immediate council of the Almighty; but notwithstanding his supposed infallibility, we think he was deep in the mazes of error. New and contradictory doctrines are taking the place of some of those which he thought were correct; and perhaps some future investigation may discover errors in the doctrine of Universalism.

I perceive you have made some remarks upon infidels in your paper. Other papers of other denominations, have of late had much to say against infidels; and, as what one denomination would style infidelity another would call christianity, I request you to inform me as well as others through your paper, what particular doctrines constitute infidelity. If I am to understand that all who believe less of Romanism than yourselves are infidels, according to your views, I think you have adopted an unjustifiable rule, and one that will receive the disapprobation of a very enlightened part of community. At the present day, many are advancing in religious knowledge, faster and farther, than the clergy of any denomination are willing to have them; and the charge of infidelity and atheism, is too often made, attempt-

ing to resist the onward march of mind. I cannot forbear to lift my voice against such tyrannical methods of suppression. Truth is, or ought to be, the great object of attainment, and when so many conflicting opinions exist as there are at the present day, I think that fair and candid argument should be substituted for the cry of infidelity. I hope, gentlemen, if you denounce infidelity, you will be explicit in stating their belief and disbelief, so that, if there be any, they may have an equal chance of defending themselves, even through the columns of your paper, should it be requested.

A RELIGIOUS INQUIRER.

EXTRACT FROM A SERMON.

Original.

Our text plainly declares that 'the Lord is good to all, and his tender mercies are over all his works.' Now this same God is of one mind, and the Father of lights is without variableness or shadow of turning. Hence this goodness is not only universal, but it is *unchangeable*.—This fact granted, we may proceed one step farther. If God's mercy and goodness are over all his works, thus will they ever continue to be, for an unchangeable God cannot change.

This language, then, of the Psalmist must have reference to man in every condition in which it may please the Almighty to place him, whether in time or in eternity.

Goodness seeks the happiness and promotes the enjoyment of all that come within its influence.

Now God cannot, in consistency with his universal and unchangeable goodness, conduct, through the meandering and devious journey of life, any portion of his creatures capable of suffering or enjoyment, to the projecting cliffs of time, and hurl them into the current of eternity, to be borne to

—the roused ocean of deep hell,
Whose every wave breaks on a living shore,
Heaped with the damned like pebbles!

This is not goodness. All will admit that to be goodness which *blesses* man and makes him happy. It cannot then be goodness that *curses* man and makes him miserable; yea, eternally inconceivably miserable!

A being of infinite evil might indeed inflict endless tortures upon the objects of his wrath; but that God whose goodness and mercy encircle every child of Adam, will never change, therefore we may take glad our hearts, and cherish our hopes, as we repose unwavering confidence in the word of our Father.

C. W.

Albany

IALOGUE AND A FACT.

Original.

Methodist. I tell you all may be saved if they will. Man is a free-agent—free to be damned or free to be saved.

Universalist. Will you *always* possess this agency?

M. Y. Yes. God cannot deprive him of it, nor control it. It is an awful power—a power that saves or damns us!

U. Do you believe that God ever gave man a bad gift?

M. No. Good gifts came from God.

U. Well, I'll ask you another question.—

If you should place a *dirk* into the hands of your child, with the full conviction on your mind, that your child would cause its own death thereby, could you exculpate yourself from the crime of murder?

M. Why do you ask a question so foreign to our subject?

U. Will you answer the question? could you, in the case I supposed, exculpate yourself from the crime of murder?

M. Why, no.

U. Will you, then, tell me how you clear the character of God from that of an eternal murderer, when he has, as you say, given us an agency, which he *knew* would seal our eternal woe?

M. I want talk with you no longer!

C. W.

Original.

QUESTIONS. If 'the Father is God, the son is God, and the Holy Ghost is God; and yet there are not *three* Gods, how do you, then, explain that Jesus Christ *prayed* to God?—Did he pray to himself? If Christ is God, why does he say 'not my will, but *thine* O God be done?'

INQUIRER AND ANCHOR.

SATURDAY, AUGUST 2, 1834.

DIVINE JUSTICE.

There is perhaps, no one argument more frequently urged in favor of the doctrine of endless misery, and against the final holiness and happiness of the human family, than the justice of God. When we appeal to the loving kindness of the Lord, and argue from his great goodness, the ultimate redemption of all men from sin, and their admission into the glorious liberty of the children of God; we are almost sure to elicit a reply something like the following. 'Ah! yes, God is good, but you must remember that he is *just*, as well as merciful, and you ought to think of his justice, as well as his mercy.' It should be observed here, that while the objector, considers the doctrine of universal salvation, as opposed to the justice of God, he at the same time, would intimate that the doctrine, in which he believes, respects and acknowledges all the claims of justice.

Having stated the argument, we are now prepared to show, not only that it has no force against Universalism, but that those who most often use it, are the men, who, in their faith, violate every sacred principle of divine justice.

The Universalist teaches that justice shall be done, and that all its claims, both as it respects God and man, shall be fully satisfied. Justice demands that the transgressor shall be punished, and it is held a sacred article of our faith, that, 'he that doeth wrong shall receive for the wrong that he hath done, and there is no respect of persons.' We believe, and we constantly proclaim to every soul of man that doeth evil, that the rod of divine justice will chasten him sore, and there is no escape. Again, divine justice requires that all men should love, serve, and obey God. In this respect,

we also believe justice shall be done. God has a just and righteous claim upon the best affections, and holiest exertions of every son and daughter of Adam. This claim we believe will in due time be acknowledged, and a created universe of intelligent beings, will render unto God that which is so properly his own. Hence the reader cannot but perceive, that the attribute of justice, as belonging to God, so far from opposing the final holiness and happiness of all men, is, in fact, a strong reason why that doctrine should be regarded as true. If God had no justice, then indeed, it would be no wonder, if he permitted his children eternally to hate him, and disobey his commands. But if God is *just* he will enforce that righteous claim which he has upon the affections and the hearts of his children; and he will never permit them to violate all justice, by cursing and blaspheming his name, and trampling upon his laws world without end.

Such is the harmony of justice with the principles of universal salvation. But how is it with the opposers of that doctrine? Do they indeed regard the principles of justice as sacredly as they would have us believe? Let us see. There are several particulars in which they seem entirely to have forgotten, that caution which they frequently give others; to remember that God is *just* as well as merciful, and it may be well to refresh their memories upon the subject.

1. The doctrine of endless misery in any form, is an open and high handed rebellion against every principle of justice. Justice requires that punishment should bear a proper proportion to crime, but there is no proportion between an infinite punishment and a finite crime. When therefore, you tell us that God will inflict a punishment infinite in duration, for a finite crime, we must beg leave to suggest the favorite caution, 'Remember that God is *just* and not cruel' for justice may be violated on the side of cruelty as well as mercy.

2. We are told that 'each sin deserves God's wrath and curse in this life and that which is to come.' Now upon the ground, if a man commits one sin, justice would require that he should be eternally miserable. But suppose, he commits five thousand other sins worse than the first.—Then of course, he ought to suffer the miseries of five thousand endless hells, hotter than the other. Look at this, and remember your favorite position, 'God is *just* as well as merciful.'

3. The doctrine of vicarious atonement, violates all proper ideas of divine justice. One of the first principles of justice is, that the innocent shall not suffer for the guilty. So sacred is this regarded, that wise judges and jurors have adopted the maxim, that, 'it is better for the guilty to escape than the innocent to suffer.' Now the doctrine under consideration assures us, that God has actually inflicted upon his own innocent son, the punishment which was due to sinners. This is the height of injustice. We repeat the caution.—When you assure us that God, in the tenderness of his mercy for sinners, forgot all justice and wrote his own Son, in their stead, we say emphatically,

'Remember that God is *just* as well as merciful.'

4. The doctrine of forgiveness, as commonly held, violates all justice. Forgiveness is usually understood to mean, a remission of the punishment due sin. With this view of the subject, man will say, in one breath, that all men in justice deserve endless misery, and, in the next, that not more than one half of them will suffer it. They will say that they themselves are poor hell-deserving sinners, and yet that they expect to be saved. If we ask the ground of such a hope, we shall receive for an answer, that God is *merciful*, and he has forgiven them. Might it not be well for them to think of the caution and 'Remember that God is *just* as well as merciful?' I. D. W.

'A RELIGIOUS INQUIRER.'

In another column will be found an article over the signature of a 'Religious Inquirer,' in reference to which it may be expected we shall offer a few remarks. We are not disposed to censure the writer, but we do think it due to the conductor of a public journal, when a correspondent furnishes an article for publication, to send him name with it, or give satisfactory information who he is. It does not wish to appear over his own name, he might annex a fictitious signature; but it would prevent all suspicions of improper motives if he would inform the conductor of the paper what is his real name. By concealing it, a man becomes obnoxious to the remark—let us not however be understood as applying it to a 'Religious Inquirer'—'He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.'

That there may be some errors connected with Universalism we are ready to grant. We are not aware however of any incorrectness in the statement that, 'we labor in a cause which has for its support the oath of Jehovah and the testimony of all the prophets.' For though there may be minor errors connected with the doctrine, which future investigation will discover; still we apprehend the correctness of the main points—such as the existence of a God and the resurrection of the dead to a state of ceaseless enjoyment—admits of no reasonable doubt. And indeed, any attempts to demolish the foundation of these truths, appears to us to be but a retrograde movement in point of utility, altogether unworthy of the christian, the philanthropist, or philosopher, because in no wise beneficial, but rather injurious to the children of men. It may be that we are blind; but we have not yet been able to discover what great good can result from the benevolent efforts of 'enlightened' philosophers to blot out the sun of hope, draw a veil of impenetrable darkness over the mind of man as it respects futurity, and set him adrift upon the sea of life, to sail in his frail bark for a few days only, and then sink down in one wide waste of eternal oblivion. The more enlightened part of community may indeed see the good to result from these labors; but we do not.

It is true we have already had something to say in respect to infidelity, and shall in all probability say more. But when our correspondent says, 'I am to understand that all who believe lose of Ro-

manism than yourselves are infidels—we are as much at loss to know what it means, as he, to know what we mean, when we speak of infidelity.—We utterly disclaim all connection with *Romanism*, so far as we understand the term. Still we may not be able to satisfy a *Religious Inquirer*, as to what constitutes *infidelity*. The thing expressed by this term is so very much like the *chameleon*, that it may be difficult for us to determine accurately, either what it is, or what it is not; with this exception, that it is not anything very beneficial to mankind. The infidelity of Spinoza and Mr. Kneeland is *panteism*; that of Robert Owen and his fair associate, Frances Wright, is *atheism*; that of many others is *deism*—Paine's especially is *deism*, modified by the opinions of ancient philosophers in relation to a future existence. By modern infidels, however, the opinions of Paine in this respect are considered a relic of superstition, as much as the doctrine of scripture—hence come among *infidels* there are 'conflicting opinions,' yet all unite to a man in rejecting the Bible as a piece of deception, and in denouncing 'the clergy' as tyrants and hypocrites. This perhaps is the only circumstance which we can point out, as universally characteristic of infidelity. Its advocates are unopposed in their abuse of christianity and its professors, and yet complain bitterly, if their 'march of mind' is called infidelity! But if the cry of *infidelity* and *atheism* is odious; the terms applied to the Bible and its friends are still more odious. And if the application of the former is *tyrannical*, the application of the latter must be more so. He then who would lift his voice against the cry of infidelity and atheism, must, to be consistent, protest also against equally opprobrious terms when used in application to christianism and christianity.

We deny the insinuation that 'the clergy' of every sect are endeavoring 'to resist the onward march of mind' in its advances in religious knowledge. So far as *truth* is concerned, we ourselves—and we can speak for no one class—shall ever adopt every just and proper method for its development. But when the mind in her wild eccentricities, 'marches' into the fields of atheistical speculation, we confess ourselves unwilling to follow. We shall therefore beg leave to pause, and with due submission, turn aside from the reckless current, and caution others to do the same. If this course is *tyrannical*, we must patiently submit to the charge of tyranny.

As to admitting articles of controversy on this subject from the pen of infidels into our columns, we presume our correspondent will have the goodness to allow us the privilege of acting without restraint according to the dictates of our own judgment; unless he wishes to exercise greater tyranny over our mind than we can exercise over the minds of those against whose errors we may occasionally speak. And he may also be so well acquainted with the management of a public journal as not to consider this privilege abused, if we should reject such articles as we deem improper to insert. We presume he will be perfectly satisfied when

we assure him that we do not on any occasion design to do injustice.

R. O. W.

A VICTIM OF ERROR.—As faithful chroniclers of passing events, it is our frequent duty to record the most melancholy instances of suicide, occasioned by the fearful picture of endless woe. We have spoken with a warning voice to believers in that doctrine, and endeavored to press it home upon their hearts, that their opinions are driving many unfortunate individuals into the deep abyss of misery, insanity, and suicide; but they have refused to hear, or have only listened to the story with the most cool, unmoved indifference.—Though the sound may have fallen heavily upon their ears; it has died away without making any impressions upon their hearts. However convincing may have been the evidence against them, they have affected to deny, either the fact that cases of suicide occur, or if they occur, that they are occasioned by a belief in endless woe.

It is now our painful duty to add another to the instances recorded in the suicide's journal, of reason wrecked and life destroyed through the damning influence of a still more damning doctrine. We cut the following from a Boston paper:—

'It is our melancholy duty to inform our readers, that the wife of Rev. R. S. Storrs, of Braintree, Mass., committed suicide by hanging herself, on Thursday morning of last week. It is stated that her husband was at home at the time; that she left her bed early in the morning and committed the fatal deed; and that her husband, shortly after arose, and having occasion to go into the room to which she had repaired, he found her suspended.'

Mr. Storrs, we learn from the same source, is the agent of the Home Missionary Society; and has on various occasions, and many hard things against Universalism,—how it leads to all manner of evil, and especially murder and suicide. But now a case of suicide has come within his own doors—a case which he cannot deny was occasioned by the fear of endless torment. The following paragraph from the 'Boston Recorder,' a paper whose orthodoxy will not be questioned, bears solemn witness to this remark.

'For several months past, her soul has been full of trouble,' for she thought that God had 'laid her in the lowest pit, in darkness, in the depths, that his wrath was lying hard upon her,' 'that she was cast out of his sight, and should never be again permitted to look towards his holy temple.' 'She longed for death,' and it came; and we doubt not that her glorified spirit is in that land where the inhabitant shall not say, 'I am sick,' where they 'hunger no more,' neither thirst any more; and where God shall wipe away tears from all faces.'

Such are the effects of misnamed orthodoxy! Is it not time then, for those who yet adhere to it, to begin to inquire, whether their own doctrine is not far more dire in its consequences than they can possibly suppose Universalism to be?—and whether the evil they so frequently charge upon us, is not in fact the production of their own egregious notions?

R. O. W.

PRaise of GOD.—Praise in its literal sense is commendation—or the proclaiming abroad among men, with approbation, the good deeds of the person whom we praise. Hence the praise of God is defined by theologians, to the 'acknowledging his perfections, works and benefits.' It is 'that act of devotion by which we confess and admire his several attributes'; and approve and proclaim to the children of men, all his mercies, acts of goodness and wonderful works. When we praise an individual, we speak well of his good deeds; in like manner we praise God; whenever, by our words or our deeds, we acknowledge, admire and commend his wonderful works and mighty acts. All things indeed, both animate and inanimate, which portray and exhibit the goodness, and mercy, and greatness of God, though in the language of 'expressive silence' speak his praise. The Psalmist therefore exhorts men to 'praise God for his goodness and wonderful works to the children of men—to make a joyful noise and sing forth the honor of his name—and to praise him with the psalmtery and the lute, with the stringed instruments and the organs.' And not only so; but he exhorts all men and all beings to praise him. 'Let every thing that hath breath, praise him.'

Now let us suppose for a moment that the opinions of some men are correct—that God has doomed a great portion of his intelligent creatures to a miserable pit of endless sin and endless woe, 'to the praise of his vindictive justice.' What a strange kind of praise he must receive from the infernal abyss—a praise that could be nothing else, but the most damning destruction! Look at it. Here is a vast assemblage of reprobates, companions of devils, and associated with all that is debased, depraved and incorrigible in hell, blaspheming God through eternity and by their belshish blasphemies, praising him!! What an abuse of terms!—To praise is to speak well and not evil—to commend and not blaspheme. Who ever thought that men by their profanity and blasphemy in life were praising God? Who ever thought that by detraction, back-biting and evil speaking they were praising one another? Yet if the damned in hell praise God by their endless cursing and blasphemies, why does not the bold blasphemer who walks proudly in the earth also praise God by his offensive blasphemies?—Let those who cherish such an opinion, answer. Let the believer in endless misery answer.—For if the blasphemy of hell is the praise of God, we cannot see why the same on earth is not his praise also. If so why are men so frequently reproved for blasphemy? But if the blasphemy of earth is reprehensible and dishonorable, why is not the blasphemy of hell? If this is the case, as it must be, then God, if he perpetuates sin and misery, is rendered eternally ingloriously the endless blasphemies of those he thus torments.

Might it not be well then for those who maintain such an opinion to consider that they themselves are dishonoring God, when they contend that the blasphemies of hell redound to his glory,

and ascend on high to the praise of his vindictive justice.

R. O. W.

PORTUGUESE FRIARS AND MONKS.—By a brief scrap extracted from the items of foreign intelligence found in a late number of the New York Commercial Advertiser, we gather the information that a 'decree' has emanated from the executive power of the Portuguese government, by which 'friars and monks of every description are abolished, their property confiscated, and all the monastic revenues applied to the uses of the state.' Whether this act was the result of a growing spirit of mental freedom in that country and a general disaffection towards the monastic orders in consequence of their ecclesiastical tyranny; or whether it was occasioned by the embarrassments and cupidty, of Don Pedro and Donna Maria, the reigning powers, is uncertain. Portugal, as well as Spain, has, for some time past been in a state of commotion, unsettled in its political affairs. Disturbances have arisen in consequence of the usurpation of Don Miguel and the differences between him and Don Pedro, the lawful heir of the crown of Portugal, which crown he had settled upon his daughter Donna Maria. During these disturbances, it would not be wonderful, if, in the absence of a rigorous execution of justice, monks and friars should take some unwarrantable liberties, and exercise an oppressive spiritual tyranny over the minds of people so insupportable as to create a general disaffection towards them—a disaffection which could not be removed except by an entire abrogation of all monastic orders in the country. If this is the case, we can discover in it a spirit of enquiry and freedom of thought which, though it may slumber for a season, will, in due time, arise in its majesty, burst the shackles and emerge from the degrading despotism of the Romish Church.

R. O. W.

'THE SERMON.'—Those who heard the Sermon on our first page will probably discover some variation from what it was as delivered. Much of the discourse was extemporaneous, particularly the last part, and at this late period we found it impossible to write it out as delivered. We have endeavored to preserve all the prominent ideas.

W.

PREACHERS TO THE SOUTH.—We understand that several of our preachers from this region, intending travelling into the Southern States for the purpose of satisfying the repeated calls of our brethren in that region. Among others Br. Rayner of Portland, Me. formerly editor of this paper intends visiting the South in the course of a few months. We trust that our friends in that region will hail the approach of Br. R., with whom they have so long been acquainted through the medium of the press, and whose labors have so often refreshed their spirits when suffering under the oppressive burdens of orthodoxy. Br. Z. Thompson of Maine, is, we understand, to accompany Br. R., and will be an able co-worker with him in the same good cause. Br. Geo. C. Leach of Taunton, Mass., has already gone on a tour through the Carolinas. And Br. J. B. Dods of the same place, has obtained leave of his Society to be

absent a few months, which he designs spending in that region.

With all these efficient laborers among them, our brethren at the South will enjoy a feast of faith and strength. May the good spirit of God be with them and strengthen them in pulling down the strong holds of error and upbuilding the cause of Zion.

R. O. W.

AGENTS.

The following gentlemen have been appointed agents for the 'Inquirer and Anchor', and their receipts will be valid, for all monies paid to them, for this paper.

Mr. Austin A. Hill, Troy, N. Y.
Mr. W. Fisk, Lausburgh, N. Y.
Rev. W. Whitaker, Hudson, N. Y.
Mr. S. Holcomb, Stephentown, N. Y.
Rev. Jacob Chase, jr. Notteville, N. Y.
Rev. G. W. Moisinguery, Auburn, N. Y.
Rev. G. Sanderson, Cortland, N. Y.

ASSOCIATIONS.

The Central Association of Universalists, held its annual session at Nelson Falls, Madison co. N. Y., June 4th 1834. After the usual business, the Association adjourned to meet at Lebanon the first Wednesday and Thursday in June 1835.

The Mohawk River Association met, pursuant to adjournment, at Eatonsville, Herkimer co. N. Y., June 11th 1834. The first Universalist Society at Rome, N. Y. was received into fellowship. Adjourned to meet in Russia, Herkimer co. N. Y., on the second Wednesday and Thursday in June, 1835.

The Franklin Association convened at Fayetteville, Vt. June 4th, 1834, and organized by choosing Dr. J. Flagg, Moderator and S. A. Davis, Clerk. Granted a letter of fellowship to Br. Moses Ballou, and conferred ordination on Brs. Thos. Wheeler, and S. A. Davis. A motion was carried, unanimously by the lay delegates, to change the name of the 'Franklin Association.' It will hereafter be known by name of the 'Windham County Association' and will embrace only the County of Windham, Vt., whereas, heretofore it has extended over the counties of Windham, Vt., Franklin, Mass., and Cheshire, N. H. Br. H. F. Ballou was appointed to designate the place of its next session, and the Association adjourned to meet again on the first Wednesday and Thursday in June, 1835.

The Lamelle Association met according to adjournment; but where and when, we cannot tell, for the life of us; for it is not stated in the minutes of its proceedings, save at the house of 'Br. Justus Pier,' and that, we suppose, is somewhere up in Vermont. A request for fellowship was granted, from the first Universalist Society in Monkton, Vt. The committee of discipline reported a certain preamble and recommendation, relative to charges of im-

moral conduct, brought against Br. E. A. Garfield, late of Grand Isle co. Vt.; which report was accepted, and the committee was instructed to investigate the affair and report at the next session. A resolution favorable to the new literary institution, bearing the title of the 'Norwich University,' was passed at this Association. Adjourned to meet at Swanton Falls, Vt., the third Wednesday and Thursday in June, 1835.

The Black River Association met at Ellis village, Jefferson, co. N. Y., on the third Wednesday and Thursday in June, 1834. Received into fellowship, the First Universalist Society in Palermo, Oswego co. N. Y. Granted a letter of fellowship to Br. Wm. Sias, and conferred ordination on Br. Charles B. Brown. Adjourned to meet at Mexico, Oswego co. N. Y., on the third Wednesday and Thursday in June, 1835.

R. O. W.

NOTICE.

Those indebted for the 11th and 12th volumes of the 'Religious Inquirer' are requested to make payment immediately—and are informed that *patience* may be exhausted. In such a case, the subscriber will be under the necessity of taking more sure and decisive measures for the collection of his dues.

R. SPEAR.

RELIGIOUS NOTICES.

☞ The Third Lecture in reply to Dr. Tyler will be delivered in the Universalist Church in this city, (Hartford), next Sabbath evening.

Services to commence at 1-30 past 7 o'clock.
Br. R. O. Williams will preach at Broad Brook, East Windsor, on the first Sabbath in August.

Br. C. Spear will preach in Westfield the second Sabbath in August, and in Southampton, Mass. (North school house) in the evening.

Br. Woodhouse will preach in Hillsdale, N. Y. on the first Sunday in August, and at Mechanicsville on 5th of same month.

Br. A. Case will preach at Wolcottville on the 2d Sabbath in August, and a lecture in New Hartford at 5 o'clock, same day, at the school-house near Henderson's store.

Br. Stickney will preach at Burlington on the fourth Sunday in August, at the centre school-house.

Br. Batchelor of Hudson will preach at Fort Ann on Sunday, 3d, at 10 o'clock,—at Whitehall, on Tuesday evening, 5th,—at Ticonderoga, on Wednesday evening, the 8th and at Moriah, on Thursday evening, 7th.

Br. Albert Case will preach in Berlin, next Sunday on exchange with Br. Stickney.

Br. F. Hitchcock will preach in New London, (Conn.) the third and fourth Sundays in August—in Groton Tuesday evening the 10th, and in Norwich Wednesday evening the 20th.

Br. R. O. Williams will preach at Granby on the 2d Sunday in August and Ludlow, Mass. on the 4th.

POETRY.

THE BARQUE OF LIFE.
From a young Lady's Album.

Overture.

When on the sea of human life,
Our barque glides smooth along,
We seldom dream a tempest near—
But hum contentment's song.

The cloud that in the deep blue sky,
Appears in lovely form,
We little think will furl away,
And burst into a storm!

And hush! oft deceptive hope
Points to a prospect bright,
Which soon is shrouded in a veil
Black as Egyptian night!

But tho' the foaming billows roll,
And storms and tempests roar,
We're moving on with rapid speed
To an immortal shore.

And ev'ry breeze but urges on
Our frail, surge-beaten boat
To that broad sea of God's own love,
Where rest is calm and sweet.

CHARLES WOODHOUSE.

Albany, July 4th, 1834.

MESSRS. EDITORS.—The following lines I think are worthy to be preserved. They were found in an old book, laid aside as food for moths. I took the liberty to write them and send them for publication. The Author is unknown. L. C. M.

THE MANSION OF REST.

Oh who that has gazed in the stillness of even,
On the fast fading hues of the west,
Has not seen afar off on the bosom of heaven,
Some bright little mansion of rest?
And wept, that the path to a region so fair,
Should be shrouded by sadness and fears;
That the night winds of sorrow, misfortune and care,
Should sweep o'er the wild rolling waves of despair,
To darken this cold world of tears.

Yet who, that has gazed, has not longed for the hour,
When misfortune and sorrow shall cease;
And hope, like the rainbow, display through the shower.

Her bright written promise of peace.
And oh! if that rainbow of promise shall shine
On the last scene of life's chequer'd gloom;
May its blaze in the moment of parting be mine!
I ask but one ray, from a source so divine,
To light the dark vale of the tomb.

MEMORIALS OF THE DEAD.

The reader has doubtless often thought of the exceeding beauty of that simple epitaph, 'My Mother,' carved upon a plain slab in Trinity Church-yard. In a ramble on one of the bright days of last week, which surprised us with a touch of the departed mellowness of autumn, we passed by St. Thomas's church, and observing the southern gate open, which leads into the yard, we walked in. The sexton was engaged in repairing a vault, and was humming a merry tune, as he threw up from the place of the moist, yellow clay upon the fresh green sward. In looking down the stairs which led into the vault, and at a coffin, moody and damp, with the polished brass which adorned it creaked and dim, the clay rolled from beneath our feet towards a little marble monument sur-

rounded by a neat gothic iron paling. Its extreme beauty fixed our attention, and its perfect simplicity, and the keeping of every thing about it, won our admiration. A rich shaft of the finest white marble, supported by a cluster of four pillars, rose two or three feet above the paling. Towards the top were carved, with exquisite delicacy, a rose and a lily. Around a small band of gray granite were the words, 'Victoria M. G.' In one corner of the little enclosure was a rose bush—in another the sprout or a plant of a lily; and across the opposite side, extended the letters 'F. M. G.' in evergreen of box-wood. Nothing could be more touching, or more simply beautiful—monument, inscription, and the flowers—the emblems of the innocence and beauty of the fair form which was mouldering below, back to its primitive dust.

Doubtless an affectionate father, brother, or sister, watches, with melancholy but pleasing interest, the growth of the rose and the lily, and the emerald initials of the name of the dear departed. There cannot but be a 'joy of grief,' in the bosoms of those whose affectionate remembrances thus keep green the name of her who can return no more—who thus robs the grave of its dreariness and its dread, and invest it with the sweet emblems of love, of innocence, and enduring affection. Wealth and power may mourn more ostentatiously over vanquished pomp and pride, but the recollection of the brief records, 'My Mother,' and 'Victoria M. G.' will survive to awaken the better emotions of the heart, long after the more stately monuments have perished and are forgotten.—The evergreen initials will peep from the winter's snow or bloom with the rose and the lily in the summer sun—and when those who planted, and watered and reared them, and the mourners themselves shall have passed away and joined the young girl over whose grave they bloom, the associations will remain unchanged in their simple beauty.

ANTICIPATION.

This cold world of ours, amidst its multiplicity of ill, and, while it seems to delight alone in throwing over man the hoar frosts of a soul chilling destiny, is not without its redeeming intervals of happiness. There is an Oasis in the great wilderness of sorrows—a ray of heavenly sunshine, that gleams occasionally through the wo-befclouded darkness of human wanderings. Have we parted from those we love—love dearer—oh! dearer than life itself; and has the separation insulated us, cut us off from every earthly felicity, and left us sad and alone, in the midst of cheerful faces?—has it made us aliens and strangers amid the crowd that surrounds us, with no other hope upon its good feeling, than the stranger's claim to a stranger's kindness? There are still bright spots in the sombre shadowings of the scene, for the insulated heart has found in every acquaintance a friend, and in every bosom the evidence of kind feeling! but above all, there is, in the gloomiest hour of its loneliness, a mellow tone in the rainbow of hope, which naught but despair itself can obscure. It is the hope of meeting in its affections, and all it dwells upon in the musings of its anticipations! Anticipation!—Thou art the sweetener of this bitter life.—Thou that removest gloom from the gloomy heart and chasest away the sorrows that intrude

themselves upon the sorrowful. 'Tis thou that takest

'The sting from adieu'

that learnest us to forget the burning bitterness of the last 'farewell and God bless you,' in the accompanying redemption of the valedictory—'We shall meet ere long.'

'Thou that learn'st the heart its flight
From present ills to hoped delight.'

There is not in human sensibility so bright a manifestation of happiness as this. To be assured, amid the stormy vicissitudes of life, that there is one who communes with your sorrows and weeps over them, though distant; and who will shortly hover over you with the consolations which affection can alone impart, is an emotion that no one can appreciate but he who has felt it.

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity to float a moment upon its waves and sink into darkness and nothingness. Else why is it that the high and glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering abroad unsatisfied? Why is it, that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it, that the stars, which 'hold their festival around the midnight throne,' are set above the grasp of our limited faculties—forever mocking us with their unapproachable glory? And finally, why is it, that bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affections to flow back, in an Alpine torrent, upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will sprout out before us like the islands that slumber on the ocean—and where the beautiful beings which here pass before us like visions, will stay in our presence forever.

CONDITIONS.

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"The above terms will be strictly adhered to."

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J. E. DIXON, PRINTER.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOL. XIII.

SATURDAY, AUGUST, 9, 1834.

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AND ALBANY, N. Y.

I. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

SHORT SERMON.

BY REV. S. GLOVER.

Original.

'Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his covenant confirmed it by an oath.'

1. In this promise and oath to be understood in a partial point of view,—of a part of mankind!—or are they universal, and made sure in their application to all, and each individual of the whole family of man? Partialism is not found in the promise of God in Christ Jesus. He is the head of every man; he wrought all our works for us, and we are made accepted in the beloved; he 'has done all things well,' and God is 'well pleased' in him who is the 'propitiation for the sins of the whole world.' And you being dead in your sins hath he quickened together with him, having forgiven you all trespasses;—and has given assurance unto all men in that God raised him from the dead. Paul says, God hath not appointed us to wrath, but to obtain salvation, by our Lord Jesus Christ, who died for us that whether we wake or sleep we should live together with him. Who shall separate us? The apostle was persuaded that nothing would be able to separate us from the love of God which is in Jesus Christ our Lord. Rom. viii. 38. John, the evangelist, tells us, that 'The Father loveth the Son, and hath given all things into his hands; and the Son says all the Father giveth me shall come to me, that where I am there they may be also. And him that cometh to me I will in nowise cast out.—Of them which thou hast given me have I lost none.

These are the words of the Redeemer of the world. And further, he saith 'my Father which gave them me is greater than all,' nothing is able to pluck them away from me; all is made sure; in my Father's house are many mansions; I go to prepare a place for you. I will come again, and receive you to myself, that where I am there ye may be also.

Thus stands the wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. So you see, your calling brethren. As the Lord has distributed to every man so he hath called every man, that, in the dispensation of the fullness of time, all might be gathered together and bewith Christ and behold his glory.

2. Thus far we have followed the plain purpose and design of our heavenly Father. We will now notice the qualifications preparatory to entering the heavenly mansion; for nothing that defileth or worketh abomination or maketh a lie can enter there—but they that are written in the Lamb's book of life.

We ask who are written in this book of life? Answer. All of Christ's members; for this stands the record, thine eyes did see my salvation, yet being imperfect, and in thy book all my members were written, whereas yet there were none of them; for (thou said) I bow the knee to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. Thus we are to follow peace with all men—not a part only. Christ is our peace; he suffered in the flesh leaving us an example that we should follow his steps, as becometh holiness, without which no man can see the Lord. Then when he appears, we shall be like him, and see him as he is. In this way only, will any be prepared to enter the celestial courts. The preparation of man's heart is of the Lord. Except ye deny yourself and take up his cross and follow him, ye are not Christ's disciples. Of myself I can do nothing, and therefore pray God to help me to abstain from all evil.

3. The law entered that the offence might abound, but where sin abounded, grace did much more abound. For what the law could not do in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. The apostle says, flesh and blood cannot inherit the kingdom of God, and must of course materially be corruptible substance. The divine counsel is, cease ye from man whose breath is in his nostrils, for wherein is he to be accounted off? To the law and the testimony; let us speak according to this word. The law is the governing power which came by Moses; but grace and truth came by Jesus Christ. Therefore the law is holy, the commandment is holy just and good. And Moses said, it is not a vain thing, because it is your life; and through this thing ye shall prolong your days in the land. Reader, we here learn what conditions are all-important. If ye be willing and obedient, ye shall eat the good of the land; if ye refuse and rebel, ye shall be devoured; for the law to the rebellious is the administration of death. If there had been a law which could have given life, verily righteousness should have been by the law.

The apostle labors to teach us a better righteousness than a legal one, and says;—'but now the righteousness of God, without the law, is manifested being witnessed by the law and the prophets, even the righteousness of God by faith of Jesus Christ, unto all (no conditions), and upon all them that believe; for there is no difference between believers and unbelievers as it respects the purpose of God, and the end of the promise. It was as much a truth before we were born, as it is since we believed; but it has an effect upon the hours and life only as men believe. They then enter into rest. Thus all the promises of God in Christ are sure, in him, are yes, and amen to the glory of God.

But when we turn to the law we find it makes nothing sure; but the bringing in of a better hope did; which hope we have as an anchor to the soul, sure and steadfast.—Now to the law. If ye steal, you are worthy of stripes; but the law, being a schoolmaster, is designed

not to separate the vilest sinner from Christ, but to bring all men to him. The commandments of God then being just and good, if we know them and do them, not, we ought to be beaten with many stripes. In other words, be that doeth wrong, ought, in justice, to receive for the wrong he hath done. Now all that was ever done was seen by the door and is in this world, and has no concern, or the least effect, beyond the present life. In proof of this read the words of the apostle. 'The things that are seen, are temporal; but the things that are not seen are eternal. Therefore, by the moral law, we come to a knowledge of good and evil; of course it is temporal. By the law is the knowledge of sin; sin then is temporal. If it was otherwise, our Bible is, of all books, the most contradictory and inconsistent. But it is not so. The Bible is truth and intimates, at least, that all iniquity, sin and wickedness will end in time. Hence the apostle John declared the truth in saying, 'all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world;' and the world passeth away and the lust thereof.—Paul did not know sin but by the law. The strength of sin is the law; and as the law has dominion over a man no longer than he liveth, where the law has no dominion, sin has no strength. The dead are free; and the apostle says 'he that is dead, is free from sin.'

We will now notice more particularly our text and see who are meant by heirs, and what God promised them.

1. The natural children belonging to a legal family are heirs to the estate or patrimony possessed by the head of the family. And where no distinction is made by the head of the family, all are equal. Now the Bible which we call *God's will or testament* says:—'Have we not all one Father?' 'Jerusalem which is above is free, which is the mother of us all.' There is neither Jew nor Greek; there is neither bond nor free, male nor female; for ye are all one in Christ Jesus; and if Christ's, then ye are Abraham's seed and heirs according to promise. To Abraham and his seed were the promises made; and this covenant, ordained by angels in the hand of a mediator, the law which was four hundred and thirty years after, cannot disannul, because the covenant was established by grace to the end that the promise might be sure to all the seed. Now who may add and say if?—Render there are no ifs, as it respects the fulfilment of the promise of God. This truth is what we have from divine testimony, which is an anchor to the soul both here and steadfast.

2. What were the promises that God made?—for they take in the whole family of man, and being ordained have a record of them!—We have, 'And this is the promise which he hath promised us, even eternal life.' The apostle says, 'this is the record that God hath given us eternal life and this life is in his own Son.' And he that hath sinned not in his own Son, but freely delivered him up for us all; how shall he not with him freely give us all things. For this cause he is the mediator of the new testament, that by means of death for the redemption of

transgressors that were under the first testament, they might receive the promise of eternal inheritance. These promises enter into that world within the veil, whether the forerunner is for us entered, even Jesus made a high priest forever after the order of Melchizedek.

Has not all this been brought to light through the gospel by the resurrection of Jesus Christ from the dead?

And does not this mystery that has been hid from ages and generations, and is now made known by the preaching of the holy apostles and prophets, have a peculiar reference to immortality in the coming world, and no reference to that life and death that Moses and Joshua set before the people to choose? This meant only a temporal life and death which consisted in what they could choose and refuse. Consequently it could not be that grace of God that bringeth salvation to all men, for it is by grace that ye are saved, which is the gift of God. Now all the doing, choosing or refusing, is temporal; but what God has promised, we do not yet, see all to pass. Therefore we do not yet, and give us all joy and peace in believing. Alleluia for the Lord God omnipotent reigneth; let us be glad and rejoice.

It is not in the power of possibility to choose words to describe the heirs of promise, as meaning all and every individual of the earthly family, if these words that the Apostle delivered do not. From whence we discover the heavenly Jerusalem, to have a free and just claim to us all; as God has concluded all, under sin, that he might have mercy on us all. But the old serpent, which is the Devil and Satan, and who is never satisfied, always walking up and down in the earth, is transformed into an angel of light. Therefore it is no marvel, if his ministers are compassing sea and land, transforming themselves into the Apostles of Christ, deceitful workers, teaching for doctrines the tradition and commandments of men, nor discarding the doctrine of Devils. They steal the word of God, and turn it into a lie; and worship and serve the creature, more than the creator. By their own mysterious craft of mysticism, they claim the power by which they can save the whole family of man; but finding themselves in trouble, they are willing to divide and give half to the Devil, who has no lot nor part in the matter, rather than that Jerusalem which is above shall own the whole, which is the mother of us all, whose bowels yearn up on the living family. Hence the apostle saith, none of us liveth to himself, nor no man dieth to himself. Whether we live, we live unto the Lord, whether we live, therefore or die, we are the Lord's.

Thus we find the sword of divine wisdom, which is a discernor of the thoughts, and intents of the heart, will restore the whole family of man to the heavenly Jerusalem who is the mother of us all.

Christian! If thou hadst power sufficient to accomplish the object, wouldst thou not save all mankind? Answer say, if thou canst? And will not God whose power is omnipotent, and whose love is unbounded, save all his children? Who can answer say? Let him consider.

Star & Universalist.

He who possesses true moral courage, will act consistently on all subjects. He will neither cringe to the great nor trample on the small.

CORRESPONDENCE.

—No. 4.

Original.

NEW MARLBOROUGH, JULY 15th, 1834.
Dear Friend—You call on me to observe, that men every where in the Bible, are divided into two classes. Now Sir, the examination of the Scriptures, for three years past, has engrossed some considerable part of my time, and I must confess that no such division has yet come under my observation. It is true we read of the good and the evil; but I understand it as referring to the two natures or dispositions, of which Esau and Jacob, or the first and second birth are figures; 'the first man is of the earth earthy, the second man is the Lord from heaven'—a quickening spirit. One is natural, the other is unnatural. And these two natures or children are struggling in every breast, and are sometimes under the influence of the one, and sometimes the other; this is the case with all men, for there is not a just man on earth that doeth good and sinneth not. But where do you find this distinction? I say every where in the Bible. St Paul says 'there is no difference between Jew and Greek'; and again, 'for we have before proved, both Jews and Gentiles, that they are all under sin, as it is written, there is none righteous no one'; and that 'he hath included all in unbelief, that he might have mercy on all.' And for my part I believe with Paul.

But you say this distinction will be recognized in the general resurrection, 'when they that have good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation.' Now my friend, in order for this text to prove any thing in your favor, you will be under the necessity of substantiating the fact, that there are some men who do nothing but good, and the rest nothing but evil; but this I presume you will not attempt to do. Now admitting this resurrection to refer to a future state, the whole human family is included in both cases for all men have done good, and all men have done evil. Of course then, all men shall come forth unto the resurrection of life, and all men unto the resurrection of damnation. Is not this a fair conclusion, from your idea of the text.

My limits will not admit of a lengthy exposition on this passage, but I will show that it has no reference to that, to which you would apply it. Notice if you please the third verse preceding this in the context. 'Verily I say unto you, the hour is coming and now is, (this certainly does not refer to a future state, but the day shall hear the voice of the Son of God, and they that hear shall live.' The death mentioned here is figurative; and Christ continues to speak in the same figurative language when he says, 'Marvel not at this, for the hour is coming, (here is the present time again) in the which, all that are in the graves shall hear his voice.' In the graves of what?—in the graves of sin, certainly, for it has the same meaning of the death spoken of in the other verse, and that was a death of sin. The same figure is made use of in Ezekiel 3 vii. 'There the children of Israel are said to be in their graves, and that they were brought out of their graves into the land of Israel. St Paul says, 'If ye live after the flesh ye shall die. But if ye, through the spirit mortify the deeds of the body ye shall live.'

This text has precisely the same meaning although couched in different language.

This resurrection is materially different from the one Christ had reference to in his reply to the Sadducees, when the inquiry was made whose wife the woman should be in the resurrection, of the seven who all had her? 'Ye do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.' It will puzzle you to prove any distinction in this resurrection. Hear Paul on the same subject, 'We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal put on immortality.' This resurrection is general, universal, unconditional—nothing is said about good works or bad works. The other was chosen by works. If you can fairly prove a distinction between immortal, incorruptible spirits, I shall be under the necessity of granting your argument in this case.

You proceed, 'This distinction will be recognized at the judgment day, when the sheep will be divided from the goats, the sheep placed on the right, but the goats on the left hand.—When the final judge will say to those on his right hand 'come ye blessed &c., and to those on his left hand 'depart ye cursed into everlasting fire' &c. My dear friend, what astonishing work you make! You put me in mind of the reproof of St. Paul to the Hebrews. 'For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God.'—What Sir, was your object in so widely digressing from your subject? I thought you was laboring to prove a division amongst men, not sheep and goats. Men sometimes, in the Bible are figuratively called sheep, and sometimes lost sheep, but no where are they called goats. But you accuse me of saying that those on the left hand are the sons. This is a mistake. But there would be as much propriety in calling them sons as goats, for neither abstractedly, has any connection with the subject.

But the inference you draw from what you say I said, (which by the by I never thought of) is, that if the term wicked does not apply to the people neither does the term righteous. Separate the sons from the wicked and the good ones from the righteous and the people rank in the same class, consequently a third place must be provided for them. They can neither stand on the right nor on the left.' Now Sir, I am entirely willing this conclusion should bear down upon us in its full force; but whether it indicates want of argument, or want of intellect let be public judge.

But I think you have mistaken this subject. It has no reference to a future state at all. Of course it is no proof of your doctrine, neither proof against mine. It refers to events that Christ said should take place in the course of that generation. Read the two first verses at the commencement of the parable. 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them.' Separate what? the text says nations, you say sheep and goats. But how will he

separate those nations! as a shepherd divideth his sheep from the goats.

Again, as Jesus sat upon the Mount of Olives the disciples came unto him privately, saying, tell us; when shall these things be, and what shall be the sign of thy coming, and of the end of the world. He then proceeds to state many things that should take place previous to the time, and says, 'they shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' &c. 'Verily I say unto you this generation shall not pass, till all those things be fulfilled.' Here is the positive testimony of Jesus Christ, that his coming in his glory with the holy angels, and all those things he there mentions, should take place before the passing away of that generation. And he confirms it by saying, 'Heaven and earth shall pass away but my words shall not pass away.' Which Sir, shall I believe Jesus Christ or yourself?

You tell me 'It is represented in the Bible, that the wicked shall be punished with everlasting, eternal punishment,' and quote Matthew xxv, 46. 'These shall go away into everlasting punishment, but the righteous into life eternal.' Here, you say, these words have the same meaning in the original, and if they do not both mean endless duration, then you are inconsistent, for you say the term eternal does when applied to the righteous;—I do not think they denote endless duration in either case. They are adjectives indefinite in signification, modified considerably by the nouns they qualify. But you go on to confirm your position by saying that 'if the word everlasting does not mean endless duration when used in such connexion, then heaven and its happiness, the soul and even God himself are not of endless duration, for the same word is used in each case.' This conclusion, you say, 'inevitably follows,' and by such arguing you prove too much, &c. Now Sir, I will grant your conclusion to be correct, to accommodate your feelings and dispositions, since you have exerted your faculties to the highest pitch possible. You say the Bible states that the wicked shall be punished with everlasting eternal punishment and if it does not mean endless duration, then God himself is not of endless duration. This Sir, is a bold statement, it puts on the finishing stroke. What my friend is the consequence? Who are the wicked? Are you not included in that number? Dare you say, No? And in fine are not all mankind wicked? Most certainly they are if the Bible is true; this proves universal damnation. 'This conclusion inevitably follows,' and by such arguing you prove too much.

But after deciding the destiny of the whole human family, you place yourself between the porch and the altar and break forth in a most bitter lamentation. 'Alas! It is to be feared that too many will continue thus to quibble about words until they find by sad experience, that their quibbling will only serve to augment their endless misery and torment.' Now friend, if there really is any fear on that account, I should advise you to stop quibbling, for I think you will find a hard one, at any rate, if your argument is correct. But you say the scriptures are the record of plain matters of fact, expressed in simple, intelligible, like-meaning language, and however much men may play and

quibble upon words, this like-meaning language will remain the same forever.' I cheerfully grant your position and will close this return by inserting a few passages, for your consideration.

Listen to plain matter of fact intelligibly expressed by the Psalmist. 'All the ends of the worlds shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him. For the kingdom is the Lord's, and he is the Governor among the nations. All nations whom thou hast made shall come and worship before thee O Lord, and shall glorify thy name. For thou art great, and doest wondrous things—thou art God alone.' Notice some facts from the prophecy of Isaiah. 'For as the rain cometh down from heaven, and watereth the earth, and maketh it bring forth and bud, &c. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' What is the word of the Lord? I

Isaiah answer again. 'I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return; that unto me every knee shall bow and every tongue shall swear; surely shall say in Lord he have I righteousness and strength.' Listen to the word of the Lord, in the intelligible like-meaning language of St. Paul, 'For I would not brethren that ye should be ignorant of this mystery, (lest you should be wise in your own conceit) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob.' For this is my covenant unto them when they shall take away their sins.' The testimonies of scripture are so abundant in favor of the doctrine which I enjoy the satisfaction of believing, that they are not confined to any particular book, prophecy, or epistle; but they spring up spontaneously throughout the sacred volume. What a delightful, transporting theme for reflection, that in the fulness of times sin will be finished, and mankind raised from this bondage of corruption into the glorious liberty of the children of God! When in the language of the Revelator, 'every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them will utter in ascribing blessing, and glory, and honor, and power, unto him that sitteth upon the throne, and unto the Lamb, forever and ever!

How sublime and how glorious the rich provisions of the gospel appear when viewed in this point of light. No thundering voice of cruelty and ceaseless vengeance—no lowering clouds of eternal wrath, against millions of the human race, appear to darken the bright sun of a glorious immortality. No narrow rivulet of partial love runs through the plain of the intellectual creation, merely to quench the thirst of a few pretended pious and penitent souls and tantalize the rest. But the luminous rays of divine light and love from the Sun of righteousness, are widely diffused throughout the whole horizon of the moral world. How unexpectably blessed was good old Abraham when by faith he viewed those things afar off, the sight of which weaned his affections from the world so that he sought a city that hath foundation, whose maker and builder is God! The proph-

ecies of futurity opened to his view and saw with inexpressible felicity the great Redeemer marching through the earth, and the ultimate accomplishment of his mission; and in raptures of wonder and delight he exclaims, 'Who is this that cometh from Edom with dyed garments from Bozrah! this that is glorious in his apparel, travelling in the greatness of his strength, that speaks in righteousness mighty to save?'

To conclude I would adopt the language of the Apostle, 'O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out.' 'For of him and through him and to him, are all things, to whom be glory forever.' I shall conclude in my next.

I remain your friend and well wisher,
JONATHAN ARNOLD.

LETTERS TO REV. E. GOSB, PLATTSBURGH, N. Y.

Original.

LETTER III.

Rev. and Dear Sir—In pursuance of a review of your discourse alluded to in my last, I would call your attention to your next proposition; which was that there was quite a numerous class of people who have not set upon as a standard, contrary to revelation. You said that class, reasoning from the goodness of God, had come to the conclusion that God would not inflict the penalties of the Law, which he had threatened; or if he did at all, it would be merely nominal, in a very light manner, as it was all to be administered in this life. I do not say that I have your exact words, but I have not altered your meaning. The class of people alluded to, must have been Universalists, from the fact that no other denomination believe that God will gather together in one all things in Christ. Now Sir, we deny that ever a Universalist set up reason to the rejection of revelation, and we call on you to point out an individual among us who avows such a sentiment or any that do away, or in any manner mitigate the penalty of the Law.

Iet. We affirm that the Scriptures contain the most sublime code of reason and economy with which the human family have been blessed, and we are willing to bring our doctrine to the test of the sacred oracles, which we so highly venerate, and we bless God that our reasoning powers and faculties, in a subordinate sense, harmonize with the sacred truths contained therein. We affirm that the scriptures teach the doctrine of the restitution of all things in Christ, and that this is the doctrine preached by all God's holy prophets since the world began, as may be seen Acts iii, 20: 21. We further say that this doctrine is not only established by revelation but is confirmed by reason, and if reason is to be rejected, so also is revelation on the same premises.

Now Sir, permit me to make a few remarks on your rejecting reason in matters of religion.—You have adopted certain abstract propositions which are at war with reason,—and have ransacked the scriptures for imagery and come forth with a few garbled quotations, which you construe in favor of your unreasonable doctrine.—From the extreme absurdity of your doctrine, you have rejected all reason in matters of religion. And why? Because when searched by the eye of reason and the general tenor of revelation, your doctrine is at once overthrown. This, Sir, is a matter of expediency with you,

to sustain your cause. If there was any reason in your system of religion, you would find that reason would assist the mind to expand in the things of God and religion. But your religion (if it may be called by that name) is of a mysterious kind which passes best without close inspection:—It is indeed the mystery of mysteries, and I think I shall not exceed bounds if I add the mystery of iniquity.

Now Sir, when you can prove that there is no reason in the Scriptures, or in the Christian Religion (for you say your religion is founded on the Scriptures) we have no more to say, save this, that you will pass well with Voltaire, Paine and a host of others of the same faith.—It was the mystery of your religion that led them wholly to reject it, as being the offspring of the fanatic's brain. But Sir, the day is fast approaching when mankind will have a rational religion, untrammell'd by sectarian prejudices; and we hail the day with exulting joy, when priestcraft and spiritual divination will lose their kingly power,—when plain Scripture testimony reason and good sense will supply the place of the wild and furious uproar of fanaticism and clerical speculation.

2d You say, we reasoning from the goodness of God contend that he will not inflict the penalty of the Law, as he has threaten'd.—This is so far from bearing the impress of truth, that it seems a waste of time to answer it, but I will briefly state what our belief is in relation to that point. We affirm that sin and misery are inseparably connected as cause and effect, that every sin and transgression will meet a just recompense of reward—that it must positively take place—that there is no alternative—no escape—no means to clear the guilty—no repentance—no atonement, or imputative righteousness, that will clear the guilty from the penalty of the law. Perhaps you may reply that Christ bear our sins and our sicknesses, &c.—This we admit, that he bore away the cause that the effect might cease, by restoring us to a state of moral and bodily health. Repentance removes the cause of moral disease, and the mind becomes restored to a state of moral health, having suffered all the pains and penalties of the law, consequent upon sin and transgression. As a man afflicted with a bodily disease, takes restoratives by which he becomes restored to health, having suffered all the pains consequent upon the disease; so Christ administered medicines to heal the moral maladies of man. That law, the penalties of which, may be in any way, name or shape, be evaded, is a nullity, just in the same ratio as the evasion has a bearing on the mind.

Now Sir, I will examine your statement on this subject, and the sequel will show that *thou art the man*, who teaches a way to evade the penalty of the Law. Did you not say that if a man believed in Christ *consequently*, the penalty of the law would not be inflicted upon him?—and that God had provided a way to satisfy the penalty of the law on certain conditions, in direct opposition to the scriptures, which affirm that God will by no means clear the guilty; for justice and judgement are the habitation of his throne and he will render to every man according to his works. Now Sir, do you not see a means to escape the penalty of the law, and that pointed out by the Lawgiver! Alas! what will be conjured up next? Is not grace treated of in all parts of the Scriptures as a gift?—and are gifts bestowed on conditions?—

If it is on condition of our works then it is no more of grace, but of debt, says the apostle.—Rom. iv. 4; see also 2d Timothy, i. 9, 10.

Sir, your system of doctrine abounds in contradictions and downright absurdities; and on a close examination is found to be rotten to the very core, and fast hastening to dissolution to give place to another, more congenial to the wants of mankind; founded on Reason and Revelation. May God grant it a speedy passport down to oblivion's shades, that the time may come, when wars and contentions shall come to an end; when name and denomination will no longer be a separating wall between man and his fellow-man—I shall further pursue the review of your discourse as time will permit.

I remain respectfully yours.

DANIEL TENNY.

Rev. E. Goss, May 3, 1834.

QUESTIONS.

Original.

Of what law is sin the transgression? Is it not the law of the mind—and is not the law the imperfect knowledge men have of moral good?

Is not the law violated, when the understanding, contrary to its own dictates yields to the force of temptation? And as the legislature whose intent is thwarted by sin, is the capacity to understand what in men is limited; ought not sin to be considered finite or limited?

If sin be infinite in its nature can one sin be greater than another? Is the smallest offence against the Deity equal to the blasphemy against the holy spirit? If a small fault cannot be infinite, can a great one be, admitting there is any proportion between them? Are not some sins more heinous than others? (Matt. xii. 31, 1 John v. 16.)

Can the law which takes cognizance of sin be infinite, if sin be committed against the law of an imperfect understanding? For a law to be infinite must not the legislature be so? Is not man's ability to understand finite? Is not all man's knowledge circumscribed? If the sin of selling Joseph into Egypt had been infinite, could any good have resulted from it—could any thing we can properly call good have been its consequence? Is not that which, in a limited sense is justly called sin, in an unlimited sense justly called good? While Joseph's brethren meant the act of selling him for evil, did not God mean it unto good?

Ought any action unconnected with design to be considered sin? Can an action be determined to be morally good or evil otherwise than by the disposition or intent, the actor possesses when the act is done? If so, for sin to be infinite must not the intent of the transgression be infinite, embracing all the consequences that can ever arise from what is done? But can that, with any created intelligence ever be the case?

D. H.

TO I. D. W.

Original.

Dear Brother:—Is the 'Inquirer and Anchor,' of the 5th inst. I observe a notice from you, on the following question of 'A Subscriber, viz. What is the scripture evidence that the soul will not die with the body, and be raised with the body, to an incorruptible state?'

In this notice you say,—"There is none. In this answer we give our opinion.—To our mind, there is as much evidence in the Scriptures of the death of the soul, as there is of that of the body." And in support of this 'opinion,' you cite the following Scripture evidence, viz. 'The soul that sinneth, it shall die.'

I am not at liberty to doubt, that this evidence is satisfactory to your mind, in support of your opinion. But, as it is not so to my understanding, you will pardon me for respectfully calling on you to point out the relevancy of said evidence, to the purpose for which it is adduced in your article. To my mind, the passage cited by you, is no evidence of the death of either soul or body, in the sense in which the term death is used by 'A Subscriber.' Does not he mean an extinction of being? And does not the prophet allude to moral death? See the whole chapter from which you quote, and particularly the conclusion of the 24th verse: 'In his trespass, that he hath trespassed and in his sin that he hath sinned, in them shall he die.' St. Paul says,—"To be carnally minded is death."—Again: 'You hath he quickened,' who were dead in trespasses and sins.' St. John says,—"He that loveth not his brother abideth in death." Again: 'We know that we have passed from death unto life, because we love the brethren.'

You say that a distinction is usually made between soul and spirit. But it appears, that 'A Subscriber' employs the term soul in its popular sense, as signifying the same with spirit, as including, with the term body, the entire individual. Is there, then, as much evidence in Scriptures, of the death of the soul or spirit, as there is of that of the body? or of a total cessation of being to the whole man, as there is, that 'the dust returns to the earth as it was?' If so, may we know where in Scripture, this evidence of which thou speakest, is?

Yours, Fraternally,

W. A. S.

ORTHODOX LIES.

Original.

MENAS. EDITORS.—What do our Unitarian brethren gain by lying so like witches! I have resided in this vicinity for the space of five months only, and during that time it has been currently reported here, that Br. I. D. Williamson of Albany had renounced Universalism and become orthodox to all intents and purposes. Now the question is, what good did it do to tell such a lie as that? Again. A short time afterward I was gravely told that Br. R. J. Williams (formerly of Amsterdam) had become a Presbyterian; and was publicly preaching and defending that doctrine. But, said I to my informants, this cannot be true; for I have received a letter from each of them a few days ago; and they were firm as the Rock of ages in the doctrine of God's impartial benevolence. Ah well it is true, replied they; and so I gave it up.

But again. No longer ago than last week I was told that Matthias J. Bovee Esq., an efficient member of the Universalist society in Amsterdam: had been converted and turned Methodist. The informant was a young man, supposed to be under 'concern of mind,' and direct from the vicinity of Amsterdam, so the news was hailed here as the truth. But the question comes again: What good did this lie do? Am I charitable in calling these reports lies?—

Mistakes are not lies; but those stories are not mistakes. They originate in hatred of universal grace, and are as false as perjury.—*Lamiterian Brethren*, cease this kind of warfare, for you carry it on to your own injury. People learn the truth in these matters in a short time, and they think then that the 'mystery of iniquity' is at work among you. *Do not* commit suicide *Brethren*; just have the patience to wait a very short time, and your exit will be perfectly *natural*. In the mean time I would beg of you to repent of your great wickedness, and bear in mind the solemn truth, that 'All *liars shall have their part in the lake that burneth with fire and brimstone.*' L. C. M.

Swan's Corners, N. Y. June 28, 1834.

INQUIRER AND ANCHOR.

SATURDAY, AUGUST 9, 1834.

A PLAIN QUESTION.—In the last number of the 'Christian Secretary' a 'plain man, who would willingly be instructed in regard to some important subjects connected with the faith and practice of evangelical professors of religion,' asks his brethren some pretty plain questions, which, we apprehend, it will be difficult for them to answer to the satisfaction of all. At any rate they speak in strong language to the consciences of those who deck themselves in the gaudy vanities of life, and look down with proud indifference upon those poor wretches, who, they believe, or affect to believe, are in the road to ruin.* Read the following:—

'1. It being one of the cardinal points of our belief, that a final and eternal separation is to take place between the righteous and the wicked; and that the wicked who die impenitent, will suffer increasing and never ending punishment—why do professors of religion live and act as though they did not believe this solemn truth, or at least, as though they felt indifferent to it?—Why do they daily see hundreds and thousands, travelling on the precipice of inconceivable ruin, and neglect even to warn them of their danger? Are such professors sincere or consistent?'

We have often asked this question; and we now press it upon those who believe the doctrine. Will the Secretary answer it? Why are believers in endless misery so cold and unconcerned in regard to the welfare of those they believe are going straight-way down to hell? They say Universalists are mis-rally and fatally deluded; and, without a change, are destined to interminable ruin. And yet they will not attempt to convince them of error, however great the love they profess to have for their precious souls. True, abuse and misrepresentation are sometimes offered in the desk; but if Universalists are not satisfied with this, and seek some further information by private conversation or public discussion, they are passed by in silence. It is declared to be useless to have any conversation with them. It is but casting pearls before swine. 'Ephraim is joined to his idols; let him alone.' Let Universalists alone—let them go to hell in their own way, if they are so disposed. This is the virtual language of believers in endless misery in reference to us.

It is but a short time since the celebrated Dr. Tyler attempted to convince an audience in this city, already convinced, that Universalism is false. He was invited to convince Universalists of their error, if error they are in. But no; he could not stoop so low as this—he could not cast his brilliant precious pearl of endless torment before such reprobates! And his conduct was such as seemed to say, let them go to hell if they please—they are just fit for it.

Now what can we think of such conduct?—'Are such professors sincere or consistent?' Assuming a awful responsibility for me, are they not in duty bound to warn, and admonish, and entreat with all long-suffering, those they believe in the path of ruin? Especially are they not obligated to convince all men of their errors by sound argument? And does it not evince their insincerity, not to do it? To us there is no small share of hypocrisy in this studied, this affected contempt of Universalists and their doctrine. In this stoical indifference of Unitarians towards those who, they believe, are going recklessly down to hell, we are furnished with a strong argument, that they do not actually believe what they profess. Their actions give the lie to their professions. Facts connected with the operations of the human mind evince, that they cannot actually believe endless misery and yet remain so perfectly unaffected and unconcerned in regard to it. How many who have believed it for themselves have been driven to insanity and suicide! What anguish has arisen from the impression of having committed the unpardonable sin! Those who have been thus afflicted have believed and felt the doctrine; and they were not unconcerned about it; they were alive, even 'tremblingly alive' to the horrors of that awful hell they anticipated. Again then we ask in relation to believers in that doctrine, who behold their neighbors, friends, and relations going rashly down the gulf, and yet will not lift one finger to prevent it,—are they sincere or consistent? Where is the evidence of their piety and love of souls? To us their indifference and apparent scepticism are indubitable proof of the lucubrations of their opinions.

R. O. W.

COMMENDATION OF THE GOSPEL.—Perhaps no more efficient method can be adopted to recommend to the attention of those of an opposing faith, the peculiar doctrines we inculcate, than to practice their precepts. This remark may not be true of every system, religious or moral, which has ever been introduced into the world, whether true or false. There are systems unquestionably, which, carried out in practice to their legitimate results, would appear to grow and abound as to induce their entire abandonment. Such, however, on the other hand, as are true, and based upon the principles of unerring rectitude, need bring no better recommendation of their excellency, to those who are unacquainted with them, than the exhibitions of moral right, purity and goodness in the conduct of those who embrace them. This correctness of conduct is not, to be sure, a positive proof of the correctness of the doctrine of

those by whom it is exhibited, for it may be the result of other causes. Still it is a recommendation of those doctrines. Notwithstanding the efforts of theologians to prove the existence of innate total depravity, there is in man a principle that is pleased with the sight—there is in the elements of his constitution a chord that vibrates in unison with the sound—of the moral virtues and the christian graces. These then afford the most sure, undisputed and effectual recommendation of the doctrinal principles of those by whom they are exercised. Even error itself may make a deep impression upon the mind, and be favorably received by means of the amiable character and good conduct of those who embrace it.

It is a requirement of Jesus Christ, that men should recommend their religion to the attention of those around them, by a well ordered life and correct deportment. 'Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.' A requisition of this kind would not have been made, by the Author and Finisher of our faith, had it not been well calculated to advance the principles of his kingdom, and recommend to the world his pure and perfect religious system. The correctness of his disciple's conduct could not fail to arrest attention, and draw many into the embrace of his gospel; and, what is more, it would silence the voice of slander and gainsaying. Paul therefore recommends Titus to show himself a pattern of good works, that he might make those of a contrary persuasion ashamed having no evil thing to say against him. Servants also were exhorted to be obedient and faithful, 'that they may adorn the doctrine of God our Savior in all things'; and thus effectually exhibit its worth and excellency to those with whom they might associate.

There is something so very beneficial in a correct course of conduct—it is so efficient in making impressions upon the mind favorable to the views we entertain that we cannot regard it a matter of little importance. As a denunciation of christians, do we wish to commend to others our peculiar views of the religion of Jesus Christ for their reception? It can be done in no better way, than by exercising that love and clarity, that kindness, honesty and integrity, which the religion we have embraced naturally inspires.

There is a very happy illustration of this remark in the following anecdote of a gentleman who attempted to introduce the christian Scriptures into China. The people of that country were somewhat distrustful of him and hinted that the christian books, 'merely contained the doctrine of the western barbarians, which were quite at variance with the tenets of the Chinese sages.'—The gentleman 'did not undertake to contest the point with them, but proceeded to administer relief to a poor man who was almost blind.' The man was so affected with this unexpected kindness, that he turned to his benefactor and said, 'judging from your actions, your doctrines must be excellent; therefore I beseech you to give me some of your books; for though I cannot read myself, I have children, who can.' After this in-

cident the gentleman found no difficulty in introducing the Bible.

This method of procedure would be equally effectual in introducing the opinions we have received from our divine Master to the consideration of those who oppose our views. True, there may be some bigots in the world on whom the voice of reason, the voice of tenderness and love, and even the cry of distress can make no impression. Their hearts are steel-ed effectually against all such high and heavenly approaches. But with the generality of men, the practice of the divine requirements among Universalists, will do far more towards recommending their doctrine than even the sweetest strains of eloquence accompanied by this.

We do not perhaps duly consider this matter.—We do not attach to it that importance which it actually possesses. We sometimes *seem* to think that if we believe the doctrine this is sufficient—that by our words alone we can bespeak for it a favorable reception from those who know not what it is. At least many, claiming to be Universalists, seem to think so. But this will not answer. The doctrine of Universalism, or the gospel of Christ in its primitive purity, simplicity and loveliness, proceeding from the mouth of a wicked man, is like war drawn from an impure fountain. Itself is corrupted and hence repelled by those to whom it is offered. It will not do then for men in their zeal to make others believe their doctrine, or forget to practice it themselves. We must *live* the love of God, if we wish to instill it into the minds of others. If we do this, our example cannot fail to exercise a happy influence upon their minds.

R. O. W.

UNIVERSALIST AND LADIES' REPOSITORY.—This interesting publication has lately commenced its third volume under a new and much improved appearance. It has heretofore been published in an 8vo. form, but now appears in a large quarto; and its typographical execution is excellent—its matter useful and interesting, especially to the ladies, to whose taste it is more particularly adapted. It is conducted, as formerly, at Boston, by Mr. D. D. Smith; and is certainly worthy, in every respect, of an extensive patronage. Its terms are \$1.25 in advance, \$1.50 in three months, \$1.75 in six months, and \$2.00 at the close of the year, and in the same proportion until paid.

We understand that Mr. Smith is publishing a monthly periodical adapted to the capacity of children, entitled, the *Childs Universal Magazine*.—Of its merits we can speak only from the recommendations of others, not having seen the work ourselves. We presume, however, it will be a useful and pleasing instructor of children.

R. O. W.

MISS CRANDALL.—The case of this lady has excited much interest especially in the State where the circumstances occurred. Her prosecution for instructing colored persons, contrary to law has been unexpectedly brought to a close, in consequence of discovering some informality in the proceedings. The question as to the constitution-

ality of the law, on the authority of which she was prosecuted, remains unsettled.

R. O. W.

PRESIDENT HUMPHREY.—By the politeness of an unknown friend, we have been favored with the perusal of a pamphlet from the pen of Dr. H. Humphrey, President of Amherst College, entitled '*A glorious Enterprise*,' being 'a discourse delivered in the College Chapel, Amherst, Mass. June 29. 1834.' It consists, chiefly, of mere declamation, calculated to captivate the youthful heart, without producing any lasting impression upon the understanding. The text is taken from 1 John iii. 8, and the ostensible object of the discourse, is to exhibit the great enterprise, in which Jesus Christ is engaged in the destruction of the devil's works, and the salvation of mankind. This, we say, is its ostensible object; but its real object, evidently, was to enlist the affections of the young men, connected with the Institution in favor of modern orthodoxy.

Taking for granted the existence of a personal devil, President H. lays his charge almost all the wickedness in the world. This we consider unfair; for, though we are willing to 'give the devil his due,' yet we verily believe there is much iniquity among men which, in all conscience, ought to be laid at the doors of some one else.

There is some inconsistency in the pamphlet that deserves notice. Under his second head, President H. attempts to 'show how, or in what sense Christ's coming was to destroy the works of the devil.' *Destroy*, he remarks, 'is a word of extensive signification. It means not only to demolish and to lay waste, but to frustrate, or effectually to counteract what others may have done or attempted. Now this world was early divided into two kingdoms—Christ at the head of one, and Satan at the head of the other. For centuries, nay for thousands of years, the devil maintained a decided advantage; and even down to this hour a vast majority of mankind have submitted to his sway. But on the ruins of his proud empire the kingdom of Christ was to rise, and he was manifested, or appeared personally on earth, to frustrate the designs and demolish the power of his wily and malignant rival. This grand design, however, was not to be consummated in a day, or an age. The prince of the power of the air has struggled hard to maintain his ground. He will never stand looking quietly on, while the Son of God is thwarting his plans and destroying his works.—But though he is strong, Christ will certainly overcome him. His kingdoms among men must be subverted. Its foundations, though six thousand years deep, cannot stand. Even now, the throne of darkness totters, and Satan must yield. The Son of God will deliver all nations from his dominion—will utterly disappoint his impious aspirations, and will make the bounds of his own glorious kingdom co-extensive with the earth.—In this manner will the Son of God *destroy, subvert, and frustrate* the works of the devil.'—pp. 7, 8.

In this quotation, President H. admits the entire destruction of Satan's works, in language as

strong, as we ourselves could use. If any thing more explicit were needed, it is found on page 16. 'The Son of God has been seen, in Millennial vision, going forth to trample down and destroy all the works of the devil.' To *destroy*, he admits, is to demolish or lay waste. And this accords with his text, that the 'Son of God was manifested, that he might destroy the works of the devil.' And yet, this same consistent President Humphrey believes that both the devil and his works will continue forever! According to his view, the fruit of the devil's doings will be felt by a great portion of mankind in the endless agonies of hell! And this dark damnation will be a living monument of man's triumph, and the defeat and lasting ignominy of the Son of God!

Jesus entered the field of fight against fearful odds. The devil is his antagonist. He knows the strength of his foe. He enters the field, armed for the dreadful contest, with an avowed determination to conquer him, and deliver mankind from his hellish dominion. Prophecy adds that he took part of flesh and blood, 'that through death he might destroy him that hath the power of death, that is, the devil.' He blows the loud trumpet of the gospel to break down the strong walls of Satan's fortifications, and sends concentering into the very heart of his kingdom. But alas! after one fearful blast of boasting pride, his strength is spent, and he sinks down, content with having saved just as many as God *foreordained* to everlasting life, over whom, of course, the devil could have no effectual power! Such is the representation of Dr. Humphrey. What a stupendous enterprise! Fit theme for the pen of a President of Amherst College!

For ourselves we lament the disgrace that such a man, by such attempts, reflects upon the christian name. In the first place he ought to have proved the existence of a personal devil. But even admitting the existence of such a being, it is perfectly ridiculous to talk of Christ's triumphing over him, when, in fact, he is triumphing over the Son of God, by alluring a great portion of those for whom Jesus shed his blood, down to his infernal abode! We wonder—no, we do not. We had almost said, we wonder that Pres. H. does not see this; but it is not wonderful that a mind, from which issues so much froth as is discoverable in the pamphlet before us, should be so covered with the same material, as not to discover the truth of scripture.

There is one other subject connected with this pamphlet which demands a few moments' attention. It is the *real* design for which it was written. We have already intimated that it was delivered for the purpose of proselyting the young men connected with the Institution; and our reasons for this insinuation, may be found in the following language from page 19 of the pamphlet.

"Beloved young men of this Institution!—Among them there cluster so many hopes and yearnings of dotting parents—so many prayers and anxious expectations of patriotic and Christian hearts;—in the great conflict now pending between Christ and the devil, which side will you take? You cannot remain neutral. It is impossible—for, 'whoever is not for Christ is

against him? Which side will you take?—Whose cause will you espouse? Under whose banner will enlist? Who is your chosen leader? From what army will you take the weapons of your warfare? In whose favor are you zinging yourselves for the contest?

"The Captain of Salvation invites you to his standard! He does not need your services to insure the victory, but he invites you. Will you come and serve under him, or will you take your chance with the great usurper, whom he came to dethrone and destroy? Have you made up your minds? Are you now ready to be enrolled? Let me take down your names. How long shall I wait? Who is on the Lord's side—who?"

We believe that Amherst College does not pretend to be free from sectarian influence. If we mistake not, it is under the exclusive control of the Presbyterian denomination, and the above quotation too plainly shows the attempts of the Institution to convert the students to a belief of the doctrine held by that sect. It is really outrageous, that our Seminaries of learning are so managed, that young men cannot enter them for the purpose of acquiring a knowledge of science and literature, without heaving their studies impeded by being cramped with modern orthodoxy.—We hope the time is not far distant, when such things will pass away. And, at the same time, we recommend our friends to patronize such Institutions as are professedly free from sectarian influence.

R. O. W.

It is stated in the last Trumpet that 'Br. Wm. C. Hascom has removed from Portsmouth to New Market N. H. and will take charge of the Universalist societies at Lamprey River, and Exeter.'

NEW SOCIETY AND ACCESSION TO THE MINISTRY.

Original.

Hartford, Washington Co., N. Y. }
July 20th 1834. }

MESSES, EDITORS.—On the 20th of last month the friends of liberal Christianity in this town, held a meeting and formed themselves into a Society, to be known by the name of 'The First Universalist Society of Hartford.' Between 40 and 50 of our most respectable citizens came forward and signed the articles of the constitution. We have had the labors of Brother *Alvin Gates*, one half of the time since last February, whose talents are more than ordinary, and whose moral character is unexceptionable. He is one of those gospel ministers, who have formerly belonged to the Baptist Church in this place; and all received the ordinance of Baptism by the hand of one man, Elder *Anasias Brown*. The first was our aged Father *Hosea Ballou*; the second was *David Cooper*, and the last, though not least, the above named Mr. *Gates*. Our prospects are very flattering.

Yours respectfully,

SAMUEL HARRIS, Clerk.

VOLUME OF SERMONS.

Proposals have been issued for publishing by subscription a volume of Sermons, from the pen of our late Br. James H. Bugbee, whose death was announced some time since. It is to be selected and arranged by Br. L. S. Ev-

erett, of Charlestown, Mass., and will be published by Messrs. Marsh, Cagen & Lyon, Boston. The whole profits of the work, after defraying the expenses of publication, will be faithfully appropriated to the benefit of the bereaved family of Br. Bugbee. The prospectus says, 'It is, therefore, confidently believed, that this fact alone, aside from the merits of the publication, will induce the friends of our cause to exert themselves, to the extent of their ability, in procuring subscribers.'

It is certainly to be hoped that a liberal subscription will be extended to the work. The object is a laudable one, and we trust that Universalists will not be backward in a measure calculated to make glad the hearts of the widow and the fatherless.

It will contain a memoir of his life, and a sufficient number of his most valuable sermons to make a volume of more than 400 pages, 12 mo., at \$1 payable on delivery. Subscriptions will most thankfully be received at this office.—*Messenger & Universalist*.

CHRISTIAN PILOT.

This paper closed its second volume on the 10th ult. The third commenced on the 17th ult. It is published in Portland Me., every Thursday, at \$1 per annum in advance. It is a sufficient guarantee to the public for its usefulness, to say, that it still retains the same skillful Helmsman, (Br. Rayner), assisted by Brs. S. Brimblecom and Z. Thompson.—*Messenger & Universalist*.

CAUTION.

We feel it to be our duty, to caution our patrons and the public against using what is called 'spirit gas.' It is a dangerous article. Many accidents of a serious nature have been occasioned by it; but the most distressing one which has come to our knowledge, happened in our own family, on Tuesday evening of last week. The wife of the editor was at that time holding a light for a little girl to fill a lamp with spirit gas, when the fumes of the spirit caught fire, which was immediately communicated to her clothing, and in an instant she was enveloped in the flames. We were sitting at the window in the room above, and on hearing her shrieks we sprang towards the stair leading to the room below, where we met her, enveloped in flames. We ran directly into the chimney above, took the clothes from off the bed, and in a few minutes succeeded in extinguishing the flames. She was, however, so badly burned, that the night was spent in the most excruciating torments. Her clothes were nearly all consumed, and her life not expected to continue an hour.

It is now a week since the accident happened, and she is still living; and we are happy to state, that some hopes are entertained of her ultimate recovery. We consider it just as safe and prudent to give a child a horn of powder, to play with in the chimney corner, as for a family to use the spirit gas; and, with these views, we cannot refrain from cautioning the community against the use.—*Universalist*.

ORBITARY.

In Auburn, Cayuga county, N. Y. on the 17th ult., Mrs. Eliza Sanderson, consort of Rev. G. Sanderson, and daughter of Capt. G. B. Chase, aged 20 years and eight months. The death

of this amiable young lady is another evidence that we may cease even when life is blooming with the freshest joy; for only three months previous to her decease, she was led to the matrimonial altar, a happy bride. She is no longer a bride on earth, but a seraph before the throne of God. She is gone, leaving an afflicted father, a bereaved husband and two sorrowing brothers, to mourn her loss.

Her death is a strong refutation of the true idea, that Universalism will not do to die by.—She glorified God, even when her breath was departing. Two days previous to her decease, the writer, of this, inquired of her if her faith was strong. 'Yes,' was the unqualified reply. She also said, 'I have no strength and cannot talk, but I am willing to go.' Her calmness was unequaled. Knowing that her end was at hand, with Christian deliberation, she distributed presents among her friends, and selected two hymns to be sung at her funeral. 'About a half hour previous to her death, she clasped her hands and faintly exclaimed, "Praise God! Praise God! I cannot praise him enough for his goodness!" Soon after this, her spirit fled to a better and purer world, the home of the children of God.

Br. J. Chase, Jr., administered the consolations of the Gospel, from Luke xxii: 42, to the mourners and a numerous congregation, whose respect for her memory as a daughter, wife and sister, must be soothing to those who most keenly feel her loss. May the divine waters of the Gospel console them, as we are assured they will, 'for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.'—*Messenger & Adv.*

*The 430th and 440th hymns of Streeter's Collection.

RELIGIOUS NOTICES.

☞The Fourth Lecture in reply to Dr. Tyler will be delivered in the Universalist Church in this city, (Hartford,) next Sabbath evening. Services to commence at 1:20 p.m. 7 o'clock.

Br. C. Spear will preach in Westfield the second Sabbath in August, and in Southampton, Mass. (North school house) in the evening.

Br. A. Case will preach at Wolcottville on the 2d Sabbath in August, and a lecture in New Hartford at 5 o'clock, same day, at the school-house near Henderson's store.

Br. Stickney will preach at Burlington on the fourth Sunday in August, at the centre school-house.

Br. F. Hitchcock will preach in New London, Conn. the third and fourth Sundays in August—in Groton Tuesday evening the 19th, and in Norwich Wednesday evening the 20th.

Br. R. O. Williams will preach at Granby on the 2d Sunday in August and Ludlow, Mass. on the 4th.

Br. Stickney will deliver a discourse on 3d Sunday inst., at Berlin, appropriate to the occasion of celebrating the Lord's Supper.

Br. J. Chase of Mottville N. Y., will preach at Troy on the 2d, 3d, and 4th Sunday in this month.

Br. Chas. Woodhouse will preach at Mechanicville on the 5th Sunday inst.

POETRY.

(From the New-Yorker.)

THE GRAVE.

In the grave is calm repose
For the wearied sons of earth;
There no wind of sorrow blows,
Nor the boisterous strains of mirth.

There the heart forgets its woe,
Joying in a glad release;
There the tear forgets to flow,
And the mourner sleeps in peace.

Grandeur loath its estate,
Penny no more can kill;
Hope and love no more elate—
Anger, envy, pride, ere still:

But a gentle, holy calm
Breathes throughout the sacred goal;
Grateful as the breath of balm
To a weary, fainting soul.

Who can wish to longer stay,
In earth's empty search for bliss,
Who would shrink in fear away,
From a sleep so sweet as this?

But the grave has other worth,
Than a rest to mortals given;
'Tis the good man's path from earth,
Leading to his native heaven.

O the Grave! its quiet rest
Husheth every anxious care,
Calms the troubled, care-worn breast—
When shall I be sleeping there?

CHEERFULNESS.

Thou, *Cheerfulness*, by Heaven designed
To sway the movements of the mind,
Whatever fruitful passion springs,
Whatever wayward fortune brings
To disarrange the power within,
And strain the musical machine:
Thou, Goddess, thy attempting hand
Doth each discordant string command,
Refines the soft, and swells the strong;
And joining *Nature's general song*,
Through many a varying tone, unfolds
The harmony of human souls.

—*Whinside.*

THE GOAT AND THE LAMB.

'What misery' said a pretty lamb, after he had cropped his fill of tender grass in a sunny vale, and was reposing upon a velvet bed of scented clover,—'What misery is mine! I am tired of this lazy valley, thus buried from all human observation. Here I can neither see nor be seen. They say that Providence has shed equal blessings upon the beings he has created. Forsooth, that is very well to talk about, but I will believe as much of it as I please. Blessings, indeed! what blessings! Here I am cooped up in a narrow valley, without any prospect, while yonder, I see goats who are no better than I, enjoying themselves wonderfully on the precipice—climbing the lofty crags, and overlooking, for what I know, all the world.—Oh! that I might thus rise where I could survey a wider scene, and also where I could be viewed by all the creatures beneath, who would envy as well as admire me.'

'Have thy wish,' said Jupiter,

Immediately the discontented animal found himself elevated an immense distance above the plain, where he looked like a speck. The wind was here strong and chill, the earth barren and lonely; wild birds of prey screamed around.—He stood trembling upon the edge of a giddy

precipice, and already wishing but unable to descend. A hardy goat leaping near, the affrighted stranger thus addressed him:

'How is it that thou art fearless and happy in such a wild as this?'

'Alas!' said the goat; 'I am not happy.—I am a wretched creature, whom heaven has cruelly placed here in these dreadful wastes. I do not know what I have done to deserve it.—True, I am formed to leap about from rock to rock; my feet, thou seest, are different from thine, and are constructed so as to receive no injury from the sharp crags. But I have often looked at the beautiful vale beneath, and upbraided Providence for not having placed me there.'

Indeed, as the lamb gazed below upon his peaceful abode, he secretly acknowledged that it was lovely and happy, and that if he were once more there, he would never again abandon it. So, when ambition is even at the summit of its giddy height, and gazed upon the tranquil pleasures it has surrendered, they appear in the distance with new and enchanting beauty.

Something like these thoughts were gliding through the lamb's mind:

'I have learned a lesson, and experience, they say, is better than wealth.'

But it may be sometimes too dearly bought; for at that instant a vulture, stooping from a cloud, seized the poor lamb in its talons, and bore him off bleeding to a yet higher cliff.

—*N. Y. Mirror.*

MANKIND.—A PORTRAIT.

Vanity bids all her sons to be generous and brave and her daughters to be chaste and courteous. But why do we want her instruction!—Ask the comedian who is taught a part he feels not.

Is it that the principles of religion want strength, or that the real passion for what is good and worthy will not carry us high enough? Lord thou knowest they carry us too high! we want not to be, but to seem.

Look out of your door, take notice of that man: see what disquieting, intriguing, and shifting he is content to go through, merely to be thought a man of plain dealing; three grains of honesty would save him all this trouble; alas! he has them not.

Behold a second, under a show of piety, hiding the impurities of a debauched life; he is just entering the house of God; would he was more pure or less proud! but then he could not give up his end.

Observe a third going almost in the same track: with what inflexible sanctity of deportment he sustains himself as he advances: every line in the face writes abstinence; every stride looks like a check upon his desires—see, I hope, yon, how he is clothed up with sermons, prayers and sacraments, and so bemuffled with the externals of religion, that he has not a hand to spare for a worldly purpose; he has armor at least, why does he put it on? Is there no serving God without all this? Must the garb of religion be extended so wide, to the danger of its ending? Yes, truly, or it will not hide the secret: and what is that? That the Saint has no religion at all.

But here comes 'generosity, giving not to a decayed artist, but to the arts and sciences themselves. See, he builds not a chamber in the wall apart from the prophets; but whole schools and colleges for those who come after. Lord!

how they will magnify his name; 'tis in capitals already; the first, the highest in the guided ren-roll of every hospital and asylum.

One honest tear shed in private, over the unfortunate, is worth it all.

What a problematic set of creatures dissimulation makes us! Who would divine that all the anxiety and concern so visible in the air of one half of the great assembly should arise from nothing else, but that the other half of them may think them to be men of consequence, penetration, parts and conduct? What a noise among the claimants about it! Behold humility out of mere pride, and honesty almost out of knavery; chastity never once in harm's way; and courage like a Spanish soldier upon an Italian stage, a bladder full of wind.

'Hark! the sound of that trumpet; let not my soldier rnm; 'tis only some good christian giving alarm. O my, gentleness of human passion; soft and tender are thy notes, and ill accord they with so loud an instrument.'

—*Stern's Sermons.*

TIME.

Time is the most indefinite, yet paradoxical of things; the past is gone, the future is not come, and the present becomes the past even while we attempt to define it, and like the flash of the lightning at once exists and expires.—Time is the measure of all things, but is itself immeasurable, and the grand discoverer of all things, but is itself undisclosed. Like space it is incomprehensible, because it has no limits, and it would be still more so if it had. It is more obscure in its sources than the Nile, and in its termination than the Niger; and advances like the swiftest torrent. It gives wings of lightning to pleasure, but feet of lead to pain, and lends expectation a curb, but enjoyment a spur. It robs beauty of her charms to bestow them on her picture, and builds a monument to merit but denies it a house; it is the transient and deceitful flatterer of falsehood, but the tried and final friend of truth. Time is the most subtle yet the most insatiable of deprecators, and by appearing to take nothing, is permitted to take all; nor can it be satisfied until it has stolen the world from us and as from the world. It constantly flies yet overcomes all things by flight, and although it is the present ally, it will be the future conqueror of death. Time, the cradle of hope, but the grave of ambition, is the stern corrector of fools, but the salutary counselor of the wise, bringing all they dread to the one, and all they desire to the other; but like Cassandra it warns us with a voice that even the sagest discredit too long, and the silliest believe too late. Wisdom walks before it, and repentance behind it; he that has made it his friend, will have little to fear from his enemies; but he that has made it his enemy, will have but little to hope from his friends. —*LACON.*

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J. E. DIXON, PRINTER.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOL. XIII.

SATURDAY, AUGUST, 16, 1834,

NO. 20.

PUBLISHED WEEKLY AT HARTFORD, CONN.
AND ALBANY, N. Y.

L. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

COMMUNICATIONS.

CORRESPONDENCE.—No. 5.

Original.

NEW HARTFORD, JULY 18th, 1834.

Dear Friend—As I made some remarks in my last reply, respecting the groundless and reckless charges contained in your next paragraph; I shall not be so minute in noticing every part of it, on that account; but shall endeavor to this, to make a general reply. You state, in the first place, that it is evident, that Jesus Christ and his Apostles did not preach the doctrine of Universal Salvation, from the different effects their preaching had, from the preaching of that doctrine at the present day;—and then say, the question arises, who did preach it? To this question you give an answer in borrowed coin, which was fashioned and moulded, some twenty years ago, in the brain of a negro.—The votaries of Partialism are surely indebted to poor *Saunder*, for this *knock-down* argument. It is frequently made use of, when every other effort fails, for combating the truth.

After stating that the doctrine was first preached to Eve in the garden of Eden, by him who said, "ye shall not surely die," you call this the original preacher of universal salvation; and attribute all the wretchedness, misery and sorrow to which mankind in all ages of the world, have been subject, to the preaching of that doctrine. I would just remark, that this statement is entirely destitute of argument, is reckless and foolish. It originated in ignorance, has become associated with superstition and need only to be mentioned to be despised. But drowning men will catch at straws. It is a distinguished characteristic of the guilty, to lay the blame to some one else. Preachers of Partialism cannot but be sensible of the misery and wretchedness that the preaching of their doctrine has occasioned. The numerous cases of insanity and suicide, which have taken place throughout the country within a few years past, with an account of the circumstances attendant on them, would swell a volume to an enormous size. But in order to evade the force of this conclusion, deceive the public mind, and screen themselves from inquiry and disgrace; they wantonly attribute these to the preaching of the doctrine of God's universal goodness and benevolence in the ultimate holiness and happiness of all his rational creation. But sir, he not deceived, "God is not mocked;" such as we sow, such shall we also reap.

But in giving a general answer to this statement, shall I retort, and say it is evident that Jesus Christ and his Apostles did not preach the doctrine of endless misery, from the different effects their preaching had, from the preaching of that doctrine at the present day? I may with propriety, and for proof of such a position,

I need only appeal to facts; and facts, you know sir, are stubborn things. Can you mention any cases of insanity, despair, or suicide, occasioned by the preaching of Jesus Christ or his Apostles? There is not a solitary instance upon record. But whenever their doctrine was embraced and believed, it occasioned joy and satisfaction. Shall I continue to retort and ask who did first preach it? I have already proved, from the testimony of St. Peter, that all God's holy Prophets preached a different doctrine; viz., "the restitution of all things;" and that the scriptures of the old testament are entirely silent on the subject. Of course then, it must be of heathen extraction, taught in heathen fables and mythology, and originated in superstition and ignorance. It is peculiarly calculated to fill the mind with awful apprehensions and fearful forebodings of the future; and has been a powerful weapon in the hands of the priesthood, to terrify the ignorant and the credulous, that they might bear rule by their means, and lord it over God's heritage.

The priests of Babel were the first who preached the doctrine. In the time of Ephraim, they had made a covenant with death and an agreement with hell; and, with their lying divination, made the hearts of the righteous, and brought forth a sharp reproof from the prophet. See Isaiah xxiv. 14. Wherefore bear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, we have made a covenant with death and with hell; we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves. But the cornerstone, which God hath laid for a foundation in Zion, always was, and will be, a vexation and rock of offence, to these Jewish priests and Greek scholars; because it strikes at the root of their craft, exposes the shortness of their bed, and the narrowness of its covering, and the overflowing scourge and power of the Gospel, whose waters will sweep away their refuge of lies, disannul their covenant with death, and their agreement with hell shall not stand.

But admitting your statement correct, that from Universalist preaching have proceeded all the misery and wretchedness, that mankind in all ages have been subject to; and then admit the statement true, where you say, "it is a fact that for eighteen hundred years the whole christian world has rejected the doctrine of Universal salvation, and with united voice, have denounced it contrary to scripture, and of dangerous tendency, every few persons excepted;" must I confess sir, from a perusal of the history of the christian world for these nearly eighteen centuries, I am rather at a loss how to reconcile these two facts. If the first is true, we may safely conclude that there has been but little other preaching. But I leave you to solve the difficulty; and proceed to state, that after the destruction of Jerusalem, and the Romish hierarchy was established, and its distempered policy was introduced into the christian church, to enforce a belief in cruel, unscriptural, unmerciful dogmas; the church decreased as re-

spects the genuine fruits of the Gospel, in the same proportion as the papal power increased until it entirely departed from its primitive purity. From that period down to the present day, the church has been a scene of strife, contention, cruelty, bloodshed and murder, and the darkest deeds of blood and wickedness, to enslave both the bodies and minds of men. I would ask, sir, were any of these contentious spirits Universalists? you will not dare affirm it. It is true, they were called by different names, but they all sprang from the same root, manifested the same spirit, in all countries and in all ages. The Catholics have had their infernal engine of torture, viz., "the inquisition, with all its shocking and awful appendages. In England, the Calvinists have carried men, women and children to be burnt alive at the stake, whipped, imprisoned, branded their faces with red hot irons, mangled their bodies in the most inhuman manner and then let them go, merely for an honest difference of opinion. Passing by the tragic and disgraceful scenes of Salem and Boston, I would ask, did all this misery and wretchedness proceed from the preaching of Universalism? and were any of those men Universalists, who enlisted in these horrid scenes and mad crusades, against the interest and happiness of their fellow creatures? It is too late for you to contend for it, for this is your christian world, which you say has for eighteen hundred years rejected the doctrine. Be it so, I cheerfully acknowledge it, and can frankly say that I reject such a church, whose doctrines are productive of such fruits.—I would say with the wise man, "My soul come not thou into their secrets; unto their assembly mine honor be not thou united."

Finally you ask, "In the belief of the doctrine of universal salvation, are you not inconsistent?" Certainly not sir. I believe with Paul, that "God will have all men to be saved and come unto the knowledge of the truth;" and that "we are saved by grace not by works, lest any man should boast." Was Paul inconsistent? If God wills the salvation of all men, and his will is infinite, and he worketh all things after the counsel of his will, what, I ask, can prevent their salvation? But I would ask, in the belief that a part of mankind will be endlessly miserable, are you not inconsistent? Do you not pray for the salvation of all men? If you do, you pray for the truth of the doctrine, and at the same time contend that it is not true! What is the consistency of such a course? What! pray for the truth of a doctrine, the preaching of which you contend, has been the cause of all the misery and wretchedness in the world? Said, and is your consistency? But you say, "there is a possibility, at least, that my doctrine is not true." I would not contend, sir, but there is.—But it is really to be hoped, if that is the case, that years is not my refuge, for you have fairly proved that to be universal damnation. How foolish, you say, and inconsistent is it for any man, to cling to a belief, which has the least shadow of not being true, while by rejecting error and obeying the commands, he may be sure of eternal happiness. Now, sir, admitting there is not the least shadow of doubt, in your mind,

that your doctrine is true, I would ask, does it afford you any satisfaction? Does the firm belief in the endless misery of any of the human race, your friends, and perhaps your own children, constitute your present happiness? And have you any idea that you ever can be perfectly happy, knowing that to be the case? So it would seem, for you not only tacitly affirm, in this statement, that there is not the least shadow of doubt of the truth of your doctrine, but have taken the liberty to ensure safety and eternal happiness in consequence of embracing it. Now, sir, I have no doubt but to regret error and obey the commands of Christ would add to our present happiness; but as eternal life or happiness in a future state is no where offered, in the scriptures, on such conditions, I would not give much for your assurances, or that of any one else belonging to your company.

You proceed, "How foolish would that man be who should refuse to engage in a pursuit in which he was sure of being successful, and engage in one in which there was even a possibility of not being successful. Such a man you would think a mad man; and yet, are you not acting the same foolish inconsistent part? Do you not cling to the doctrine of Universalism at the risk of your immortal soul &c.?" You then intimate me to think seriously on the subject, and act consistently and wisely, and search the scriptures with an unprejudiced mind, and especially with prayer; and that I may put away this destructive error and embrace the truth as it is in Christ, to pray with all humility and meekness.

I freely acknowledge the folly of that man who should engage in a pursuit with little prospect of success, when at the same time he might engage in one, in which he was sure of being successful. I should really think such a man a mad man. And yet, are you not acting the same foolish inconsistent part? Are you not contending against the salvation of all men in direct opposition to the will of God? What prospect have you of success? Just so long as you argue and contend against the will of God, so long you will remain unreconciled to his will, and an enemy to him. This is a natural consequence. "Who art thou, O man, that repliest against, or disputest with God? Hath he been sworn by himself, that unto him every knee should bow and every tongue should swear, this in the Lord they had righteousness and strength?" Not so, says the partialist, for millions will continue in rebellion against us, so long as you exist.

Hear the declaration of Jehovah by his servant David. "All the ends of the earth shall remember themselves, and turn unto the Lord, and all the kindreds of the nations worship before him." No such thing says the partialist, for there are thousands that never will turn, nor worship thee; but will be miserable forever in spite of your omnipotent power. Listen to the testimony of the Savior, "In the resurrection they neither marry nor are given in marriage, but are all as the angels of God in glory." That is false, says the partialist, for millions will "rise to shame and everlasting contempt." Again, the language of the Almighty to Adam, "In the day thou eatest thereof thou shalt surely die." Not so, says the partialist, "ye shall not surely die." How long will partialists continue to imitate this Universalist proacher, (as you have taken the liberty to call him) and do his work? "Ye are of your father the Devil, for his works ye do." I intend you friend to stop your mad career. You never can be successful in thwarting the purpose

and will of Jehovah, or preventing the accomplishment of the mission of the Son of God, who came to finish transgression, make an end of sin and bring in everlasting righteousness; for he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords." And he will reign until he hath put all his enemies under his feet, and reconciled all things to himself, and delivered up the kingdom to the Father, and God becomes all in all. That you may put away your destructive error, and embrace the truth as it is in Jesus and become reconciled to the will of God, is the sincere prayer of your friend and well wisher.

JONATHAN ARNOLD.

PROBATION.

Original.

This state of existence, as it relates to mortal accountable beings, is considered by the Orthodox community as probationary, as a state of trial. Here we are to prepare for immortality.—In this world man is to sow, in the future to reap. If in this world he become a Christian, if he be converted to Christ and practices his precepts, he will at death, as a reward therefor, be received into the bright and happy regions of glory. But if he die impenitent, unconverted to God and joins not the church &c., he must suffer endlessly, under the hot displeasure of a revengeful God. We are told that man is a free agent—that endless life and endless death are set before him—that he has the power to choose either, and that he will fare accordingly in the future world.

1st. We object to this doctrine, because the rewards and punishments of a future never-ending state, which are said to follow as the consequences of our evil or virtuous actions, bear no proportion to the good or evil performed in this life. Though every man shall be rewarded according to his deeds—still we are not so unreasonable as to believe, that for complying with certain conditions and to be necessary to our salvation, we shall be rewarded endlessly. Nor can we believe that we shall be punished endlessly for not complying with said conditions. Certainly, according to common justice the reward should be proportion to the nature of the action; and should not exceed the transgressions amendment. But what relation exists between the sins of this short life and endless punishment; or the little good we do on earth and an endless reward? No man can reasonably expect to receive an endless reward for the little good he does. There would be no justice in this. And if this may not be, why should he be endlessly punished, for the sins of this short life. If he may not receive an endless reward; why should he be endlessly punished?

2d. We object to the doctrine of probation or trial, because it does upon its very face imply that God possesses not the attribute of prescience. Why should that being who possesses a perfect knowledge of all that ever can transpire, both as it respects the actions of his children, and every other event, place us here on trial? Why should he make a trial to ascertain what he already knows? It would, for instance, be perfectly consistent for a religious society, who know nothing of the future, were they anxious to employ a teacher, to receive him on probation, or trial. But why? Because they are ignorant of his qualifications. But if

they know how he will prove, it would be but mockery to receive him on probation. But is God ignorant of the future? No. "Known unto him are all things from the beginning of the world." Hence it is very inconsistent, to believe that God placed us here on trial.

3d. The doctrine of probation is unscriptural. That this may appear, I remark, that salvation, throughout the scriptures, is always spoken of as a gift. "But the gift of God is eternal life," Rom. vi. 23. "For the extent of this gift see Rom. v. 18. 'The free gift came upon all men unto justification of life.' So all men have eternal life given to them, through Jesus Christ. No man can be saved by works. To those who expect to be saved by their works we would say, you will be disappointed. 'To him that worketh, the reward is not reckoned of grace; but of debt.' Salvation is a gift, not a reward for good deeds. 'Thine God who will save us. We cannot save ourselves. Happily for us, our salvation was secured in the immutable purpose of God, before we were spoken into being. The end was declared from the beginning.' Isaiah xli. 10. 'Whom he (God) did foreknow, (and he foreknew all,) he also did predestinate to be conformed to the image of his son.' Rom. viii. 29. So nothing hangs precariously. And man—let him be what he may, whether a free agent or not—cannot frustrate the purpose of God. He will do his pleasure. None can stay his hand. As he hath purposed so shall it be. God wills the salvation of all. He invites all to look unto him for salvation. And he worketh all things after the counsel of his own will.—He hath prepared salvation for all. The food of eternal life, he offers to all. He has enough for all. And he, being wise, prepared no more than will be received. It argues a lack of wisdom on the part of God to prepare more for his children than he knew they would receive or accept. That which will not be accepted will be a needless waste; and he who prepared the food will be proven a poor, an unwise provider. And shall we charge God with a lack of wisdom, of preparing more of the food of eternal life than he knew his children would accept? God forbid. If our salvation hangs precariously, and if we believe that it does, can we take our moments peace while contemplating it?

Our salvation does not hang precariously. God never would have forced us into existence, without first counting the cost, without knowing, may, determining that we should not be losers. I cannot believe less and call it God's favor.

Reader, may this happy faith be yours in life and in death, and in the end may you awake in eternity and realize this all-consoling truth.

E. R. C.

WESTMINSTER CATECHISM.

Original.

This book is indeed a medley of foolishness, contradiction and falsehood. We propose in this article to make the foregoing assertion good.—The divine, who framed this monument of human folly, have long since gone to the land of silence, but the work itself will preserve them in lasting remembrance. We notice in the first place the declaration, "All mankind by the fall lost communion with God." Is it true? No. Communion is simply conversation, intercourse, and fellowship. Now the Bible informs us that, on the day of the fall, God held a conversation

with Eve and Adam. And the book of Genesis is full of accounts of God's conversation and intercourse with man. We even read, 'And the Lord went his way as soon as he had left communion with Abraham.' Yet, in the face of these Bible statements, we are gravely informed that all mankind by the fall, lost communion with God! But all mankind, not only lost communion with God, but 'are under his wrath and curse, and so made liable to all the miseries of this life to death itself and the pains of hell forever.' Fairhood generally detects itself.—According to this assertion, all mankind are liable to eternal woe. But this same catechism informs us, that God 'from all eternity elected some to everlasting life.' Could those who were thus elected, ever be liable to the pains of hell forever? No; for their salvation was certain from all eternity. So then this book contradicts itself.

But we notice again; 'Every sin deserveth God's wrath and curse, both in this life and that which is to come.' Well Mr. Catechism, has God decreed that men shall sin? Yes, 'God hath fore-ordained whatsoever comes to pass'; and God 'governs all his creatures and all their actions.' Thus does this bundle of nonsense teach, that God ordains that men shall sin, and for doing as he decreed they should, become obnoxious to his wrath and curse, both in time and in eternity! But this catechism has *sinned away its day of grace*, and has become itself *reprobate*. C. W.

Albany.

DOCTRINES.—No. 3.

Original.

IS ATHEISM a consistent theory? No! for it requires more proof than a thing is capable of giving. The term *atheism* is applied to those who disbelieve the existence of a Supreme Being. It is derived from two Greek words, viz. 'a,' which denotes privation, and 'Theos,' which is the Greek word for God—literally *without God*.

That there is a God we see impressed on the whole creation. The humble plants of the valley and cedars of the mountains bless him.—The insect hums his maker's praise; the elephant salutes him with the rising day; the whirlwind and the tempest declare his power, and the ocean, his immensity. 'Man alone has said, there is no God.' But vainly makes the presumptuous declaration; can you raise your eyes toward heaven, without being impressed with the awful reality of God's existence, that presides the works of his omnipotent power? See yonder vivid lightning, that illumines the west and lights up a world lying in darkness.—Can you not discover in all this over-ruling Providence, that makes here his arm and turns the fatal fluid from your devoted head? Why that trembling, when the heavens seem bursting with infinite fury, and the hoarse thunder rolls through the boundless concave? Tell me ye cavilling Atheist—ye men of reason, and boasters of common sense; who regulates the planetary systems, and causes the worlds that are piled on worlds to move in their appointed sphere? Tell me what law of nature could exert power sufficient over the chaotic matter of which an universe is composed, to move the materials together and adjust them in the beautified form in which we now see them? Or how

came the materials to receive their *first impulse* without the assistance of a Supreme Being?—Could chance assist any of the laws of nature, in moving the ponderous weight which was necessary to the formation of this world? By allowing that the materials came together by chance, you see that there must have been some power, capable of setting this matter in motion before chance. *Blind chance* could not have placed or jumbled together things as we now see them.

What power then, was necessary to propel this mighty principle? I answer nothing short of Almighty power. That power that spoke a lumbering world into existence. That power who rules in the armies of heaven and amongst the inhabitants of the earth. Do not deny him, nor trample upon his laws, but cast your eyes up and learn from the feathered tribe an instructive lesson. You will then learn the kindness and goodness of your Father, and my Father. 'Behold the fowls of the air, for they toil not, neither do they sow, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?'

'The birds without barn or store houses are fed: From thence let us learn to trust for our bread; The saints, what is fitting shall he'er be deny'd? So long as 'tis written the Lord will provide.'

Allow me then to caution all those who advocate Atheistic principles to *beware*, lest they be led astray into the bye places of sin and sorrow. For they will break down every barrier of morality and drive you upon the teeming beaten shore of iniquity. Black despair will stare you in the face—and destruction will threaten you on every side. In the hours of adversity and in the bitter moment of affliction, atheism will pierce like a dagger to your soul. No hope, no rest day nor night—night but misery and darkness will gather around you, and tormenting fears will harrow up your souls. Search then and acquaint yourselves with the one only true and living God. He will become the rock of your salvation, in whom you can safely trust. See! his broad banner of love and mercy floats upon the still smooth waters of salvation. 'O taste and see that the Lord is good.' J. GREGORY.

UNIVERSALISM.

Original.

This doctrine is said to be very agreeable to the natural heart. It is so. And that heart must be very *natural* to which this benevolent sentiment is not agreeable. That man must be 'without natural affection,' who does not wish to true; and black, infernally black, must be that heart which wishes it false. Now I ask a question. As God is infinitely more benevolent than the best man upon earth, and as no good man would inflict endless pains upon one of his race, can God, consistently with his benevolence, which is *impartial* and *infinite*, inflict eternal pains upon the creatures of His creation? You may search the history of the world for cruelties of a scarlet dye, and the black deeds of time dwindle into insignificance when compared with these black deeds which men believe and teach God will perpetrate in eternity. The monsters in cruelty, bloodshed, and murder, whose lives and actions darken the records of time, are suns of brightness and angels of mercy, when compared with that almighty Tyrant, which mista-

ken mortals have falsely, wickedly, and profanely called the God of the whole earth!

Nero could imbrue his hands in the blood of innocence; yet his fiendish heart was glutted, his cruelty was satiated, when his victims had resigned the breath of life. We know not that he, black hearted as he was, ever dreamed the endless misery of any.

The tortures which Nero inflicted were but of a *moment's* duration, but the tortures which, it is said, our God will inflict, are *eternal* and *inexpressible*. O, when will men learn that God is not infinitely more cruel than this bloody Emperor! When will they learn that God is of great mercy? When will men cease to traduce the character of our heavenly Father, by representing him as inflicting such cruelties—the very *thoughts* of which would curdle the blood of a savage and pale the arm of a tyrant! Not until they become believers in the truth, and worship Him as that being who is the Father of the spirit of all flesh, and the Benefactor and Friend of all mankind. Not until they acknowledge and embrace those glad tidings of redeeming love, universal favor, and efficient grace, which the doctrine of Universalism brings to the world. This doctrine is truly the most benevolent in its nature, that can ever be presented to man. It robs God of no attribute, but brightens with enchanting radiance, the perfections of his eternal King, and man's unchanging Friend. While that of endless woe blackens and pollutes with stains of fiendish cruelty the character and purpose of Jehovah.

Albany.

C. W.

ORTHODOX ARGUMENT.

Original.

Messrs. Editors.—Yesterday I made an appointment to preach in Bristol, and I wish to detail to you a little of my experience, while in the performance of my duty. On the centre green in Bristol, stands a church, a conference house and a district school house. For the latter I applied, that we might use it for religious service during the day; but was instantly refused. Soon the news spread, that hereby was going to be preached, and, as though locks and bolts were not sufficient to keep the people from hearing it, a Deacon Hyington called assistance and after stationing, in the school house, a sentinel 'well locked in' during the service in the morning—after nailing well all the windows of the academy and after handsomely crawling out of the back window, leaving all well secured, he went into church and united with his brethren in listening to a very appropriate text from Psalms cxi. 15. 'And he gave them their request; but sent leanness into their souls.' There were numbers collected, who were waiting to hear the gospel; and among them a few of the daughter's of Israel, ornaments in Zion, who were not afraid to let the worshippers of the great beast know that they were disciples of Jesus and believers in a world's salvation. As the weather was stormy; they offered us a shelter under their roof, where, in the afternoon, we assembled and worshipped, I trust, without any partiality or hypocrisy, that God who is 'our Father' and who delights to own all as his children.—Thanks be to these Martha's and Mary's, who are not ashamed of the gospel of Christ, and who

are not afraid of the persecution of Scribes, Pharisees and hypocrites, and who, in the performance of duty, are, last at the cross and first at the sepulchre of their Savior. Verily they will not lose their reward. May their numbers fast increase in the world, may their influence never lose its power, and may the priests, and the bigots of our land soon behold all this influence, all this power operating in the cause of universal benevolence, and in spreading the truth as it is in Jesus.

Yours, &c.

D. TUTTLE.

Farmington, July 14, 1834.

ORIGIN OF SIN.

Original.

To account for the origin of sin has puzzled the heads and troubled the hearts of many. But this perplexing problem in theology has recently been solved by a Methodist clergyman in the city of Hudson, N. Y.: which solution for the benefit of the present generation, and those to come, should be made known, as extensively, as its clearness and correctness are apparent. The following are the words of the Methodist, *verbatim*: 'The origin of sin is very simple.' In the first place it is simply a thought. 'In the second place it is a desire.' 'In the third place it is an inclination;' and in the fourth place it is a desire! There! the mystery is unravelled, and he who cannot understand this matter now, must have a head as thick as a beetle.

WITNESS.

TO REV. CHARLES M. SHERMAN.

Original.

Dear Sir,—I have heard from various sources, and from incontestable authority, that you took the liberty, in the house once dedicated to Almighty God, for the good of souls, to shew down your vindictive malice against those who believe in God's free and impartial grace. Furthermore, I have heard, that, after pouring out your malignant malice, for a while, in round periods and lengthy sentences, and with a spirit little less than that of demons, you capped the climax, by boldly asserting, that there never was a real drunkard, but what was a Universalist. Now, Mr. Sherman, is this true? I ask you again—Is this true? I will further ask—Do you, Sir, not know it to be perfectly false? Pray tell us, what a candid, moral and religious people are to think of such contumely, when uttered by one who assumes the functionary office of a christian minister? If such grounds as yours are tenable, why not mine more tenable, to say that there never was a real libertine, but what belonged to the Methodist clergy (mixing aside murder and seduction). Though you might have been, in your own estimation, as fortunate, as Hushia in hunting mountain goats, yet you may have ventured on a spear, beneath which you may be found dashed in pieces, for your temerity.

Sir, I have been a medical practitioner in this town, for more than twenty-seven years. I well know the condition the Methodists were in, when

I came to this place. I well knew that they were a proscribed, persecuted people, beyond my own and the endurance of every other Universalist in town. There was a large number of them there; but vastly more now; and those, too, not to boast—who were and are still, men of influence, as well as wealth. These men, be it known to you, (it is well known among your brethren,) rose in the majesty of a lion, to shake off the cruel rod of the oppressor, who had lacerated you with stripes, that misery would weep to see inflicted even on a beast! This rod, sir, was wrested from Calvin—the very rod which you, of late, have seen fit so kindly to kiss! Yes! John Calvin's merciless conduct and inhuman epithets secured to the Methodists in this town, a glorious triumph. The Methodists here, were hunted by this taunting foe, from town to town, from post to post, like so many degraded vagabonds,—nothing, it seemed, would satiate his revenge, short of blue law. And who were they, that were first, like a band of Spartans, to stay his wanton outrage. They were, I am bold to tell you, by the help of Omnipotence, these very Universalists whom you so uncharitably and impudently would see crushed beneath your slandering tongue. The Universalists, I would remind you, sir, were even more than ready in assisting to build the same sanctuary, in which you have been pleased to stand like a statue of obesity, and issue your torrent of scandal and abuse. They, too, are the very men, whose doors have been opened, and whose houses have been filled for the worship of Methodists—who have paid larger sums for their support, are the very men, who have visited their clergy and families, in distressing sickness, to large amounts, without receiving the least fraction of pecuniary reward. Bills from 5, to 30 dollars, have been bestowed upon them gratuitously, by the writer of this,—thinking and wishing it might be the means of keeping them from a combined snarl of perfidy. And now, how loathsome do they appear! Hearts like those, a Universalist—even a Universalist, would not wish to possess.

I must leave you Sir, for this time—sincerely hoping and wishing, that God, who loves truth and hates falsehood, may enlighten your understanding.

A. HITCHCOCK.

EVIDENCES OF CHRISTIANITY.

Aside from the Bible, the Evidences of Christianity constitute the most vitally important branch of theological knowledge. A thorough acquaintance with the contents of the Bible should first be acquired, and then the mind of the student should be made perfectly familiar with all the various and incontestable evidences by which the Divine Authenticity of the Christian Religion is established; to the end that he may 'be ready always' to repel the 'fiery darts of the adversary,' and to 'give an answer to every man that asketh him a reason of the hope that is in him.'

I am persuaded that too little attention has been directed to the consideration of this all-important subject. The time and talents of the watchmen upon the walls of Zion, have been engrossed in the less profitable labours of extending the influence of their own parties.—

And while professing Christians, under the wild influence of sectarian zeal, are quarreling about their difference of opinion in relation to the same Divine Religion, the misguided devotees of Infidelity are 'blindly leading the blind into the blackness of darkness'—insanar the unsway, and emboldening the reckless, to pursue without restraint, the inclinations of their own depraved hearts! The times call aloud for all who love the Lord Jesus in sincerity, to be vigorous and united in their efforts to sustain his cause against the poisonous attacks of wily and vigilant enemies.

The Evidences of Christianity are both abundant and satisfactory. And if they were more generally studied the Heavenly Religion of Jesus would have less opposition to encounter, and its benign influence would be more universally seen and felt. The feeble would be strengthened, the wavering confirmed, and the unbeliever reclaimed from the error of his way.

Reading, Pa.

A. MOORE.

Messenger and Universalist.

LOVE OF GOD.

'For this is the love of God, that we keep his commandments.' 1. John v. 3.

Love is declared in the scriptures to be the fulfilling of the law. 'Whoever loveth' says John, 'is born of God,'—and also, as quoted above, 'for this is the love of God, that we keep his commandments.' Love, then is the moving principle to the performance of our duty to our Maker; and he who has this love will not fail of keeping the divine commands.

There is no greater inducement to hold out to the children of men in order to secure their obedience, than that of Divine Love. This is far more effectual than all the terrific thunders of eternal wrath. Men may be drawn, but they will never be driven through fear, to a willing and cheerful obedience and love of their heavenly Father. It is a statement made by Rev. J. Brown, a missionary, at a meeting in London, concerning the Hythians, that 'when expatiating on the love of God in giving his Son to die for them, I have seen them melt, and the big tear roll from their sabb faces.' Here is direct testimony of the effect of the law of love. O, that preachers would consider this subject, and ask themselves if the eternal wrath of God is a fit subject even to hold out to the children of men. We believe they must answer, *no*. It can certainly make no man better; for he who worships through such motives is no better than a slave; and slavery is not the effect of the truth. That 'maketh free.' The poet justly observes—

'The law of heaven is love; and though its name has been used, not in passion and profaned To its unkind uses through all times Still, the eternal principle is pure.

And in these deep affections that we feel Omnipotent within us, we but see The lavest measure in which love is given. And in the yearning tenderness of a child For every bird that sings above its head, And every creature feeling on the hill, And every tree, and flower, and running brook; We see how every thing was made to love, And how they err, who, in a world like this Find any thing to hate but human pride.'

'A little knowledge is a dangerous thing, says the proverb; the truth is, much knowledge is the best thing; a little knowledge the next best, and no knowledge the worst of all.

INQUIRER AND ANCHOR.

SATURDAY, AUGUST 16, 1894.

REV. N. LEVINGS.

Our readers will doubtless recollect, that we have before introduced the above named gentleman to their notice; and made some comments upon the course he has seen fit to pursue, relative to the believers in God's impartial grace. We are impelled by a sense of duty, once more, to expostulate with him, in a public manner, on the impropriety of the course he is pursuing. We premise in the beginning that we love, an open, frank, and manly opponent. The man who has honesty to preach what he himself believes, and independence to take a decided stand, against what he holds to be erroneous; will ever have our unqualified respect. We do love an honest, candid man, though he may 'withstand us to the face.' We wish the public to understand that we complain, not, because Mr. L. places himself in the attitude of an opponent; but the name and spirit of his opposition, are in our view, just causes of complaint. It is but a short time since we had an opportunity of witnessing a display of his prowess, in battle against Universalism. As we were known, not only to the speaker, but to many of his congregation, and as they supposed his remarks to be levelled particularly at us, with a knowledge of our presence, justice to ourselves demands that we should not keep silence. It is not our intention to give any thing like a formal review of the discourse to which we listened, but simply to notice a few remarks, and allude to a few circumstances, which may have a tendency to undeceive his hearers.

The first remark we deem worthy of attention, was the assertion that Universalism appeared in the garb of christianity, but was, at heart, the rankest infidelity, and the whole object and business of its advocates, was to 'pull the Bible to pieces.' Now it appears to us, that, when the gentleman makes a charge of so grave a character as this, against any portion of community, he ought to accompany that charge with something that bears the semblance of proof. There is no doubt that many of our friends, his hearers, have set it down as a fact, that Universalists are a body of hypocrites, professing faith in Christ, while they are rank infidels; and writing and preaching, in defence of the gospel, while their object is to destroy the Bible. But what evidence have they of this position? Why they have the unqualified assertion of the Rev. Mr. Levings of the Methodist church in Albany; and all the world knows, that Methodist ministers will not lie, nor stalk horses, nor do any act, that will subject them either to the States prison or the gallows. We would not willingly believe ought of evil concerning our friend Levings, but when a man perseveres in bearing false witness against his neighbor, and that too, in a place from which truth and soberness ought to proceed, he must not blame us if we rebuke him sharply. We say, then, emphatically, to Mr. L. that, if he wishes to measure words with us in a wanton attack upon our reputation

and character, he may yet learn, that we are not among the number of slaves, that will tremble at the sound of his trumpet of war. Moreover, we are not sufficiently well certified of the immaculate purity of Mr. L., to be able to swear, that he does not sometimes measure 'other people's corn in his own bushel.' We now call on Mr. Levings for the proof of his charge. We offer him the columns of our paper; we offer him our desk, and ask him as an honest man, to come out, and in open day fight with us, and the people, that his charge of hypocrisy and infidelity is true. We are perfectly willing to canvass this subject; and if Mr. L. will not engage in the work, we shall henceforth hold him as a wilful and malicious calumniator, 'who loves darkness better than light, because his deeds are evil.' So much for his charge of infidelity.

The gentleman then remarked that Universalists said they preached repentance. But, said he, 'Who believes you? Who feels you?' We answer. Mr. Levings, may yet believe that there is need of his repentance; and we intend to make him feel, that there is truth in the declaration that 'there is a God who judgeth in the earth.' His conscience may now be seared, as with an iron, but he may yet feel the effect of our humble labors, and repent of his wickedness. Should this be the case we shall feel rewarded for all our exertions in his behalf.

We now pass to notice the gentlemen's apology for preaching against Universalism. He admitted that he was often found preaching upon that subject, and offered as a reason, that Universalism was a dangerous heresy, and he was anxious to do his duty. In the great day of judgment he wished to be able to say, 'Here Lord I am; I have not shunned to declare the whole counsel of God, and I have done all in my power to stay the progress of error.' Now all this may appear quite plausible, to those who are not acquainted with certain circumstances which have a bearing upon the case.

Mr. L. looks to the day of judgment, and seems to tell the Lord that he has done all he could do, for the suppression of error. If we should be present and hear him come up with the lie in his mouth we should be a swift witness against him.

Our readers will judge, how much sincerity there may be in such professions, when we remind them of circumstances.

It is but a short time since, we invited Mr. L. to occupy our desk for the purpose of refuting Universalism, and promised him, both on our own account, and in behalf of our congregation, a full and patient hearing. This he refused, alleging that he had a larger house of his own. When we learned that he intended to preach against Universalism, we requested him to give us notice of the time, and to make it at some time when both ourselves and congregation could attend. This also was refused. The discourse was preached, and we have a right to presume that the gentleman considered it a full refutation of Universalism. We then requested a copy for the press, and promised to print and put afloat in continuity, not less

than four thousand copies without any expense on his part, or pecuniary emolument to ourselves. Have the people forgotten those things? If not they will judge, whether he can say, in truth, he has done all in his power to stay the progress of Universalism. No, No. Friend Levings, this will not do. You could have done much more.—You could have preached to a congregation of Universalists. You could have sent out, without trouble, four thousand copies of your sermon, to be read by Universalists; and thus, if there was power in your arguments, you might have brought that power to bear, directly, in the good work of staying the progress of Universalism. But all these things you refused to do, and yet you had brass enough in your face, to stand up in the sacred desk, and, appealing to God, declare that you had done all you could in this work. Do you expect Sir that those who know your past cowardly course will credit this assertion? If so I fear you will find yourself in a mistake. We have now another proposal to make Mr. Levings. He offered, as a reason for declining our invitation to preach in our desk, the fact that he had a much larger house. We have now the satisfaction of informing him that we have nearly completed an house, not much inferior to his own. Will he occupy that? Will he either come into our desk and there in open day light, engage with us in the work of examining whose faith is built upon a rock? Or will he admit us to his desk for this purpose? We put the question fairly, will he do either of these? If not we shall continue to believe, that his wanton attacks upon the character and faith of Universalists, proceed from no enviable spirit or motive. He can boast of his prowess, and fight valiantly, while he is entrenched behind a desk, and no enemy is near; but would as soon beset the devil in his den, as attack a Universalist, where he could have a chance to speak to his own defence, touching the things whereof he is accused. We ask once more will Mr. L., openly and publicly, undertake to overthrow Universalism, in a place where its advocates can be heard in self defence? If he will not, the people see, that he is making a flourish of trumpets and swords, only to cover a retreat from an opponent, that he dare not meet 'in open field and fair play.'

I. D. W.

SPRINT OF ORTHODOXY.—Having an appointment to preach at Broad Brook, (East-Windsor) on the 3d inst. we proceeded, at the usual time in the morning with several friends, to the place appointed for holding meeting. It was a school house; and on arriving, we ascertained that some miserably bigoted, and narrow-minded orthodox man had been to the house, and fastened all the doors and windows very strongly, so as to prevent any one from entering; and then, to cap the climax of folly, wrote the following note, with chalk, upon the step at the threshold of the door, *Back in as fast as you come.* We really pity the poor foolish man who had no more sense than to make such a step to arrest the progress of Universalism. He may, by such a course, keep it out of school houses; but he will secure it tenfold more

favor in the hearts and affections of men. It is no more difficult to demolish orthodoxy, than to open a school house, nailed up by an orthodox man—which our friends found to be attended with some trouble, but by no means difficult. We would recommend this poor miserable simpleton to go to school somewhere, if there is not too much danger of his being set constantly upon the dunce block.

R. O. W.

A FABLE.—When the Philistines had stolen the ark of the covenant, and had placed it in the temple of Dagon, beside that Idol, there came from the camp of Israel, an Israelite indeed in whom there was no guile. He was accosted by one of the priests of Dagon, and warned to fall down and worship the Idol. His reply was that he believed in the covenant of God, and, trusted alone in that sacred covenant. For, said he, God has sworn that he will bless and save us. Why then should I worship the Idol. Ah, said the priest, it is always best to be on the safe side. If your covenant faith Dagon will save us, and cast you off, so you see, I have got two chances to your one.—Reader can you interpret the parable?

I. D. W.

MORMONS.—By the latest accounts, it appears that these deluded followers of Jo Smith are about to make a desperate effort to regain possession of their promised land in Jackson Co. Missouri. It is well known that these singular fanatics had become very obnoxious to the inhabitants of Jackson Co., not only on account of their religious notions, but also from various other circumstances; and consequently, after a few skirmishes in which several lives were lost, were forcibly dispossessed of their land,—how justly we cannot pretend to decide. There is generally however, very little justice done during the reign of mobs. When people assume the duties of the civil powers, and attempt to execute judgment without trial, they generally give the offender all he deserves. It may be so with the inhabitants of Jackson in reference to the Mormons. But it seems the Mormons are determined to have their part in the administration of justice, and at all events repossess themselves of their land. They have collected an armed force of about a thousand men, and their number is said to be increasing. They are determined to fight, and to urge them on to the contest, Jo Smith has promised the immediate resurrection of all such as are killed.

The following from the Ohio Review, gives the situation of affairs at present.

R. O. W.

'The difficulties existing between the Mormons and the citizens of Jackson Co. appear to increase. They are determined to repossess themselves of their land from which they were forcibly driven last autumn, let the consequences be what they may. Their number has greatly augmented since that time, and they now present themselves in a warlike attitude, determined if any opposition is made on the part of the citizens of the county, to fight their way through at the point of the bayonet, and again take possession of their promised inheritance. A proposition has been made by the people of Jackson county to the Mormons, to

buy all their lands and improvements, at a valuation by disinterested arbitrators, to which valuation one hundred per cent. shall be added, to be paid within thirty days thereafter; on condition, that the Mormons leave the county, and not hereafter attempt to enter it. Or, vice versa, the citizens of Jackson county to dispose of their lands to the Mormons on the same terms. To neither of these propositions would the Mormons consent, and there is no probability that they will at present. The Missouri Enquirer, says, 'It is a lamentable fact, that this matter is about to involve the whole upper country in civil war and bloodshed. We cannot, if a compromise is not agreed to before Saturday next, tell how long it will be before we shall have the painful task of recording the awful realities of an exterminating war.' The citizens of Jackson county it is said, though inferior in numbers to the Mormons, are resolved to dispute every inch of ground; and the chairman of a public meeting declared, that 'they would dispute every inch of ground, burn every blade of grass, and suffer their bones to bleach on their hills, rather than the Mormons should return to Jackson county.'

The Fayette Monitor of the 21st says, 'By our next number we anticipate something (on the Mormon controversy) in an authentic form. The people may look for the worst.'

'How is this?'—SIN OF OMISSION. We perceive by the *Revivalist* of July 16, that there is an unpardonable remissness on the part of the orthodox in that region in relation to keeping up those high pressure operations that were adopted for the purpose of driving men into religion, whether they would or would not. The *Revivalist* is a New School paper published at Nashville, Tennessee under the patronage of the Cumberland Presbyterian church. It laments in most pitiful terms the prevailing lukewarmness of the churches in respect to the 'benevolent institutions of the day.'

'We have long lamented,' says the editor, 'the apathy which, we are sorry to say, we believe exists among the members of our branch of the church on the very important subject of Foreign Missions.' The churches seem of late to have been so much in the habit of looking upon the valley of the Mississippi, that they have forgotten the 'poor heathen in a foreign land who are dwelling in the region of the shadow of death.' This is a most sad and unpardonable omission of duty—a sin which will fall heavily at the door of these lukewarm professors. They should have a rare, self-spenditure after all their long prayers and 'benevolent efforts' to be great in the churches, they be so engaged in other men's matters—in providing for the worldly gratification of 'vile self,' or in the acquisition of filthy lucre, as to forget the poor heathen entirely, both in a foreign land and in the valley of the Mississippi; and thus come far short of the glory of God, and lose the prize of that little gloomy heaven into which they hope to enter.

But the *Revivalist* complains still more of other things. We extract the following from its editorial department, which exhibits in strong colors the lukewarmness of evangelical professors in the very religious city of Nashville.

'If we are not greatly mistaken, there is no

town or city in the West, in which there are more of the professed followers of Christ in proportion to the number of inhabitants, than in the city of Nashville, and few, if any, possess the same means of doing good; yet we hear very little said concerning the benevolent institutions of the day, which have undoubted claims on the liberality of all who profess to have the interests of the Redeemer's kingdom at heart. It is true that some praiseworthy revolutions have lately been made by the Bible Society, and some *MISSION* exertions are now being made to put these resolutions into execution; but are not the great mass of our professors totally indifferent on this important subject? And are we mistaken when we say, that the other excellent institutions are languishing for want of support?—Thus, the temperance society has had no public meeting for *twelve months*; and, if we may judge from the numbers who resort to these little hells, misnamed RESTAURATEURS, the ranks of the intemperate are every day increasing, and no doubt many a heart-broken drunkard's wife, in the bitter agony of her soul, is calling for vengeance on the blasters of all her fond hopes, while those who should be on the alert, are doing nothing whatever to banish from the earth that noxious poison, which is every day sinking the bodies of men into an untimely grave, and landing their souls in that fearful abyss where hope and light and mercy shall never come.

Again: even in this religious city there are many sons and daughters of misery, who never enter the sanctuary, and, consequently, are living in the entire neglect of all the means of grace, without God in the world, whose attention might be arrested, and whose souls might be saved by reading those silent, but powerful monitors TRACTS.'

O what a woful inactivity and omission of duty! Even the Temperance Society has grown cold, and drunkenness is fast increasing. What a falling away is here! And what can be the cause of it? We will venture to give our opinion as to its probable cause, for the consideration and special benefit of the *Revivalist*. It is this—*Excitement*. The excitement of the public mind in religious matters has been pushed to so great an extent as to produce re-action. And now as the excitement is subsiding the coldness that follows is rendered, doubly tried from the extreme heat that preceded it. Men of sense have become disgusted with such high pressure measures to make mankind religious, and even the more stupid are beginning to see that they are often the work of some spiritistic from the spirit of God. And discovering from this their inutility and even unhappy tendency, they are growing more indifferent towards them. If the *Revivalist* wishes to rouse the dormant energies of its friends to greater exertion in the cause of religion, it must set itself at work to correct the public taste, and produce a more refined character and sober tone of feeling. Until this is done, we fear it will have occasion to lament, even in sackcloth and ashes over the desolations itself has produced.

R. O. W.

TO CORRESPONDENTS.—Daniel Tenney is received and will appear next week. J. M. and A. C. will accept our thanks for their favors.

SELF DESTRUCTION.

The apostle tells us of some that wrest the Scriptures to their own destruction. That the Scriptures must be wrested from their proper signification, in order to give support to the doctrine of endless misery, is a truth which we believe susceptible of the clearest proof. There are many, who appear anxious to prove the endless destruction of a part of the human family, and it is a matter of some importance, that they should know whether they are or are not wresting the Scriptures to their own destruction. Of one thing we are perfectly satisfied, and that is, that the arguments and explanations of scripture that are employed in defence of the doctrine of endless misery prove the destruction of those who use them, as clearly as they prove anything in the case. It is not our purpose to go into an explanation of these arguments in this article. We only intend at present to invite some of our Unitarian friends to furnish, for our paper, their best arguments in favor of endless misery, and we will meet them on this ground. Every argument they employ when traced to its legitimate result will recoil upon their own heads; and we pledge ourselves to prove by every argument they will advance their own endless woe, as clearly as they will prove that doctrine in reference to any individual of the human race. This will bring the matter to a proper issue, and decide whether in their zeal to procure the endless misery of their neighbors, they bring down the tremendous sentence upon their own heads. Will ye come to the trial?

I. D. W.

NEW PUBLICATIONS.

Answer to Rev. H. S. Johnson's two Sermons against Universalism; &c. By Pitt Morris, of Walworth, N. Y.

We owe an apology to Br. M., for this late notice of his work. But it is better late than never. We therefore inform our readers, that this pamphlet containing sixty pages of closely printed matter, is a review of Mr. Johnson's two sermons, delivered sometime since in the western part of New York against Universalism. The arguments of Mr. J. against our faith, are fairly met, and fully confuted. Br. M. for sometime past, has been 'up to the hilt' in controversy, with those whose creeds limit the efficient and imperial grace of God. We think the pamphlet before us calculated to do much good. It is written in a spirit of candor, and the reasoning is clear and forcible. We wish it an extensive circulation.

Discourse delivered at the ordination of Rev. Wm. Quail, by Jacob Chase, jr.

This is the title of a pamphlet put into our hands by the Author. We beg leave to make an extract. Referring to Jesus Christ as an example for those to follow, who would do the work of an Evangelist, our Author says:—

'Contemplate, then, his humble entrance into the world, his unassuming appearance, his familiarity with those who we considered beneath the notice of the great, by the numerous devotees to a partial theology, to spiritual pride and misguided ambition. Witness his

undissembled clarity extended over those who were ignorant and out of the way, and his inimitable forbearance towards his bitterest enemies, persecutors, and murderers.

Contemplate all this, and blush with shame, ye self-righteous, haughty and bigoted religionists of the present century, and immediately reform, for "ye are in the gall of bitterness and bonds of iniquity." Yes, go back in your reflection to the manger in Bethlehem, to the sea, and streets of Galilee, to Gethsemane, and to rugged Calvary, and there learn of him "who was weak and lowly in heart, and ye shall find rest to your soul;" yes, more, ye shall there be taught how to do the work of an Evangelist.

'Rebuke of Sectarian officiousness,' a Sermon by Joseph Wright, of Acton Mass. In this Sermon, Br. W., has sharply, yet in christian kindness, rebuked, in accordance with the Apostolic injunction, six classes of men, which the reader may possibly see 'face to face' by perusing it.

We acknowledge ourselves indebted to the author, for a copy of a Sermon entitled, *'Tower of Babel, or imaginary safe side.* By Ellbridge Trull, delivered at Gloucester, Mass.'

It is an ingenious production and exhibits in its proper light the folly of those who dare not trust God's covenant, but build towers of their own, in order to be safe in case the covenant should fail. We recommend it to the attentive perusal of all those who think they have two chances to others one.

I. D. W.

A Hint.—We take occasion with all due deference to express our thanks for the kind hint, which, in our extreme youth, we have received from quite an old gentleman, a senior clergyman, of a very large State, and who owned by consequence. Still, with all the light we are enabled to gain from microscopic spectacles, we are most egregiously perplexed to understand in what circumstances a man wears traces. And we wonder also, whether any one ever caught the spirit of vehement kicking against imaginary traces, from the visit of a young ex-editor, who has heretofore complained, most sadly, of 'unhallowed encroachments upon his mental liberties.'

R. O. W.

DEDICATION OF CHURCHES.—The new church lately erected in Lee N. Y., and owned by Universalists and Methodists, has recently been dedicated to the worship of the one true God.

A neat and commodious chapel in East Cambridge was dedicated on Sunday the 20th ult., to the service of that God who is without partiality. This was erected by a new society, and yet it is in the immediate vicinity of those of a longer standing. And we understand it is the design of the society to settle a preacher as soon as may be. Universalism appears to be increasing fast in the vicinity of Boston.

From the Christian Messenger, we learn that a new Universalist church, recently erected at Rousesburg, Lancaster co., Pennsylvania, was dedicated to the worship of the one living and true God, on Sunday the 27th of July. Six sermons were delivered on the occasion, by Brs. Myers, Longenecker and Moore.

NOTICES.

DEDICATION.—The new Church lately erected in this place (Albany) will be dedicated to the one God and Father of the spirits of all flesh on Thursday the 21st inst.

ASSOCIATION.—The Hudson River Association will convene at Amsterdam, Mont. Co. N. Y., on Wednesday and Thursday, 10th and 11th of September.

I. D. WILLIAMSON, Standing Clerk.
CONVENTION.—The General Convention of the United States will meet at Albany, N. Y., on the 31 Wednesday and Thursday, (17 and 18) of September next.

OBITUARY.

Died in Troy, August 31, of Apoplexy, Capt. Lemuel Tupper.

Capt. Tupper was one of the oldest and most efficient members of the Universalist Society in that City. The week previous to his death, he was constantly engaged in soliciting subscriptions for a new house of worship, for the use of the society. But death came in a moment, and put an end to his zeal and his labors in the cause of his master. He leaves behind him an unspotted character, and has gone to the land of the blest. May God grant consolation to his bereaved family, and long may the memory of his virtues, and his zeal, remain in the society of which he was a member, to excite them to a like virtuous life and zealous perseverance in the cause of truth.

I. D. W.

Died in East Hartford, Monday, 4th inst. Clarissa H. Hills, daughter of Mr. Dudley Hills, aged three years.

'So soon our transient comforts fly,
'And pleasures only bloom to die.'
Died in Sudfeld, August 9th, Justus Rising, aged 51.

Died in Hempstead, L. I. on Monday, 28th ult. Edward, infant son of Rev. C. F. LeFevre, of New York, aged 18 months and 16 days. We sympathize with the afflicted parents, for we know something of the trial of parting with deeply cherished offspring.

RELIGIOUS NOTICES.

⑦ The Fifth Lecture in reply to Dr. Tyler will be delivered in the Universalist Church in this city, (Hartford), next Sabbath evening. Services to commence at 1-2 past 7 o'clock.

Br. Stickney will preach at Burlington on the fourth Sunday in August, at the centre school house.

Br. F. Hitchcock will preach in New London, (Conn.) the third and fourth Sundays in August—in Groton Tuesday evening the 19th, and in Norwich Wednesday evening the 20th.

Br. R. O. Williams will preach at Ludlow, Mass. the 4th Sunday in August.

Br. Stickney will deliver a discourse on 31 Sunday inst., at Berlin, appropriate to the occasion of celebrating the Lord's Supper.

Br. J. Chase of Mottsville N. Y., will preach at Troy on the 3d. and 4th Sunday in this month.

Br. Chas. Woodhouse will preach at Mechanicville on the 5th Sunday inst.

Br. D. Tuttle will preach in Bristol on the 3d Sunday in August, at the School House near Sherman Treats, and at the Lombard St. Church in Philadelphia the last Sabbath in August.

Br. R. O. Williams will preach at Dobson's Village, (Vernon) on the 5th Sunday, 31st inst.

POETRY.

THE DYING CHILD.

Ah, look thy last, fond mother—
On the beauty of this brow,
For death's cold hand is passing o'er
Its marble stillness now;
Those sickly eyelids weighing down
Upon the glazed eye,
Are telling to thy breaking heart,
The lovely one must die.

Yea, mother of the dying one,
The beautiful must go;
The pallid cheek, and fading eye,
And trembling lip of snow,
Are signs from the hand of Death,
When unseen angels come
To bear the young and beautiful
To their own happy home.

That soft white hand within thy own,
May never more entwine
Its arms around the mother's neck,
Like tendrils of the vine—
Those still, rosy fingers never more
Along thy forehead fair
Shall daily with the raven curls
Thus cluster thickly there.

The flashes of its speaking eye—
The music of its murmur—
Shall never more make glad the heart
Around the parent's hearth;
Then look thy last, fond mother—
For the earth shall be above,
And curtain up that sleeping one,
The first-born of thy love.

But let thy burning thoughts go forth—
And pray that these may meet
That unseen one, where world's shall bow
Before the judgment seat;
And pray that when the wing of death
Is shadowed on thy brow,
Thy soul may be beside the one
That sleepeth near thee now.

S. M. CLARK.

ORIGIN OF WAR.

The history of every war is very like a scene I once saw in Nithdale. Two boys of different schools met one fine day upon the ice. They eyed each other with rather jealous and indignant looks, and with defiance on each brow. 'What are ye growin' at, Billy?' 'What's that to you, I'll look where I have a mind, an' hinder me if you dur.' A heavy blow was the return to this, and then the battle began. It being Saturday, all the boys of both schools were on the ice; and the fight became general and desperate. I asked one of the party what they were pelting the others for? What they had done to them? 'O, nothing at a' man; we just want to gie them a good thrashing.' After fighting till they were quite exhausted, one of the principal heroes stepped forth between, covered with blood, and his clothes in tatters, and addressed the parties thus: 'Weel, I'll tell you what we'll do yet; if ye'll let us alone, we'll let you alone.' There was no more of it, the war was at an end, and the boys scattered away to their play. I tho't at the time, and have often thought since, that this trivial affray was the best epitome of war in general that I have ever seen. Kings and ministers of state are just a set of grown up children, exactly like the children I speak of, with only this material difference, that instead of fighting out the needless quarrels they have, as we did, they sit in safety and look on, bound

their innocent but servile subjects to battle, and then after a waste of blood and treasure, are glad to make the boy's conditions. 'If ye'll let us alone, we'll let you alone.'—*The Elrick Shepherd's Lay Sermon.*

THE BALSAM TREE, OR BALM OF GILEAD.

This celebrated tree is often mentioned in Scripture, Gen. xxviii. 25; xliii. 11; Jer. xli. 22; xlii. 11; li. 8; Eze. xvii. 17. The word *Balsamum*, or *halm*, may be derived from *Ban-shumen*; that is *Lord of oil*; or the most precious of perfumed oils. In the Arabic it is called *Abshum*, that is, 'father of scent,' sweet scented. The tree is an evergreen—grows to the height of about fourteen feet, and from eight to two inches diameter; the trunk having a smooth bark, with spreading crooked branches; small bright green leaves, growing in threes, and small white flowers in separate footstalks. The petals are four in number. The fruit is a small egg-shaped berry, containing a smooth out. The ointment which the balsam is obtained is described by Mr. Bruce. The bark of the tree is cut with an axe, at the time when its juices are in the strongest circulation. These, as they ooze through the wound, in single drop-like tears, are received into small earthen bottles; and every day's produce is gathered, and poured into a larger bottle, which is closely corked. When the juice first issues from the wound, it is of a light yellow color, and a somewhat turbid appearance; but as it settles it becomes clear, has the color of honey, and augments more fixed and heavy than at first. Its smell when fresh, is exquisitely fragrant, strongly pungent; not much unlike that of volatile oils, but more odorous. If the bottle is left uncorked, it loses this delicious aroma. The quantity of balsam yielded by one tree never exceeds sixty drops in a day. Hence its scarcity is such that at the present time the genuine balsam, though found in several parts of Syria and Abyssinia, is seldom exported as an article of commerce. Even at Constantinople, the centre of trade of those countries, it cannot without great difficulty be procured. Its taste is bitter, acrid, aromatic, and astringent. The Turks take it in small quantities in water, to excite the animal faculties, and fortify the stomach. It is said now to grow spontaneously without culture, in its native country, Assyria, and all along the coast to Babelmandel. But in ancient times, its most famous place of cultivation was Gilead, or Jericho, in Judaea. Hence the beautiful language of Jeremiah, 'Is there no balm in Gilead? Is there no physician there?' Jer. viii. 12.

Light of Nature.—The celebrated Mr. Hume was an essay on the sufficiency of the light of Nature; and the no less celebrated Dr. Robertson wrote on the necessity of Revelation, and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccommodated clearness and power. Whether Hume was convinced by his reasoning or not, we cannot tell, but at any rate he did not acknowledge his conviction.

Hume was very much of a gentleman, and as he rose to depart, bowed politely to those in the room, while as he retired through the door, Robertson took the light to show him the way.—Hume was still facing the door: 'O Sir,' said

he, 'I find the light of nature always sufficient,' and continued, 'pray don't trouble yourself, Sir,' and so he bowed on. The street door opened, and presently, as he bowed along the entry, he stumbled over something concealed, and pitched down the stairs into the street. Robertson ran after him with the light, and as he held it over him, whispered softly and very cunningly, 'you had better have a light from above, friend Hume!' and raising him up, he bid him good night, and returned to his friends.

THEOLOGY.

There is indeed *one science*, (as they are now distinguished) incomparably above all the rest, where it is not by corruption narrowed into a trade or fraction, for mean or ill ends, and secular interests; I mean theology, which containing the knowledge of God and his creatures, our duty to him and our fellow creatures, and a view of our present and future state, is the comprehension of all other knowledge: i. e. the honor and veneration of the Creator, and the happiness of mankind. This is that noble study which is every man's duty, and every one that can be called a rational creature is capable of. The works of nature, and the words Revelation, display it to mankind in characters so large and visible, that those who are not quite blind, may in them read, and see the first principles and most necessary parts of it; and from thence, as they have time and industry, may be enabled to go on to the more abstruse parts of it, and penetrate into those infinite depths filled with the treasures of wisdom and knowledge. This is that science which would truly enlarge men's minds, were it studied or permitted to be studied every where with that freedom, love of truth, and charity which it teaches, and were not made, contrary to its nature, the occasion of strife, faction, malignity, and narrow impositions. I shall say no more here of this, but that it is undoubtedly a wrong use of my understanding, to hank it in the rule and measure of another man's; a use which it is neither fit for, nor capable of.—Locke.

TO PRINTERS.

A. PELL & BROTHER, Type Founders, No. 71 John-street, New York, have added to their extensive assortment of Printing Types, a series from nonpareil to long primer, inclusive, of *Swath cut Type*, for the use of newspapers.

This description of type is much more durable than that commonly made, as the hair lines are stronger, and better supported to the shaft of the letter. Applications for specimens (post-paid) will be attended to.

A. P. & B. are agents for the sale of the Smith Press, manufactured by Robert Hoe & Co.; the Washington Press, made by S. Rust; and the American Press, made by S. Green,—prices of which are, for medium and royal \$250; super royal \$340; imperial No. 1 \$250, No. 2 \$400. No. 3 \$270. 6 months credit.

Papers out of the city will be allowed \$2 for inserting this advertisement, provided four times the amount is purchased.

August 12.

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TERMS.—*The Inquirer and Anchor* is published every Saturday at \$1.50 per annum in advance; \$1.75, if not paid within three months; and \$2.00, if not paid within six months from the time of subscription. City Subscribers and those who receive their papers by a carrier, will be subject to an additional charge of twenty five cents. Letters and communication, free of expense, may be addressed to the Editors, either at Albany, N. Y. or Hartford, Ct. The above terms will be strictly adhered to.

J. B. DIXON, PRINTER.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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SATURDAY, AUGUST. 23, 1834,

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J. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

THE PREACHER.

THE SALVATION OF THE WORLD THROUGH CHRIST.

A SERMON,

BY REV. L. L. RIPLEY.

Original.

And thou shalt call his name JESUS: for he shall save his people from their sins. Matt. i. 21.

These words purport to have been spoken by the heavenly seraph unto the Virgin Mary, who was commissioned by the Almighty to announce to her, the birth of a Son, who should prove to be the long expected and promised Messiah—the King of kings and Lord of lords. In making proclamation of his appearance—the name by which he should be known and distinguished, and the reason for the appellation given; he sets forth in a lively and impressive manner the purposes of his divine mission, and the happy results attending the consummation of his mediatorial reign—an economy of benevolence transcending the highest conceptions of the human mind, and embracing the unmixed felicity of the vast intelligent creation of God. No wonder that a system of divine grace thus noble in its design, and glorious in its result, should occasion a legions of the skies to leave the celestial courts of the *paradise* of God, to make proclamation of the gladsome news to the sons of earth, of the scheme of salvation devised in the councils of Heaven's Cabinet, for the everlasting joy of the world—that a host of ministrals from the skies should follow in train, to chant in the ears of the wondering and interested spectator, the memorable anthem of 'peace on earth and good will to men.' For this institution of *love and grace*, fraught with the happiest consequences to the human race, contains messages of peace that will eventually prove to be a communication of 'glad tidings unto all people,' and serve for a theme for angels and the just men made perfect in heaven, to hymn in holy wonder forever and ever.

This declaration of the angel of God is in perfect union with all the promises of Jehovah, which relate to Christ the anointed seed, and compatible with the predictions of all his holy prophets, inspired to teach mankind the principles of his moral administration. For by the one assurance has been given, that God would 'justify the heathen through (the covenant) faith, gather together the dispersed of Israel, and bless all families, nations, and kindred of the earth in Christ, by turning them away from their iniquities.' And by the other 'the restoration of all things' has been spoken of, 'ever since the world began.' And being thus confirmed, it must be divinely true. Shall not all the people say, Amen?

While reflecting on the positive and unequivocal

language, employed by the celestial messenger in the declaration before us, the mind is involuntarily led to reflect on that popular sentiment, which recognizes Jesus Christ as only the *proffered* Savior of ALL, and the *absolute* Savior of a few. This doctrine affirms, that Jesus is disposed to save ALL, and is not willing that *any* should perish—that he has tasted death for all the sons and daughters of Adam, that they might obtain repentance and pardon and live forever—that he has opened a door of salvation unto the whole world, through which all may enter to the possession of immortal joys—and that accordingly all are invited to enter in to rest, and participate of the blessings of the redemption obtained. Nevertheless, as the result depends on conditions, which many, or may not be complied with, salvation is sure to none.

As this scheme leaves every thing to chance, and makes nothing certain; it would seem, that if the angel had recognized such a sentiment, he would have directed Mary to call the child, Jesus, because he would offer salvation to his people. But not having so learned the principles of the divine government; and knowing that the covenant of grace was 'ordered in all things, and sure,' he used positive and unequivocal language, asserting that 'his name should be called Jesus, for he should save his people from their sins.' Indeed, if it were not a fact that he would certainly save his people, there would have been no propriety in calling him Jesus (Savior); for it requires no great discernment to perceive, that if he were denominated a Savior, when he did not save his people, then the appellation is erroneously given. As will nigh God be called FATHER, without having children, as for Jesus to be called Savior, without securing salvation to his people. With no propriety could Joseph have been considered the savior of his father's family, unless by him they had been saved; neither could the Son of God be considered the Savior of the world, unless the world by him is saved. Hence the angelic message is positive and unambiguous; 'thou shalt call his name Jesus: for he shall save his people from their sins.'

When, in proof of the final holiness and happiness of the human family, the passage of scripture is introduced, 'God will have all men to be saved, and come to the knowledge of the truth,' the argument deduced therefrom is usually met by some such subterfuge as the following. 'True, God wills the salvation of all men. He is not willing any should be lost. He would have them obtain repentance and live. He would have them turn unto the Lord and worship him in holiness, spirit, and truth; and to this end has sent his Son into the world to adopt means whereby they might be saved. But this is no certainty that all will be blessed with salvation. For some may despise the riches of his mercy—'—

—'do despise unto the spirit of his grace,' and

and the express determinations of the Almighty are converted into a mere *passivity* or neutral *indifference*. The sophistry of such kind of reasoning may be easily detected; and the inconclusiveness of such logic, might be easily shown were it necessary. But allowing the hypothesis, what can be said of the angelic message under consideration? This is so simple and unambiguous that all the prevarication, sophistry, ingenuity, and tact of the world, cannot flitter away the force of the declaration.—An assurance is given—a certainty is expressed, that the Son of God shall save his people from their sins, and who shall annul or make it void?

'Ah!' says the artful theologian, 'we are no way disposed to evade the force of the declaration, or deny the sentiment therein expressed. We believe that Jesus shall surely save his people from their sins—all that are his, will certainly smile in immortal youth and bloom in fadeless glory; but this by no means argues, that he will save those whose are not his—and as none are his, that have not his spirit, it is evident that, while he shall save his people, it does not necessarily follow, that he shall save the unbeliever, the blasphemer, and every evil doer.'

Now we are willing to grant, that because he shall save his people, it by no means follows, that he will save those that are not his. And this leads us to institute the inquiry who are the people of Christ? The argument here adduced supposes, that none are Christ's 'save the righteous, the believing, the saints of God; and recognizes the sentiment that such are heirs of salvation—and such only have the assurance of an inheritance among the just made perfect in heaven.

What is true in one sense, may be false in another. A child may be an heir to an estate left by legacy, to be enjoyed at some future time; in which case the *right* of property is vested in him by *Will*, but not by *Possession*, and it might be said of him, that he has great wealth, but possesses nothing—that he is destitute of every thing, yet is immensely rich, (i. e.) poor in possession, but rich in inheritance. In one sense, God may be the Father of men, in another, again may be their father. One in creation, and the other, in character. So in one sense, mankind may be Christ's; in another, they may be none of his. They may be his by right of inheritance or purchase, and not be his by the spirit of discipleship. In relation to the former, they may be his irrespective of character—in relation to the latter; if they have not the spirit of his religion, they are none of his. Now in what sense are we to pursue the subject of our inquiry in order to ascertain, whom Jesus Christ will eventually save? Shall we undertake by ascertain who are the disciples of Christ in order to learn who are his people, whom he will save? So it is maintained.

It is strange how far prejudice, in favor of some darling tenet, will serve to warp the judgment, and determine the conviction of the understanding in every thing pertaining thereto. It can but be readily perceived by every unbiassed mind, that the sentiment above named

must have had its origin in a warm attachment to preconceived notions, concerning the nature of the divine administration, and the character of the covenant of grace. Were it not for the impressions received, that *salvation* implies a deliverance from eternal torture and the jaws of fell despair, and that the true and faithful votaries of the cross of Christ—the devout saints of God—were the only subjects of this deliverance, the idea that the phrase, *“his people,”* mentioned in the angelic annunciation, is to be limited to his elect disciples, would never have entered the brain of man. And here is to be found the foundation of the mistake. A mistake did I say? Certainly! For one more palpable, never occurred. Observe, the declaration is, *“he shall save his people from their sins.”* Now if he is to save his people from *their* sins, then it follows, that *his people* are sinners. And if the mind were not absorbed in the thought of an emancipation from the pains of hell’s molten sea, this fact would not have been overlooked.

Again it is said of Jesus, that he came to seek, and save that which was lost—that he came not to call the righteous but sinners to repentance—that he came not to condemn the world, but to save the world. And if *his people* are the subjects of salvation, who are *his people*?

As the disciples of Christ are already saved by faith—a salvation that constitutes them *his* in character, conduct, and profession, the unbelieving sinner is recognized in the language of the text we are noticing as *his* and as being the subject of salvation. We will extend the investigation of the subject of inquiry, who are Christ’s people? notwithstanding sufficient has already been said, to carry conviction to every unprejudiced mind, because, on this pivot the whole conclusion of this important subject concerning a world’s salvation is to turn. Paul says, *“ye are not your own, for ye are bought with a price.”* 1 Cor. xvii. 20, and that “the church of God has been purchased by the blood of Christ.” Acts xx. 28. Now who has been purchased by the precious blood of Christ? For whom has this great price been paid? Answer, *“he tasted death for every man. He gave himself a ransom for all; he gave his flesh for the life of the world.”* All the human family are therefore the purchased possession of Christ, and by right of said purchase, are *his*. The Almighty says in the second Psalm that he will give to his Son, the heathen for his inheritance and the uttermost parts of the earth for his possession. And Jesus asserts that the Father loveth the Son, and hath given all things into his hands—that the Father gave him power over all things, in heaven and in earth—that all that the Father had, were his—and that God gave him power over all flesh. Who then are Christ’s? Who does not see that he is the heir of the world; and that all mankind are *his people*? Who then shall be saved? *“He shall save his people from their sins.”*

In accordance with this declaration of the heavenly Messenger, Jesus entered the labors of his mediatorial office in the character of a Redeemer; and strove for the renovation of the world and the salvation of his people from their sins. He devoted his life to the regeneration of mankind and the amelioration of their moral condition. To this end he instructed the ignorant, enlightened the benighted, blessed the injured, reformed the vicious, reclaimed the wayward, converted the unbeliever, and induced

the rebellious and irreligious to become reconciled unto God. And have the joyous prospect before us, of his reigning until he hath put all enemies under his feet—finished sin, brought in everlasting righteousness, and obtained the crown of universal dominion. Enraptured with this delightful anticipation, we look forward with ecstatic joy to the happy period when Jesus shall have subdued all things unto himself, and shall resign the kingdom of his government to God the Father who gave it, and as he himself shall become subject unto Him who did put all things under him, that God might be *all in all*, ever more exclaim, as on Calvary’s Cross, *“it is finished! it is finished! it is finished!”*

COMMUNICATIONS.

LETTERS TO REV. E. GOSN, PLATTENBURGH, N. Y.

Original.

LETTER IV.

Rev. and Dear Sir,—I would now call your attention to an explanation of the part of your subject, of which you so emphatically demand an explanation; viz. *“How it was possible for the grey-headed sinner and the infant who had never sinned to be rewarded according to their deeds, unless it took place in a future life.”* You seem to have wholly overlooked the text of the wise man on this subject. *“That the righteous shall be recompensed in the earth much more, the wicked and the sinner; Prov. xi. 31,—that the way of the transgressor is hard, and there is no peace to the wicked. See Deut. xxviii. from verse 16 to the end of the chapter, “Cursed shall they be in the city, and in the field, in the basket and in store,” &c. We might enlarge on this head, but deem what is already offered sufficient. The above testimony being admitted, all your supposed difficulty is removed.—Now, brother Gosn, can you bring as much proof, or indeed any, that is to the point, that they are recompensed out of the earth? I have proved my position, as I think, and call on you to prove yours, which you have hitherto neglected. I assure you, it is by no means to be taken for granted;—for that doctrine, when taken in connexion with your view, that there is a way to escape the penalty of the law, because that penalty is not indicted in this state of mortality, will lead to every species of licentiousness.”*

To further illustrate my views on this subject, suppose the Legislature of the state of New York should enact, that, if a man stole a horse, he should in twenty years or an indefinite time, be hung; with provision, that if the offender became extremely sorry for his transgression of the law, within the time allowed, the penalty should not be inflicted. Would not this open a door for horse stealing? Would not every man satisfy himself that he would be reasonable in complying with the conditions of the law? Would not every man, inclined to horse stealing, pursue it as an employment, regardless of consequences? Would not such a law operate rather as an *encouragement*, than a preventative of the crime? Let this principle be carried out into all its parts, and what would be the result? There would be no living on earth. Man would sacrifice his fellow man with impunity.

We will now take another view of the matter. Suppose the Governor should appoint his Son to be a sacrifice, instead of the violators of

the law. Would this alter the case? It would be only another way to escape the penalty of the law. Therefore the law becomes a nullity and of no force in either case. Under this view of the subject, no man intends to suffer the penalty of the law, and it is quite immaterial what its penalty may be; whether the fire of an *endless hell*, or the scratch of a pin. It is all the same in effect. The penalty of the law must, in a perfect government, in all cases be inflicted; and it is so far defective as there is a departure from the principle. If there is a door opened for one to escape, all think they can escape in like manner.

I would now call your attention to another statement you made in relation to the penalty of the law. You said the penalty of the law was eternal death. We ask where is your authority for this assertion? This is another important point by no means to be taken for granted. If eternal death were denounced upon mankind, we may naturally look for it for the first transgression. Was it denounced against Adam? Was it against Cain the first murderer? Was it denounced against one individual since? Indeed, Sir, is there a law written on parchment or paper, the penalty of which is eternal death? We assume the negative of the question and call for proof. If that fact can be established, it will follow that eternal death and damnation, will be inevitable to the whole human family. To be relieved from this sad predicament, (which you see is the result of your doctrine) you have sought to devise means to escape the penalty of that law; and you have pitched upon the most unnatural and irrational means that could have entered the heart of man, —and you are constantly harping about this means of escape, wholly neglecting to cultivate the noble principle, that virtue is its own reward.

You said that Christ was a Savior offered on certain conditions to be performed on our part. If this be a fact, is not salvation by works; and if by works, does not the will of God rest on the will of man? If so, does not that doctrine destroy the very idea of a God or governing power? If that doctrine is without foundation, (and since you have produced no proof I shall take it for granted until the premises are established) can you give any rational reason, why the free gift will not come upon all men, unto justification of life, (as may be seen Rom. v. 18) since all are concluded in unbelief? We contend that he was actually and emphatically the Savior of the world; 1 John iv. 14,—that he was not promised, or received on conditions; but by the eternal purpose of him, who worketh all things after the counsel of his own will, to gather together in one, all things—and that this was the medium through which he purposed to accomplish the restitution of all things in Christ, and that there are no conditions, either expressed or implied in the matter. The law, and the law only, hangs on human contingencies, or the will of man, and by the deeds of the law shall no flesh be justified, says the Apostle. We contend that works, or the deeds of the law, are in no way, name or shape, the procuring cause of grace, or of an immortal state of existence;—that this is a gift, of which we are all considered unworthy, but which is freely bestowed upon all. Therefore, it is not of him that willeth, or him that runneth but of God that showeth mercy.”

I will now proceed to your remarks on the

rich man and Lazarus. You said, whether this was a parable, or a literal history of facts, it meant the same thing. This, Sir, to me, is a very novel idea,—very singular logic. Indeed I have no question, that the idea is original with yourself, that a parable is the same as a literal matter of fact. It is so obvious an absurdity, I shall take no further notice of it, until you can discover that there is an important difference; and which side of the question you will abide by. When you have settled that question and give notice to that effect, I will attend to you, if you contend that it refers to a state of immortality.

I will now attend to your remarks on the criterion to determine doctrines by. You said, we were to determine the utility of doctrines by the effects they produced upon mankind. This is admitted. You then inquire, are there any *crises*, or *conversions* among that class of people that believe all men will ultimately be saved? You endeavor to insinuate into the minds of your hearers, (not unlike the Scribes and Pharisees of old) that your own favorite party had all the religion and virtue in the world; and that all others were the offshootings of the earth; in short that you were more holy than they. As it respects conversions, I think we may with propriety affirm that for the last 5 years, there have been more conversions to a belief in our doctrine than to all others combined, *i. e.* within these United States, notwithstanding all the extra revival operations which have been put in requisition by other sectarians, more particularly during that period. Our way, Sir, is not in the storm or in the whirlwind, but it is to encourage moral and intellectual improvement, that the mind may become emancipated from the sin, woe, and wretchedness that is abroad in the earth; and we rejoice that a revival of the kind has commenced, and its march is onward, portending the most auspicious results of peace on earth and good will to men. But, Sir, in the sincerity of our hearts, we reject the popular excitements of the present day, where all the machinery of clerical thunder is brought into requisition to cause division and contention among the children of men, where the most wild and extravagant notions of God and his government, are held up to view, to form a terrific portrait of God's omnipotent wrath until reason deserts her throne, & the soft whispers of mercy are drowned in furious clamor, until we become recipients for every hearsay story, however absurd and ridiculous. Discordant views are implanted in our minds to the destruction of all that is amiable, all that is holy, and calculated to cement us in the bonds of peace; directly calculated to make mankind more self-righteous, exalting themselves above the rest of the Father's family, saying, 'stand by, I am more holy than thou.' These fruits we boldly affirm have marked your way, ever since the commencement of your history. Denatation, destruction, war, bloodshed and persecution, have invariably followed partial views of God and his government. From this date all the religious persecutions may be traced, in all their windings and turnings that exhibit themselves to view at the present day. Alas! we think men converted to your faith, want to be converted again to make them christians, enjoying all the rational powers and faculties of the mind, to mount upwards with wings as eagles, to run and not be weary, to walk and not faint. While we deplore the departure of some of us from the pu-

city of our faith, we rejoice that it is not the result of our doctrine, but a neglect of duty.—Not so, with your doctrine; the more rigidly it is lived up to, the more deplorable are the consequences. It supposes that God is partial towards his children, inflicting punishment without mercy or cessation, and without reference to their reformation; and also a way to clear the guilty from the penalty of the law, and that pointed out by the law-giver, which is a manifest contradiction. It gives you a supposed license to murder such a God, as you have formed in your imagination; therefore you take it for granted that you are doing God's service, in the grossest violations of good order in community.

I shall close this review by considering your remarks on Dr. Franklin and Larabee, in my next. In the mean time,

I remain respectfully yours,

DANIEL TENNY.

Rev. E. Goss, Plattsburgh, June 15, 1834.

A DIALOGUE,

Between Mr. Calvinist and Mr. Universalist.

Original.

C. Well Mr. U.—, if your doctrine is the truth, what difference does it make to preach it? we shall be just as well off at last!

U. Indeed Mr. C. you seem entirely to have lost sight of the present time. We consider it highly important and essential to the happiness of moral beings, not merely to come out well at last but to set out so at first. If you are able to conceive the difference between setting out well, and not setting out well, or between right and wrong; by the same power of discrimination you may know what difference it makes to preach; your discernment ought certainly to have discovered this.

C. I do not see that it will make any difference at last.

U. One can hardly avoid thinking of the old proverb,—None so blind as those who see to see, is the difference it makes at first.—Now Mr. C. my answer being given you, I shall turn tables. Pray tell me, if your doctrine is true, what is the need of preaching it? You certainly believe the elect cannot be lost nor any of the reprobated saved; not one of the reprobates can ever be saved by preaching, and the elect are very safe without it.

C. Yes I acknowledge I believe so, and notwithstanding this, I believe preaching necessary, since without it, the elect could not believe, and therefore could not be saved; and notwithstanding this, I believe a confession of faith, declaring God hath predestinated and chosen them, without any foretelling of faith or of good works.

U. This question from the confession looks quite *'notwithstanding'*, when it, and what you say of faith being necessary, are viewed together; the word *'notwithstanding'* is the best connecting link you could possibly have chosen, in order to express such harmony. Who can help but admire the melody of sentiment! I believe however you have stated your sentiment with fairness and candor, and would ask some questions, with your leave.

C. Certainly, I am very willing you should answer a clergyman, I have no doubt I shall answer you satisfactorily.

U. Thank you; being such also myself I

think, that between us, we shall be able to do some justice to the subject.

C. Are you indeed? I must say I am sorry then.

U. Never mind it Mr. C. we will not dwell upon this. The question I would first ask is—suppose you were pastor of two separate congregations, and suppose it should be revealed to you from God, that all belonging to one of these were elected and would certainly be saved, and he should direct you to go and declare it to them; could you carry the message to them, and then add, if they disobeyed they should then not be saved?

C. Indeed, I could not very well answer that question at present; I will however endeavor to think of it more.

U. I prefer you should have time to reflect. My next question is a little similar: suppose it should be revealed to you, likewise, that all belonging to the other congregation were reprobated, and would certainly be lost, but if you chose, you might continue to be their pastor, could you carry the message, and then add, now if you believe what I have told, you shall be saved?

C. O! I see now what you are aiming at. I confess that in this case there would be no occasion for pastoral services; that the information could not possibly benefit them; this I acknowledge, nor could it, if they believed, alter or affect the divine decrees in the slightest degree.

U. But pray Mr. C. tell me what difference is there in the two cases: in one you are directed to tell them, they are elected and will certainly be saved; in the other you are told they are reprobated and will certainly be lost. If the latter should believe all that you had to tell them, you say it would not alter their perdition; neither if the elect should disbelieve, would it alter the part of their election and certain salvation. Pray tell me now, what difference your preaching would make *'at last'* with either?

C. I see where you are endeavoring to bring me, but it will not do; the cases supposed by you can hardly be considered as fair. We do not find congregations thus wholly made up, either of one class, or the other—they are mixed assemblies, and we must address them accordingly.

U. For accommodation's sake, we will bring the two congregations together, and combine them in one; you can now regard the assembly as a mixed one, pray what difference then will your preaching make?

C. Come! this is a bewildering subject! Still however, I am firmly convinced, that Jehovah's purposes are sovereign and unchangeable. I believe the divine decrees are eternal absolute, unconditional, and will forever stand positive, unaffected, and sure.

U. And so do I. One of these, confirmed by an oath was communicated, I recollect, to his servant Isaiah in these words—'I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return; that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength.' And I say amen; what say you?

C. I should indeed assent to it, but my views have been quite different, and I have been cherishing the belief, that some from eternity have been cast off and should exist miserable and hopeless through all ages; forever cursing and

blaspheming God, you gnashing their teeth and gnawing their tongues for pain.

"I. The same too be saying, 'In the Lord have I righteousness and strength!' Surely your illustrious friend Calvin was determined to have the contrast a strong one.

C. Ah Mr. U. I see it *earnestly*. I indeed discover your object has been to involve us in difficulties.

U. By no means Br. C., the discovery you have made, is the ground where you have stood, and let me assure you, that instead of wishing to keep you there, my object has rather been to *extricate*.

J. M.

Inchert Church July, 1834.

COUNSELLORS OF PEACE.

Original.

Who are counsellors of peace? Is he one who proclaims endless misery? Does his message give peace to any? Does it not rather remove the judgments of God to an eternal world, say to the sinner he can repent at any time, and escape punishment for sins committed, thereby strengthening him in ways of wickedness, and cause strife, confusion and death? If so, he cannot be called a counsellor of peace. But to him, who inculcates the mild and peaceable doctrines of the Savior, and enforces them on the mind, displays the love of God, and entreats his fellows to love God, 'because he first loved us,' may we ascribe the character of a counsellor of peace. And we read, 'To the counsellors of peace is joy.' Prov. xii. 20.

A. C.

DOCTRINES.—No. 4.

Original.

Is Deism a consistent theory? No; for it would destroy the only substantial antidote for death, and annihilation: viz., the word of God. It is derived from *Deus*, the Latin word for God, and is employed to designate a believer in one God in contra-distinction to an Atheist who denies his existence. It is a term which has likewise been used to designate a man who denies the pure religion of Christ and the authenticity of the Scriptures.

A revelation from God is certainly possible, credible and necessary. For a true knowledge of him, and his glorious attributes constitutes our present happiness.

We learn from that Book, that we have the best of Fathers, 'one who is good unto all, and whose tender mercies are over all his works'—one who has revealed his character, perfections, and will to man—and who saw fit to communicate from time to time necessary instruction for his creatures to receive.

A revelation from God is indeed a favor, bestowed upon us, of infinite magnitude—one fraught with love to the needy children of humanity, more precious to the humble and devout Christian than the *Golden Age of Ophir*, or the glittering diamonds of Golconda. In it we see the mellancholic streams of salvation flowing to the ends of the earth, imparting peace, joy and comfort to the afflicted, binding up the broken hearted and spreading a bright halo of eternal glory upon man's earthly pilgrimage 'in this vale of tears.' It points us beyond the scenes of this vain and transitory life,—shows us a

world brought to bow at the foot-stool of God's throne, each heart washed in the purifying river of Jehovah's love and every voice turned into melody, chanting the song of Moses and the lamb, saying, blessing and honor and glory and power be unto him who sitteth upon the throne and unto him forever and ever. Roll on then gracious Father, that glorious period, when those who reject the overtures of thy mercies and the sweet volume of thy word, shall be brought to know thee as thou art—when bigotry and superstition (which have driven thousands of our race into infidelity) shall, with scepticism, be chased from this mortal universe and swallowed up in the everlasting vortex of oblivion, when 'Sion's watchman shall see eye to eye,' and the kingdoms of this world shall become the kingdoms of our Lord and his Christ—and

'Peace o'er the world her olive wand extend,
And white-robed innocence from heaven descend.'

Again, the principles by which the Deist is governed, have a destructive and demoralizing tendency. He advocates the existence of nature's God, (which to be sure is better than no God at all) but denies his revealed word. He believes him to be an invisible substance controlling the affairs of men; but thinks he would not so far condescend, as to bless us with a revelation of his will and pleasure. But is it not reasonable to suppose that, if there be a God who rules all events, he would give us to understand the cause of our being, and the reasons for thus forcing us into existence? Can we believe that he would place us here to wander out a brief existence, in this dark vale without a ray of light, beaming from heaven, to cheer our path and gladden our hearts? Can we rationally suppose that he would suffer us to groan and toil under the oppressive burden of sin, without giving us to understand his design?—We are beset on every side by the evil temptations and fascinating allurements of this world; and far better would it have been for us, had we slept on in everlasting nonentity, than to have been brought into existence, merely to weave the web of human life, and then cease to be forever. We are travelling onward, according to this theory, like lonely pilgrims to the land of darkness, there to sleep the cold and *Christian* sleep of death. This world cannot impart one word of consolation, and if the question be asked, 'if we die shall we live again?'—we are led to exclaim, 'O no.' Annihilation throws a lengthened shadow upon every step of our lives, and we see millions on millions of human beings, piled up like mountains before us, moving upon the black river of death, as if borne with relentless force down Niagara's tremendous cataract.

It will not, I think, be questioned by any man, that we all have a desire to live again after we leave this world of sorrow. But when we go to the Bible for the desired information, we are told that it is the work of human invention—the work of poor, weak, imbecile man. Here our joys are turned into mourning, our hopes are blasted and we are driven about upon the troubled waters of uncertainty without a pilot to direct, or guide us to the desired haven.

But am I told that we shall possess that inheritance for which we aspire, and that we have proof of this independent of scripture testimony? If so, I would ask from what source can we derive this information? What is there in nature that will warrant this conclusion? Is

there any throg in nature that gives us to understand that there is a future state? Unsatisfactory is the evidence of this to be found in nature's work, and fainter still is the light that beams from the philosophical reasonings of men. You may search the ponderous tomes of heathen learning, explore all the writings on this subject; and their evidence when compared with the evidence laid down in the Bible is as faint as the glimmering of a dying taper, compared with the concentrated blaze of a thousand suns.

'If in this life only, we have hoped in Christ, we are of all men most miserable.' Turn then to the living fountain of God's word, lest you perish in your folly.

J. GREGORY.

ORTHODOXY IN TROUBLE.

Original.

It is a fact, no longer to be doubted, that, the popular religious denunciations of the day, are uniting their influence to prevent the spread of the gospel by preaching, to cause us to cease proclaiming the 'good news,' the 'glad tidings' which shall be to all people. They have arrayed themselves against the doctrine, in all sections of the country; and in most cases do they manifest a determination to oppose the cause of God and humanity, in every possible manner. They represent the church to be in danger; and say, if Universalism is not put down, the church will be destroyed and the name of the Savior will be forgotten. The church, said the Rev. Mr. Norton of Danbury, may be sustained, while you, who are members of it live. But another generation will rise up and take your places, and the church will be destroyed; *there will be no church here.*

He was then addressing a congregation in a Presbyterian church, and doubtless the destruction he feared had reference to that church, or to the doctrine of eternal torments, advocated by that denomination. Mr. N. and his followers, have great reason to be alarmed for the welfare of a church, whose foundation is sand, whose doctrines are opposed to the doctrine taught by the 'Savior of all men, especially of those that believe.' A day of inquiry has dawned upon our land, the church or system of doctrines to which Mr. N. adheres is being tried; and if it is burned, I seriously think he will suffer loss, a loss of popularity and possibly of present interest; for supposing a man were to receive sixty dollars for preaching *endless damnation* at one protracted meeting, convened for the purpose; would it not be reasonable to suppose his interest would be affected, and his purse sustain a loss, were the dogma destroyed and his hearers dispersed, so that none could listen to him? It certainly would; and well may the Rev. gentleman fear. His Lopes in the God dishonoring doctrine of *unending misery* shall be cut off; for thus saith the Lord God, 'Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the hail shall overflow the hiding places. And your covenant with death, shall be disannulled, and your agreement with hell

shall not stand; for the bed is shorter than that a man can stretch himself on it; and the covering narrower than he can wrap himself in it.

A. C.

INQUIRER AND ANCHOR.

SATURDAY, AUGUST 23, 1834.

NOTICES.

ASSOCIATION.—The Hudson River Association will convene at Amsterdam, Mont. Co. N. Y., on Wednesday and Thursday, 10th and 11th of September.

J. D. WILLIAMSON, *Standing Clerk.*

CONVENTION.—The General Convention of the United States will meet at Albany, N. Y., on the 31 Wednesday and Thursday, (17 and 18) of September next.

CONFERENCE.—There will be a conference of Universalist clergy men held at Hartford, Washington Co. N. Y., on Wednesday and Thursday the 27th and 28th inst., at which time it is expected Br. A. Gates will be ordained to the gospel ministry. Ministering brethren are invited to attend.

TO THE MEMBERS OF THE NORTH METHODIST CHURCH, ALBANY, N. Y.

Gentlemen—I make no other apology for addressing you in this manner, than what may be found in the subject upon which I write. You know I am a believer in the doctrine of a world's salvation from sin and misery, and restoration to holiness and happiness. For the truth of this doctrine, I often hear you most devoutly pray; which leads me to suppose, that your hearts would be filled with gladness at a discovery that it is true.

But I fear that you are not in possession of the means of forming a correct and impartial judgment upon the subject. The man who hears the argument only upon one side of a disputed point, is but poorly qualified to form a correct judgment. You are aware that the gentlemen, who officiate as your preacher, is often found engaged in endeavors to overthrow the doctrine of impartial grace and universal salvation; for the truth of which, both he and you, unitedly, send up your cries to heaven.

Satisfied, as I long have been, that the question, which involves the immortal veil or endless woe, of millions of the human race, is important above every thing else; I have used my best endeavors to obtain the privilege of laying before the people, and before yourselves in particular, my replies to arguments which I deem fallacious in the extreme. But all my efforts have hitherto been attended with little success. I have been mortified to perceive, that your preacher continues to denounce us as hypocrites, infidels and heretics; while he sedulously avoids coming in contact with an advocate of the doctrine, against which he contends; and as far as possible shuts up every avenue by which he might be brought in collision with a sentiment, which he professes to regard as highly absurd and easily disproved. Thus it happens, that, while your ears are open to all the calumnies which may be heaped upon Universalists,

the door is shut against every thing that might be said on their behalf. Under those circumstances, I have thought proper to address you this letter, for the purpose of appealing to your good sense, and claiming from you that justice, which our clerical friend will not grant. The laws of our country allow every man to be heard in his own defence before he is convicted of crime. Even the Roman ruler permitted Paul to answer for himself, touching all things whereof he was accused; and gave a patient hearing to his defence. Now gentlemen, you have often enough heard your preacher accuse Universalists of being hypocrites, knaves, drunkards, and thieves, and infidels in disguise. But has he allowed, or have you heard them speak for themselves, touching the accusation? For something more than four years, I have been a public advocate of God's illimitable grace in this city, and I consider all such assertions as a thrust at my own character and reputation. The laws of our country and the principles of even handed justice require that I should be heard in self defence. I creep for no favor, but I ask you gentlemen, to do, what God commands, "unto others as ye would that they should do unto you." This I have a right to demand at your hands. Now suppose I should repeatedly declare from the desk that Methodists were hypocrites and infidels in disguise; and then your preacher should ask me for proof, offer me his desk, and invite me to occupy it in support of my sentiments. Suppose I should refuse his offers, and keep throwing out my accusations. Would you say that I acted the part of a christian? I beg you, gentlemen, to think of these things, and remember that precisely this course you are pursuing towards the Universalist public.

I have no desire to disturb any harmony between you and your preacher. But he has forbidden any further direct communications, from me upon the subject, and I have no means left but to address him through the columns of this journal.—I have endeavored to set his sins in order before his eyes and warn him to repent of his wickedness, but he will not hear me. You, gentlemen have influence with him. Go to him in the spirit of brotherly love, and admonish him of his faults. Tell him that you cannot as honest men lend your ears to his slanders, and hear no defence from the accused. Tell him how wicked it is to bear false witness against his neighbor; and how utterly repugnant it is to the character of the gentlemen, and the christian to refuse to confront those he accuses. Point him in that Scripture which saith, "be ready always to give an answer to every one that asketh a reason for the hope that is in thee, with meekness and fear." Then tell him that I have asked him for reasons and he has given assertions, and charge home upon him the sin of having violated the spirit of meekness in his haughty bearing and insulting language to the writer. When you have done all this admonish him of his remissness in duty, in refusing to preach, when the door of my church was open to him, and warn him to repent, lest woe come upon his head, that are threatened against the proud, and then do what wickedly. Exhort him to come

out into the light and show himself a bold soldier who is willing to fight, manfully, the good fight of faith. Inform him of the good he might do in converting the poor Universalists, and the great benefit that would result, if he should put their preacher to silence, and urge him to be up and doing.

I would do all this myself, but one so humble can hardly gain audience, and, if I should, I fear my labor would be lost. I leave you, gentlemen, to discharge the duties here named, and shall hope that your labor may be blessed to the conviction and conversion of your pastor, and the regeneration of his soul. Oh! it would give me joy to see such a sinner coming out from nature's darkness, and the dungeon of superstition, to the broad light of gospel truth. Then might you pray for the whole world, and let your petitions go up in faith for all; hating up holy hands without wrath or doubting.

I have already extended this letter beyond my original intention, and shall close, with assurances of good will, and begging you to remember, that I am not an enemy because I tell you the truth.

Yours in the Lord,

J. D. WILLIAMSON.

HINSDALE, N. H.

From the subjoined extract of a letter which we received a few days since, it will be perceived that the good cause of a world's salvation is prospering in the place above named. The Society in this place has, for some months past, enjoyed the labors of Br. Freeman Loring, a workman, in the ministry of reconciliation, "that needeth not to be ashamed." His time, we believe, is divided equally between Hinsdale and Winchester, an adjoining town, where there is a fine and flourishing society. As might be expected, he is assailed by the darts of malice, and called upon to exercise a good degree of forbearance and charity. We hope, however, he can truly rejoice and be exceedingly glad, in anticipation of receiving a blessing and great reward, like that promised to the early disciples, when men should revile and persecute them, and say all manner of evil against them falsely for Jesus' sake.

The opposition of Unitarians to the christian doctrines in Hinsdale has assumed a most unallowable aspect—even the desecration of the temple devoted to the worship of God. The meeting house in this place belongs to no denomination of christians in particular, it was built, and of course owned, by the town. The Unitarian societies have had the occupancy of it since its erection. And because the Universalists claim as their right, the privilege of occupying, one fourth of the time, the house, towards building which they had paid their money, their pious opposers were so much offended, that they immediately left it, supposing no doubt, it would be defiled—and left it too despoiled of its sacred furniture. This act of profanation certainly exceeds any thing that can be charged upon Universalists. We hope our friends in that place will not be disconcerted by these desperate efforts to destroy them. Let them press steadily forward trusting in God and obey-

ing his precepts and their hope will be gladness.

R. O. W.

'The Society in Hinsdale is in a very flourishing condition, notwithstanding opposition is very great, and that too of the most ridiculous kind. A slanderous and a lying tongue, seems to be the principal weapon which our opposing brethren use, and that they keep in constant motion. I know of no one, that is not of their party, who escapes a share of their venom. Our brethren here applied for the meeting-house one fourth of the time but were absolutely refused. They then notified their opposers that on a certain Sabbath they should occupy it—and the night previous the lower windows were all nailed down, the house locked up, and the key secured. All this however did not prevent our friends from occupying the house; for early in the morning they went in through an upper window and opened the doors, where we held our meeting according to appointment. And as the *pi-ous souls* had positively declared, that, in case the Universalists occupied the house any portion of the time, they would quit it altogether—so accordingly, they appointed their meetings afterwards at a place called by them 'Union Hall,' a room, over a school house, whither they removed their Sabbath school library, singing and hymn books; (which by the by they had accused the Universalists of stealing,) and also removed the bible from the desk, the communion table and chair &c. They have thus far left the house to the use of the 'Zion's people'; as they are pleased to term them—and there we have ever since held our meetings.

F. LORING.

THE EUCHARIST.—In the last number of the Connecticut Observer we find the following editorial paragraph relating to ourselves.

'The Universalist Inquirer contains a notice that 'Br. Stickney will deliver a discourse on 3d Sunday inst. at Berlin, appropriate to the occasion of celebration the Lord's Supper.' We suppose from this notice, that Universalists celebrate the ordinance of the Lord's Supper.—We have often been asked if they have churches separate from the congregations, but have not been able to answer the question. We conclude, from the above notice, that they sometimes have; though it may be otherwise.—What requisitions are made of the communicant, in order to admission to this ordinance, we are not informed.'

As the editor of the Observer seems to be ignorant of the views and practice of Universalists in relation to this ordinance, we will endeavor to give him some information on the subject; and, if his readers are not benefited by it, the fault will not be ours. His ignorance on this point is in some degree unpardonable, since, with very little inconvenience, he might have known, if he had been so disposed, that the Universalists, in this place at least, have, not only a congregation and society, but a distinct organized church, and attend regularly to the celebration of the Lord's Supper.—This is the case with almost all the societies in the connexion whose circumstances will admit of it. There are indeed many in the order who have not the conveniences for this purpose; and are therefore obliged to omit the observance of an ordinance so well calculated to awaken in their hearts the most

tender and hallowed associations, and call forth their sincerest gratitude and love.

As to the qualifications of the communicant essential to admission to this ordinance, we require only such as are laid down in Scripture. Any man, believing 'in his heart' that 'Jesus is the Christ,' who feareth God and worketh righteousness is admitted by us to this ordinance. As we cannot judge of the sincerity of the heart, we say 'let a man examine himself, and so eat of that bread and drink of that wine.' If any man eats and drinks 'unworthily,' we do not consider ourselves responsible for his iniquity. To his own master he stands or falls, and the curse must be upon his own head.

These remarks are offered that the Observer need not hereafter plead ignorance as to the observance of the Eucharist among Universalists.

R. O. W.

☞ We have the high gratification to inform our readers, that we have engaged the services of Br. Jacob Chase of Mottsville, N. Y., Br. G. W. Montgomery of Auburn, N. Y., and Br. George Sanderson of Courtland, as contributors to the columns of our paper. Br. Chase will be associated in our Editorial department, and Brs. Sanderson and Montgomery engage to become regular correspondents. The labors of these gentlemen cannot fail to give additional interest and variety to our paper.

Eds.

BURNING OF A CONVENT. On Monday evening 11th inst. the Ursuline Convent at Charlestown Mass. was set on fire by a mob and entirely consumed, together with the Bishop's Lodge in front of the Convent, and a large and valuable library belonging to Bishop Fenwick. A tomb in the garden connected with the Convent, was also entered in a most sacrilegious manner, and its sacred deposits rudely disturbed and exposed to public view. The cause which led to these disgraceful outrages upon decency, order, and the rights of man, was a suspicion in relation to the forcible detention of a nun. It had been rumored that a young lady, sent to the Nunnery to complete her education, had been induced to become one of the sisterhood, and actually took the white veil. Not being so well pleased with her new mode of life as she anticipated, she took an opportunity to escape from the Convent; but was persuaded to return, under the promise of an honorable discharge in a short time; and, having returned, was forcibly detained against her will.

Such were the rumors in relation to the matter, though, since the destruction of the Convent, they have been pronounced utterly false and groundless. They were enough however to occasion much excitement in the place; and on the night above mentioned, a mob collected around the Nunnery, and after awakening its inmates, who, to the number of about sixty, chiefly young ladies who attended school, had retired to rest, ordered them to leave the Convent, and then hurried them away in their night dresses, without any material injury or insult, except the force applied to accelerate their departure. The building was then set on fire and consumed with all its contents.

We can hardly avoid the conviction that these disgraceful outrages were occasioned by the attempts of the orthodox to excite the prejudices of community against the Catholics, and thereby screen their own unhallowed usurpations from public view.

R. O. W.

CONTROVERSY.

The controversy which has for some time past been suspended, between Messrs. Ely and Thomas of Philadelphia has been resumed. The discussion thus far has been conducted in a spirit of candor and friendship, which does honor to the hearts of the parties, and which cannot fail of interesting the community. We look for the most favorable results from this controversy, and cannot but express a hope that it may be continued in the same spirit, and with the same talent till all the important arguments both in favor and against the doctrine of universal salvation shall be fairly and fully canvassed. Dr. Ely is a frank and manly opponent, and we discover in his writings little of that acrimony of feeling which too often is exhibited in the writings of those who have opposed that doctrine which we believe to be true.

I. D. W.

☞ We cut the following from the Baptist Christian (?) Secretary:

'At Jackson, Mississippi, July 4th, Alexander McClary, (of course) Esq., politely shot John Augustus A. Allen in the chin. Gen. Allen died of the wound. The gentlemen (not murderers) had a right smart spree, of course, according to the moral law of the West.—'Public sentiment' was not 'outraged.' According to sentiments of some teachers, McClary has conferred a great favor upon Gen. Allen, by placing him beyond the reach of future punishment.'

According to the sentiments of other teachers McClary has himself been wonderfully favored, by having an opportunity to blubber out a modern 'evangelical' repentance, and thus place himself beyond the reach of future punishment.—deck himself in the stolen robes of imputed righteousness, secure a passport to the realms above and obtain the blessed privilege of looking down forever upon the unexpressible miseries of his unfortunate victim!

TO POSTMASTERS.

We are frequently subject to inconvenience on account of the ignorance or carelessness of postmasters.

A short time since we received a liao from a postmaster, saying, that only one of our papers were taken from the office. Who it was that took that one, or who they were that did not take theirs, he did not say. Yesterday we received a paper with these ominous words on the margin, 'please stop this.' 'A. B. Post Master.' Where the paper had been; to whom it was originally sent, or who this A. B. Post Master, is we have no means of knowing. This is not a proper manner of doing business. It is the duty of postmasters to be more particular, to give the name of their office, and not only the name of the subscri-

ber but the reason why it is not taken from the office.

We are happy to say that most of those with whom we have to do, have done their duty in this particular, but there is now and then a careless or ignorant fellow who needs reforming. If we could find who they were we should feel tempted to expose them to the public, as unfit for the office they hold. Will those who write us attend to these hints.

I. D. W.

We understand that Rev. William Thompson of North Bridgewater, Mass., has accepted the appointment of Professor of Biblical Literature, in the new Theological Institute lately established at East Windsor Ct., of which Dr. Tyler is President. As this Institute is based on old fashioned Calvinism, we presume Mr. T. was selected for his sound orthodoxy, as well as literary and theological attainments; and will therefore, in his Biblical researches, glean the very essence and spirit of John Calvin to instil into the minds of the students placed under his charge.

R. O. W.

PREMIUM OFFERED.—Br. Skinner of the Magazine and Advocate, offers a premium of twenty five dollars for the best essay, or tale, illustrative of the moral influence of Universalism. Articles to be sent to him at Utica, by the first of Dec. next, free of expense, and their merits to be decided by a committee appointed for that purpose. We are glad that any of our publishers are able to offer inducements which will enlist on the side of truth, erudition and talent. For us, poor fellows, we must cudgel our own brains, and serve up for our readers, a dish prepared from our own resources, and such other auxiliaries as the kindness of our friends will furnish us, without money and without price. Will some of our kind friends take pity on us and send us a good story, now and then. Pay for it? That's out of the question. We must pay the paper maker and the printer.

I. D. W.

TO CORRESPONDENTS.—Br. Stevens's article is very thankfully received. It is not *always* that a hint is taken in a manner productive of results to us so acceptable. 'J. C.' and 'F. H.' shall have an insertion as soon as we find room. The communications from Mr. Montgomery are received; they are never unacceptable.

We tender our thanks to our female friend Calista for her excellent article, and hope to hear from her often in this way. Her former communication has not reached us. We regret its loss, but could not prevent it. We made special inquiries at the time in reference to it, but could learn nothing of it. And we assure our correspondent that whatever may have been the cause of its disappearance, whether negligence or unavoidable contingencies, the blame was not our own.

We have some other communications on hand which we have not had time to examine.

NEW PAPER.—We understand that a few numbers have been issued of a new Universalist paper, entitled the 'Southern Evangelist,' published at Montgomery, Alabama, and edited by Br. L. F. W. Andrews and Willis Atkins. It is issued monthly, at one dollar per annum. We have not seen it; but presume it will be well conducted and exert a happy influence in upbuilding the cause in the Southern States.

THE OFFICE OF THE INQUIRER & ANCHOR at Albany, is kept at No. 49, Herkimer street. Orders left with F. Murdock, corner of Church and Lydian street, or with S. Van Schack, 392 South Market Street, will receive prompt attention, and the receipts of either of those gentlemen for money on account of the paper, will be valid.

DEDICATION OF CHURCHES.—In our last we noticed the dedication of three new churches in different parts of the country, and we have now to add as many more. (1.) At Mount Olympus, Alabama, a new Universalist church was dedicated on the first of June; Brs. Atkins and Andrews were present on the occasion. (2.) A new church lately erected at Montgomery, Alabama, was dedicated to the worship of the living God on the 3d Sunday in June. This we believe is the present residence of Br. L. F. W. Andrews. And lastly, at the late session of the Washington (Ohio) Association, a Universalist church was dedicated at Watertown in that State.

R. O. W.

ANOTHER PARACHUTE.—We learn from the *Trumpet*, that Br. Henry Bacon lately commenced his public labors in the ministry of reconciliation at Quincy, Mass.

DEATH OF REV. E. MITCHELL.—By the following note from Br. S. C. Bulkeley, the reader will receive the painful intelligence of the very sudden death of that venerable Father in the Ministry of Reconciliation, EDWARD MITCHELL, of this city. His remains were brought to the city on Saturday last, and his funeral attended on Sunday afternoon, from his late residence, 13 Ames-st., by a large concourse of people.

For thirty years, or more, Mr. M. has breast the tide of popular prejudice here, (most of the time entirely alone,) proclaiming the love of God to an erring world, and the final gathering of all men to holiness and happiness, in Christ their head. He was a zealous and animated preacher, and few, whether friends or opposers, could bear him with indifference.

Our denomination owe him much for his long, arduous, and talented labors in the cause, about eleven years without any pecuniary compensation whatever. But those labors are now ended, and as gone, we confidently believe, to enjoy that crown of life and immortality laid up for him in that Divine Master in whom he especially co-labored.

We are unable to give particulars of his history, or family, but shall be happy to insert any that may be furnished by those acquainted with them. The letter of Br. Bulkeley, to which allusion was made, follows:

Br. Fiske—Mine is the melancholy duty to announce to you that Rev. Edward Mitchell, of your city, the friend and companion of John Murray, is no more! He breathed his last yesterday about 5 o'clock, P. M. He arrived here last Wednesday, and put up at the place where I board (Mr. H. Hunt's), and intended to tarry during the warm season. His family were

with him. I conversed with him in the forenoon, and for some time after dinner he appeared unusually cheerful. He retired to his room about 4 o'clock, to rest himself, and in a short time came out into the sitting-room, and placed himself in a chair, and without speaking, fell immediately into a fit, in which he expired in about 15 or 20 minutes. He departed, as it is said he desired to do, suddenly, and without uttering a word or a groan. Peace be to the ashes, and heaven his eternal home.

S. C. FULKLEY.

North Salem, Aug. 8, 1834.

Messenger & Universalist.

ANOTHER DISCUSSION.

A debate was held in Litchfield, Herk. Co. N. Y., on the 18th ult. between Rev. Mr. Way, (Methodist,) and Rev. L. C. Brown, (Universalist.) It is said to have been conducted, and concluded in a very amicable spirit. Br. Brown then humorously addresses Br. Grosh, of the Magazine and Advocate, (who was present,) as follows:—As you were present at our controversy, and know all about it, please say to the public what you think proper. As Br. Way and I are of consequence enough to call together 10 or 1500 people, we shall doubtless expect to have some notice taken of us in the journals! He concludes by observing that although they may have to 'yield the palm of greatness' to some other controversy, yet he challenges any of them to come together and have so 'pleasant a contest' as they have had. Such discussions will do good. *Messenger & Universalist.*

MARRIED.

In this City on Sabbath morning last, by Rev. M. H. Smith, Mr. John Wilmarth to Miss Emily P. Wilson.

At Centerville, Ct., Miss Prudence Crandall to Rev. Calvin Philo, of Utica, N. Y.

RELIGIOUS NOTICES.

Br. Stickney will preach at Burlington on the fourth Sunday in August, at the central school house.

Br. F. Hitchcock will preach in New London, (Conn.) the fourth Sunday in August.

Br. R. O. Williams will preach at Ludlow, Mass. the 4th Sunday in August.

Br. J. Chase of Mattaville N. Y., will preach at Troy on the 4th Sunday in this month.

Br. Chas. Woodhouse will preach at Mechanicville on the 5th Sunday inst.

Er. D. Tuttle will preach in the Lombard St. Church, Philadelphia the last Sabbath in August.

Br. R. O. Williams will preach at Dobson's Village, (Vernon) on the 5th Sunday, 31st inst.

Br. F. Hitchcock will preach at New Hartford on Wednesday evening 27th inst.; at Norfolk on Thursday evening 28th; at Egremont, Mass. on the 5th Sabbath inst., and at West Otis, Mass. on the 1st Sabbath in September.

Br. D. Tuttle will preach in Bristol the 2d Sunday in Sept.

Br. J. Britten of Middleville will preach at Stephentown N. Y., on Wednesday evening, Sept. 3d, at Cheshire, Mass. on Thursday evening, at Westfield on Friday evening, at such places as the friends in the respective places may appoint.

POETRY.

IS THERE A GOD.

Showered by an Appeal to Morning, Noon, and Evening.

Now breathes the ruddy Morn around
His health-restoring gales;
And from the chambers of the east
A flood of light prevails.

*Is there a God? Yon rising sun
An answer meet supplies;
Writes it in flame upon the earth;
Proclaims it round the skies.*

The pendant clouds that curtain round
This sublimity hall,
And firmament on high, reveal
A God that governs all.

The warbling lark, in realms of air,
Has thrill'd her matin lay;
The balmy breeze of morn is fled,
It is the Noon of day.

*Is there a God? Hark! from on high
His thunder shakes the poles:
I hear his voice in every wind,
In every wave that rolls.*

I read a record of his love,
His wisdom and his power;
Inscribed in all created things—
Man, beast, and herb and flower.

The silvery sun has left the skies,
And day's delights are known;
The owl screams amid the shades,
And Night resumes the throne.

*Is there a God? With sacred fear,
I upward turn mine eyes;
There is: each glittering lamp of light—
There is! my soul replies.*

If such convictions to my mind
His works aloud impart;
O, let the wisdom of his word
Inscribe them on my heart.

THE GUINEA AND THE APPLE BLOSSOM.

By some strange chance a guinea and a piece of apple blossom found themselves lying side by side on a marble slab. The guinea was fresh from the mint, whilst the blossom just gathered, was still spangled with globules of morning dew. Her companion, perceiving her superior beauty, silently acknowledged it—until the bright noon-day sun fading the freshness of her rose petals, the purse-proud and conceited countenance of the guinea found itself in the insulting words:—“Poor, frail and short lived creature! See how thy beauty fades, thy brightness vanishes! thou who so lately rearedst thy head in all the pride of youth and beauty. What is thy value now? Who cares for thee? Where is the hand that plucked thee? Where is the perfume that thou, in thy vanity, shedst of every passing gaze?—Useless fragment! Cast on me thy dying looks, and there behold true worth and strength. Even from the hour when, issuing from my mother earth, I first beheld the light of day, have the grains of which I am composed, been protected and cherished by my benefactor man.—It was he who first brought me, by dint of industry and skill, from out of one of the richest of Peruvian mines! It was he who, with infinite care and dexterity, cleansed me and purified me from the contagion of all baser matter, and brought me over the stormy seas to kingdoms and kingdoms, laboring and fighting to receive

me! It was he, who finally moulding me to his will, gave me my fair proportions and my graceful form; and it is he who still struggles and languishes to possess me! Think of my strength, my durability, my immortality, and then, pale-faced, acknowledge, that of all earthly things, I, I alone, am truly great!”

The blossom, inwardly smiling at the conceit of the guinea, called her drooping anita, and raised her drooping head to reply: “Cease, O proud coin!” said she, “to persecute thus my dying moments with thy vain boasts; for know that, spite of all thy vaunting, I can esteem myself worthier far than thee! what art thou and thy kind, but the cause of every evil that can assail mankind! From love of thee come all his pride and selfishness, oppression and dishonesty, and to possess thee, base lust that thou art, does man forget his Maker, and forfeit even his hopes of future bliss. Call not thyself a blessing to him, for thou art his bane, his everlasting curse; whilst I, perfected as I came from the hands of my Creator, have to this hour been unto man an image of his wisdom and his love! I speak not of myself alone, but all my beautiful species. Fed by the wholesome juices which, rising from our mother earth, circulate in our veins and expand our fibres, nourished by sunshine and by gentle showers, we reach unto maturity. Our germs increase, and ripening under summer suns, present at last a wholesome and refreshing fruit. He accepts the usual gift and blesses God! But accused I was not doomed to see, and yet a higher destiny was mine; mine was the glorious privilege of first turning a youthful heart in grateful adoration to his Maker! A pious mother, plucking me from off my parent branch, displayed to the wondering eye of her fair child the beauty and the use of all my parts; she pointed into its astonished ear the history of my being, how that from a little seed the tree was raised, how from each blossom the fruit would be produced; and pointing the blue heaven above, she whispered the great name of God! and the child, clasping its little hands, lisped, with lips of gratitude and love, ‘How very good he is!’ The blossom drooped, her leaflets closed around her, and her last breath of odour was wafted away for ever.—[The New Year's Gift and Juvenile Souvenir for 1832.]

EVIDENCE OF DIVINE WISDOM.

“There is no less evidence of supreme wisdom in the structure of matter: the law of force, which constitutes its actions, is adapted peculiarly to preserve the existence, and constant harmony of the universe. The same law of force is equally subservient to maintain the beautiful order, and motions of systems of worlds, and to regulate the various changes and modifications, which bodies and atoms are designed to undergo, in their connections and combinations with each other. The all-powerful hand of the Creator could certainly have constituted matter with forces varying by other very different laws; but we can conceive of none, which could have so completely answered the great ends of creation in the constitution of the universe, and the regulation and organization of its several parts. The same wisdom is seen in the variety of the atoms of matter, and the proportions of each sort, none are in defect, none in excess; and from the nature of their constituent forces, there is a constant tendency to preserve the established order of things,

according to an All-wise and Infinite design.—We are easily led to perceive, that it was in the mind of the Creator to form beings more elevated in nature than mere matter; hence, He has superadded a principle, superior to that which has been the subject of this Treatise,—I mean vegetable life. This, whatever it is, is associated with the seed of the plant, and directs the combinations of common matter, when put into suitable circumstances, according to the nature and species of the vegetable which is to be unfolded and matured. The principle of animal life is still more dignified. This principle is hid in the ovum, as that of the vegetable is in the seed. It directs the growth of the animal, as well as the peculiarities of its shape and organs; and the development of these, reciprocally aids the principle itself, which becomes capable of supporting and directing wonderful movements, actions, and instincts. The result shews, that the Omnipotent Creator had purposed to form a being, who should possess a nature far more transcendent than that of the mere animal; one possessing an intelligent mind capable of surveying His works, and of rising from the survey of these to their Great Author. This did not escape the notice of the poet, as stated in those well known lines:

“A creature of a more exalted kind
Was wanting yet, and then was man designed:
Conscious of thought, of more capacious breast,
For empire formed, and fit to rule the rest.—
Thus while the music creation downward lend
Their sight, and to their earthly mother tend,
Man looks aloft; and with crossed eyes
Beholds his own hereditary skies.” Dryden.

“The material part of the earth is adapted to nourish and maintain the vegetable world, and this serves to support the animal kingdom, while the whole contributes to the maintenance and pleasure of man in his present state. But the intelligent and rational principle is capable of more elevated enjoyments and exercises in the pursuit of truth, and the discernment of right and wrong; and still more, in yielding due homage to his Creator, and in presenting cordial expressions of gratitude, veneration and worship.—*A Theory of Physics founded on Gravitation by T. Erley, M. A.*

An idle fellow complained of his hard lot, and he was the last child his mother ever had—he was born on the last day of the year, and the last day of the month, and the last day of the week, and he had always been behind hand. He believed it would have been fifty dollars in his pocket if he had not been born at all. This man belonged to the same school of wits, no doubt, with him who hired himself out for life, at eight dollars a month; half down, and the rest when his time was out.

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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU SHINDEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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COMMUNICATIONS.

CORRESPONDENCE.

Between Rev. M. B. Church, of Stafford, and
Rev. M. H. Smith of Hartford.

Original.

[By the request of Mr. Church, I called at his house during a recent visit to Stafford, and when about to leave, he requested liberty to propose some questions relative to Universalism. This I granted on condition that the questions should be written, that my replies also, might be in writing; and before leaving Stafford, I received the following letter, which, at the request of our Stafford friends is now published.—M. H. S.]

STAFFORD, JULY 10th 1834.

Dear Sir—In giving me an epitome of your faith, some of the questions which I should like to have answered are the following.

1. What is the character of man by nature?
 2. Wherein does a christian differ from others?
 3. Is Christ divine?
 4. Did he die for our sins?
 5. Are Universalists Unitarians?
 6. Do men suffer any in another world in consequence of their sin in this? and if so, what are some of the texts which prove it?
 7. Why did God drown the old world, and why were capital punishments instituted by him, if death only takes the transgressor to heaven?
 8. Why do not Universalists have a desire to die? and why do they not rejoice, especially at the death of the notoriously wicked?
 9. Why do they not more generally have churches, and attend to baptism and the Lord's supper?
 10. Why do they not more generally pray in their families?
 11. Are drunkards &c. &c. &c. as a general thing, displeased with your doctrine?
 12. Do you ever pray in faith for the immediate and universal prevalence of your doctrine?
 13. If your doctrine is true, is not our misfortune?
 14. If ours is true, is not yours dangerous beyond expression?
 15. What is the meaning of John v. 28 29.
- I find by inquiry that it was to your *proof* of the doctrine of universal salvation, at the funeral of Mr. Ruggles, and not to your *text*, that my attention had been directed. I should be glad to have you call upon me again, that I may converse with you more at leisure than I did this afternoon. The impression is very strong on my mind, that Universalists are infidels.—Most of their sermons, so far as I know, amount

* These questions were numbered by myself, that my replies might not be misplaced.

M. H. S.

to this. You may do what you please, you cannot fail of heaven; and I cannot realize that any one believes, this is the language of scripture. I hold their sentiments to be dangerous in the extreme; and in every point of view, as the *opposite* of God's word. Many of them are respectable persons, but their doctrine is the high way to everlasting death. It is *precisely* the doctrine which the most wicked of our race would prefer. It is exerting in this place a most unholy influence; and I tremble for you, Sir, when I think of the agency which you have exerted in leading this people into sin. If the Bible is true, your accountability must be dreadful. I might say more. I have said, what I have said, because I could not be satisfied with saying less. I hope, Sir, that you may yet be delivered from your fatal errors, and become a preacher of the faith which you now destroy.

Yours affectionately,
MORRIS B. CHURCH.

Rev. Matthew H. Smith.

P. S. I will answer any questions which you may please to propose.

REPLY.

Hartford, August 1 1834.

Respected Sir—I should have answered your letter before this, had not ill health prevented.—I now proceed to reply to your questions.

Reply to question 1. Rom. viii. 20 21 22.
Reply to question 2. He differs in two ways: 1. By believing in Christ as the son of God, Aets viii. 37. 1 John v. 1, and the Savior of the world, 1 John, iv. 14. 2d. By being under the influence, and in the enjoyment of truth, divine. Eph. i. 7 to 14. 2d Eph. i. to 9.

Reply to question 3. Rom. i. 3, 4.
Reply to question 4. 1 Cor. xv. 3. 1 Peter, iii. 18.
Reply to question 5. Some are; some are not.

Reply to question 6. I do not believe they do; some do, and quote the passages you do, to prove eternal misery.

Reply to question 7. He did so because he saw good, Ezek. xvi. 50, and to convince mankind that the wicked are punished in the earth. Prov. xi. 31. I do not believe that capital punishments were instituted by God for perpetual observance. In such a case the executioner would render himself liable to be put to death.

Reply to question 8. Because God placed them here for good and they wish to be reconciled to his will in time, as well as in eternity. As life is a blessing, they dare not rejoice when God brings punishment upon the wicked.

Reply to question 9. In almost all churches where they have regular preaching, the Lord's supper is regularly administered. We do not usually baptize; dedication is our ordinance.

Reply to question 10. It is not in your power, nor in mine, to tell who prays in his family. If I lived near you, I could tell, if you daily made use of a set of words; but I could not tell, if you prayed. Prayer is not words; it are the means by which prayer is conveyed to others. Prayer is the desire of the heart, ex-

pressed, or not. Universalists do pray in and for their families, and for the whole world; and he reason you are ignorant of it, is, they do not emulate the conduct of ancient professors. Luke xviii. 10. This question is not original; you can find the original in Luke, v. 33.

Reply to question 11. You have allowed that many of the Universalists are good men; if all drunkards, &c. were in favor of Universalism, the churches we possess would not contain one quarter of them. Some of our rankest opium-eaters are drunkards. The *safer* contained in this question is not original; older enemies to the truth than yourself invented it. See Matt. xi. 10.

Reply to question 12. I do not, for God has promised it in due time, "in the dispensation of the fulness of time," 1 Ephe. ix. 10. 1 Tim. ii. 5, 6. And we wait his pleasure.

Reply to question 13. By no means. It does not follow that you are safe. The fear, disquietude, misery, and woe; the rain and death, attendant upon your doctrine, convinces me that you are far from being safe. The unsettled state of mind produced by your preaching, its peace-destroying, trouble-giving influence, shew, that those who realize what they profess, are damned already!

Reply to question 14. If your doctrine is true, we are safe as yourself, either on the ground of election, grace, justice, or works.—The means that save you, will save us also, and what condemns us must condemn you. We can never be found wanting on the score of faith, if weighed in the balance, for we have too much already!

Reply to question 15. Read the small book* I send you, also the 'Trumpet,' which contains a compendium of our faith.

I now propose the following questions, to which I wish you to reply.

1. Why is there so much contention in your church, between the new measures and the old, the north and the south? Is it the fruit of protracted meetings, or an effort to get rid of old doctrines?

2. Did God originally intend any for misery, in the language of the creed, do you believe that, by the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death? If not, why do you not renounce all pretensions to Calvinism? If you do, why preach free agency?

3. Would it not be as just, for God to forgive sin one hour after death, as one hour before death? See the murderer on the gallows.

4. Why did God destroy the old world for their wickedness, if he sent them to hell, where they could be infinitely more wicked, without being once disturbed through all eternity?

5. Why do not the orthodox kill all their children, send them to heaven in company, then embrace the indulgence of repentance, and follow them?

6. If your doctrine is a moral one, why have its professors been so wicked and cruel? why

* Dialogue on John, v. 28 29.

have they shed so much innocent blood? Why in the year 1828, in the N. Y. State Prison, were there only three persons out of five hundred convicts who disbelieved in endless misery, and not one Universalist among them all? Why in the state prison in Connecticut, is there no one Universalist? And why are so many of your ministers found guilty of high handed wickedness?

7. If Universalism is so immoral, why are not more of its advocates and professors arrested, confined in prison, or put to death by the law of the country? for if we can credit the public journals, almost every man who has been hung within the last five years, has acknowledged himself a believer in endless misery—how do you explain, Acts ii. 21. Eph. i. 9, 10, Philip ii. 9, 10, 11?

9. How do you get clear of the charge of bordering on infidelity? The Infidel does not believe Christ will save any one; you believe he will save only a few; Universalists believe he will save all. The Infidel doubts in reference to the whole Bible; you doubt in regard to the promises; Universalists do not doubt at all. You then are nearest the Infidel!

10. How can you believe the Bible, and reject the promises? If you do not reject them, how can you reject Universalism?

Mr. Church, you will permit me to say, that your description of my responsibility, produced no effect on my mind. I began to preach Universalism with a clear view of what I must meet in opposing the popular current. To the cause of Universalism I have devoted my life, and I shall defend it, so long as my health is spared. I am not ignorant of my responsibility, and to all such efforts to arrest my labors in the cause of truth, I reply with Paul, 'But with me it is a very small thing that I should be judged of you.' I shall wait your convenience to reply to my questions; and with a slight variation I recapitulate your conclusion. 'May you yet be delivered from your fatal errors, and become a preacher of that faith you now attempt to destroy.'

Respectfully and

Affectionately yours,

M. H. SMITH.

Rev. M. B. Church.

STAFFORD, AUG. 4, 1834.

Dear Sir—I have just received yours of the 3d. In some respects it does not meet my expectation. It is not sufficiently definite. I should like to have you state more definitely what the character of man is by nature, and likewise how great a proportion of the clergy of your denomination, in New-England, are in your opinion, Unitarians. Are you one of them? You speak of death as a punishment of the wicked. But how it can be viewed in this light, if it introduces them immediately to heaven, I cannot conceive. It is a blessing to die. Why then did God institute capital punishment of all? You speak of being reconciled to a good thing, i. e. life. Death must be a blessing especially to the notoriously wicked, if in a moment it makes them holy and happy. How then is it a punishment? I do not understand your views on this point. I have not received the small book, so that I do not know what meaning you attach to John v. 28, 29.

I now reply to your questions.

Reply to question 1. Because christians are sanctified both in part, and are, to a degree, carnal. 1 Cor. 3, 4. It probably is in a degree

the fruit of protracted meetings, and an effort to get rid of old doctrines.

Rep. to ques. 2. God did originally intend some men for misery, in the same sense in which he originally intended some for the gallows, i. e. he made them, fore-knowing what they would do and suffer. Decree is a word which I never use in connection with this subject. I do not know what Calvin believed, for I never read any of his works, and of course I cannot re-voice them. I never preach on free agency, for I take it as granted that all men know that they are free.

Rep. to ques. 3. So far as justice is concerned, I do not know that there would be any difference.

Rep. to ques. 4. God destroyed them as a punishment for their sins and as a warning to others. 2 Peter ii. 5, 6. The fact that they continue to sin in hell, cannot make it any less a punishment: to be sent there. There is nothing more dreadful than being given over to sinning without end.

Rep. to ques. 5. Murder is forbidden. We do not know that children go to heaven, though we do not know the contrary. A man who sins is not certain that he ever will repent; for, in a very important sense, repentance is the gift of God, Acts v. 31. So that without the operation of God's spirit, a sinner never will repent, thought he ought to. Hence we cannot rely upon future repentance.

Rep. to ques. 6 and 7. I do not know that the facts on which these questions are founded, have any existence.

Acts iii. 21, naught that Christ will not come to this world again till the day of judgment; or, till all the prophecies are fulfilled.

Eph. i. 3, 10 means that God has determined, at some future period, to bring together in one, i. e. in one place, all things in Christ, i. e. all Christians; viz. those in heaven and those in earth.

Phil. ii. 9, 10, 11 means that ultimately, all men will be brought to see and acknowledge the exalted character of the Lord Jesus Christ.

I consider Universalists infidels, because, as far as I see, they treat the Bible with contempt; and are not, in any degree, governed by its precepts. Hence I consider them as an irreligious and an anti-christian society. You may do so, you please about answering this letter. I probably shall not write another.

Yours, Respectfully,

Moses B. Church.

REPLY.

HARTFORD, AUG. 13, 1834.

Respected Sir—Your letter of Aug 4th is before me, and I hasten to examine its contents.

1. You think my views of the character of man by nature, are not sufficiently definite.—Who then is to blame? My reply was given in the plain language of scripture; and, if revelation is not plain enough, you must pray to the author of revelation to give you language more common. The present revelation, is definite enough for Universalists!

2. I know of but few trinitarian Universalists; I am not of the number.

3. You cannot conceive how death can be a punishment of the wicked, and yet in reply to question 4th you say, 'God destroyed (the old world) as a punishment for their sins.' Will you then argue that they will be again punished for sins that they have once suffered for? Not

every clergyman can remove his own objections with equal ease! If you are really desirous of having your questions answered, I will place you in a way to answer them yourself.

Mr. Church—when you are called to the bed side of one of your flock, who has laid a few moments to live, why do you not get up a few moments, clasp your hands, and give thanks, that death is so near to take your friends from this carnal world? Why do you mourn the death of friends; they go to heaven the sooner!—The act that takes them from this world, must be the greatest blessing ever sent. Why do you bless God for food, raiment and medicine! True, you would die without it, but you would get to heaven the sooner! When you have answered these, your own inquiries on this subject will be answered.

Rejoinder to Reply 1. If there is no change after death, will not christians be always carnal? If there is a change, may not the world be benefited thereby?

Rep. 2. What is the difference between decree and fore-knowledge, with that Being 'who has declared the end from the beginning?' Isa. xli. 9, 10. If God fore-knew that some would be damned, he must have created them for that purpose. The apostle says, 'For whom he did fore-know, he did predestinate.' Rom. viii. 29. That you take for granted the doctrine of free-agency is very probable; and should you examine your creed, you would doubtless find many things in it that it would be easier to take for granted, than to prove.

Rep. 3. You have taken for granted that men sin in hell. But you have not answered my question.

Rep. 4. True, murder is forbidden. Yet if you can save from everlasting torment thousands and tens of thousands of little innocents, would it not be worth the trial? And besides, you could repent and the law of the country would not give you time to fall from grace! But if there was no hope of repentance, or if the hope was small, I should suppose your professed disinterestedness, your willingness to be damned for the glory of God, would induce you to engage in a work of so much moral dignity, and philanthropy, and run the hazard of repentance.

If repentance is the gift of God, then this great task of persons repenting—who they are imposed, and that it is their own fault if they do not repent, is exploded. And on your ground, a man who does repent, is no more deserving heaven on that account, than a man who is born with eyes, is deserving heaven for seeing with them. And the man who does not repent, is no more to blame, than a blind man, who does not see, because he has no sight.

Rep. 5. An easy method, sir, to overcome stubborn facts. Will you deny them? Your silence is an acknowledgment of their correctness.

Rep. 6. If all things are restored, who can be lost? If all things are gathered in Christ, all things must be new creatures. 2 Cor. v. 17. And if all creatures confess that Christ is Lord, all creatures must be reconciled to Christ and saved. 1 John ii. 15, Rom. x. 9. 1 Cor. xiii. 3.

Where, sir, is your reply to questions 9 and 10? Are they unanswerable?

Your opinion of the Infidelity of Universalists, will pass for what it is worth. The charge of infidelity is a harmless one, in your hands.

It is the softest term your vocabulary affords, and can hurt no one, when thrown by those whose estimate is equal to their praise. But raise us, above the truth of God, vilify and reproach its defenders, and truth will be strengthened by every abuse, and numbers increase who will bear the reproach. If the blessed Jesus was reviled, persecuted, and despised; if he was accused of being a *prayerless man*, a *glutton*, a *drunkard*, a *sabbath breaker* and a *prince of devils*; it is a marvel, that in the present age, his doctrine should be reprobated, and its advocates despised. Go on then, sir, till up the measure of your father's opposition. For then will your work be fully accomplished and your reward measured out in due time.

You speak of Unitarians being "an irreligious and an unchristian society." The Universalist society in Stafford, needs no defence at my hand. They will not suffer by a comparison with your own, or any other society. Let an examination be made, let men for man, and minister for minister be tried, and in point of religion, we have no cause for boasting.

It is my prayer to God, that you may be saved from that faith, which either exalts its possessor to a boasting Pharisee, or sinks the mind in sorrow and gloom, and fills it with misery and despair.

Respectfully Yours,

M. H. SMITH.

ILLUSTRATION OF SCRIPTURE.

Original.

Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereto: Because strait is the gate and narrow is the way that leadeth to life, and few there be that find it.—Matt. vii. 13, 14.

It has been for a long time, and I believe is still generally taught by most of those who claim to be the heralds of the gospel, and consequently believed by their hearers or followers, that the peculiar expression of our Savior, under the similitude of the wide and strait gate, was designed to represent the final destiny of all the human family in a future state of existence. By those who enter in at the strait gate, they say are meant the very few elect ones, who are foreordained to eternal happiness, by the immutable decree of Jehovah and that to the praise of His glorious grace. And by the many who go in at the wide gate, are understood the finally impenitent, (though by the way that is a borrowed expression, not to be found in the Bible) who are predestinated to eternal suffering, by God's decree of reprobation, and this to the praise of His glorious justice. And this is thought by some pious divines to be absolutely necessary to preserve order among the saints in heaven!

That there is a close connection between this passage, and that four: in Matt. viii. 11, 12 and as far as the Jews were concerned, belongs to the same subject, is clearly evident from the fact, that they are so connected by St. Luke. See his gospel xiii. 23—28. Our Lord being asked this question, "are there few that be saved?" He answered "strive to enter in at the strait gate, for many I say unto you shall seek to enter in and shall not be able." He then goes on to predict the accomplishment of these events foretold in the aforesaid quotation from Matthew.

By the strait and narrow gate, I think, is meant the same as the door, spoken of in John 9, and is to be understood as the way of entrance into the gospel kingdom or Christian dispensation. Those who were not able to enter in are the unbelieving, or blinded Jews, who were many in comparison with those who believed and did enter into rest. The reason why they could not enter in, is given by St. Paul. See Rom. ix. 31, 32. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, as it were, by the works of the law, &c. 3. "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Also Hebrews xii. 19. So we see that they could not enter in because of unbelief. Although his had primary reference to the land of Canaan, yet, that being typical of the gospel rest, I think it is applicable to the subject under consideration. This may be seen by attending to Heb. iv. 6 and 11. "Seeing therefore, that some entered therein, and they to whom it was first preached entered not in because of unbelief." "Let us labor therefore to enter into that rest, lest any man fall therefore to the same example of unbelief." Here the Apostle is evidently speaking of the Gospel rest, because he exhorts them in the then present time to labor to enter into it.

The situation of the unbelieving Jews, is strikingly exemplified in the case of St. Paul. Before he was converted to Christianity, he was very zealous towards God; but it appears that his zeal was not according to knowledge. He had made great proficiency in the Orthodox religion of his time, and felt assured of heaven, in the course he was pursuing, as he ever did afterwards; and, had he not been arrested and brought through the strait gate and narrow way into the gospel kingdom, he would, undoubtedly have gone in with the many unbelieving Jews, at the wide gate and broad way that leadeth to destruction.

If the foregoing remarks are correct the common Orthodox notions respecting this passage are very incorrect.

We learn also, the necessity of examining and comparing the Scriptures, in order to have right views of them. And may the time soon come, when Christians of all denominations shall lay aside sectarian persecution, search the Scriptures for knowledge as for hid treasure, and thereby become wise unto salvation.

Chapter. Arg. 1834.

J. C.

IMAGINERS OF EVIL.

Original.

Who, imagines evil? Would not the infliction of unending misery be an evil? It cannot be considered otherwise by any reasonable mind. Then what must we think of those who advocate the doctrine? Where do you learn that it is ever threatened? It is not threatened in the oracles of God; it is not there taught;—this is assertion on my part, but the inspired writings speak for themselves. To the law then and the testimony; and if it is found, as it certainly is, that they do not teach it, but entirely the reverse of an infliction so cruel; then it is the creature of imagination, and the evil of it, is not to be questioned. Therefore those

who imagine it, imagine evil—and we read, Prov. xii. 20. "Deceit is in the heart of them, that imagine evil." A. C.

THE GOODNESS OF GOD.

Original.

The goodness of God is a subject which has called forth much eloquence from talented and able writers, and speakers, as well as afforded delightful meditation to the secret devotees of the humble and contrite heart.

Although often dwelt upon, it is boundless as eternity, and exhaustless as the necessities and wants of frail, dependent man. Intelligent creatures alone, are not the only recipients of this glorious attribute of the great Author of all things; but we discover it in all the works of his hands;—not only in those animals of the brute creation which are useful to man; but in every insect, reptile, or living thing in earth, air, or water. "He is good unto all, and his tender mercies are over all the works of his hands."

It shines with beauty and grandeur upon every page of the best book of nature: it is like rich pearls and shining gold, that do not soil by using, but shine with increasing beauty; it is reflected from every object; it is not only discoverable in the brightness of the noon-day sun, which impartially dispenses the light and heat of his invigorating rays over the broad face of nature, warming the earth, and quickening vegetation; but also in the pale and silvery light of *Cynthia*, the gentle queen, who sits enthroned in beauty in the azure vault of the starry heavens, which mildly reflects upon the objects of earth, which otherwise are shrouded in the gloom of darkness.

We not only discover the effects of this glorious attribute in the vast expanse of the billowy ocean, upon which vessels ride from continent to continent, and in the broad, majestic river, which winds its course around lofty hills, and through verdant meads; till it loses its waters in the coral bed of the mighty deep; but also, in the silent meanderings of the little rippling brook, which gurgles beneath the ice of winter.

We not only discover the riches of this goodness in the beautiful and variegated landscape of summer, where all nature is teeming with the necessities and luxuries for the convenience of man, and the support of every living being,—when the lofty forests are thick with foliage, and the valleys are carpeted with soft verdure,—when the trees are rich with fruit, and the loaded fields ripe for the harvest; but also in winter, the sweet repose of nature, where like weary man upon his couch of rest at night, she sinks calmly to rest beneath her snowy covering, that when the season of her repose shall have passed, she shall come forth in the freshness of the morning, to deck lovely spring with her wild flowers, and again load the earth with his rich bounty.

God's goodness not only extends to the rich—to those who sleep on downy beds, and sit in soft chambers—who possess not only the necessities, but the luxuries of this life—who may be thought by some to possess something superior to others; but also to those who may chance to have been placed in the more humble, though not less happy, walks of life, who, though poor in the perishable things of earth,

are rich in treasures, which are laid up in heaven where moth and rust doth not corrupt.

The thought that God's goodness is impartial, and changeless as eternity, not only makes glad our hearts, and strews our path with fragrant flowers, in the sunshine of prosperity; but in the gloom of adversity, and affliction, it soothes our sorrowing hearts, and is the beacon-light which guides our wayward feet in the straight and narrow path which leads to righteousness and peace,—to the kingdom of the blessed Redeemer, whose pearly gates are open for the reception of every weary, wandering soul.

Had God in his goodness, provided for our temporal necessities alone, we might justly feel that this goodness was limited; but it was far otherwise. He has not only constituted us religious beings,—not only implanted within us a desire of an immortal existence; but he has given us a revelation of his character and design, which teaches us that he is worthy our most supreme love, and devoted worship, and that he designs his intelligent creation for a holy life—a happy existence beyond the grave.

He hath not only taught us that every family and kindred of earth shall be blessed in Christ, in this life; but in that holy clime where death shall be no more,—where pain, sickness and sorrow shall never come.

He so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. No wonder that the shepherds, at the birth of this Savior, who was the Lamb of God that taketh away the sin of the world, who abolished death and brought life and immortality to light, glorified and praised God; for surely it was the day spring from on high that did visit them,—that speak peace and good will to man, and give light to those who sat in darkness.

How should our grateful hearts swell with rapture, when we contemplate the riches of his goodness, who thus loved us, and saved us from our wanderings from the paths of virtue and innocence, where alone we can find peace!

If God so loved us, how ought we to love one another? If we have felt the effects of the impartial goodness of our heavenly Father, how should we do good as we have opportunity, even as we would that others should do unto us? If we feel that we are all equally the recipients of this glorious principle, and shall eventually, as one family, sit around one Father's board, in one eternal home, how slow should we be to look for a mote in a brother's eye, till we have first cast the beam which obscures our own mental vision?

May we remember that our Savior hath said, "A new commandment I give unto you, that ye love one another." CALISTA.

Demmerston, Vt., Aug., 1834.

CANDID.

Original.

While the prevailing (religious) sects of the day, are combined against the doctrine of the impartial grace of God, it is pleasure to acknowledge and commend the candid, charitable and christian-like course pursued by Mr. Bosch of the Methodist denomination. He is a circuit preacher, and I believe preaches in Danbury, in this state, once in each month. I have been informed that, at the close of a protracted meeting, held by the Presbyterians in that vil-

lage, the pastor requested the Baptist and Methodist clergymen, to hold union meetings with him to put down Universalism; to which Mr. Bosch replied—"The Universalists have a good right to hold meetings as we have, and if Universalism is the truth of God, it will stand, and we cannot destroy it. If it is not, it will come down itself, and I will not join you."

It is pleasing to notice the commendable course, pursued by this gentleman, in thus answering a man, who would monopolize all religious privileges of the day—who clings to those creeds which have involved christendom in darkness and blood, ever since they were invented by the murderer of Socrates. Well may we expect, that such men as this, actuated by the spirit of proscription manifested by him, with John Calvin's creed for a guide, will drive many a sheep of God from the fold; and, with fire and brimstone, scatter them on the barren rocks of infidelity.

It has been said to some who have belonged to (modern) orthodox societies, and have come to the knowledge of the truth, and afterwards, with the mouth, confessed unto salvation, that, if they would conceal their belief, in an impartial God, they could remain in fellowship.—But having too much sense, and moral honesty to profess to believe what they do not—when they consider opposed to the welfare of mankind, and dishonoring God, they have received the exhortations of those who had formerly been their spiritual advisers—also, having imbibed unreasoning and wicked dogmas, now hurt their antipathies against all who believe that Jesus Christ is the Savior of all men—and by their unhallowed doctrines, drive thousands to reject the authenticity of the holy scriptures.—With a due degree of charity for them, we might ask the important question, whether they have not caused more to question the truth of the inspired writings, than have all the open opposers of them. My brethren, think of these things, and if the Lord be God, follow him.—With regard to Br. Besch, it is the earnest wish of the writer, that he may soon be convinced of the truth, as it is in Jesus, and advocate it fearlessly, believing it will stand and finally triumph over all who league together to oppose it. A. C.

'SIN AND MISERY.'—A writer in the Universalist Inquirer says,

"We affirm that sin and misery are inseparably connected as cause and effect, that every sin and transgression will meet a just recompense of reward—that it must positively take place—that there is no alternative—no escape—no means to clear the guilty—no repentance—no atonement or imputative righteousness, that will clear the guilty from the penalty of the law. Perhaps you may reply that Christ bears our sins and our sicknesses, &c. This we admit, that he bore away the cause that the effect might cease by restoring us to a state of moral and bodily health. Repentance removes the cause of moral disease, and the mind becomes restored to a state of moral health, having suffered all the pains and penalties of the law, consequent upon the disease; so Christ administered medicines to heal the moral malady of man.—That law, the penalties of which, may in any way, name or shape, be evaded, is a nullity, just in the same ratio as the evasion has a bearing on the mind."

One would think the writer had forgotten the

passage, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." And where is the mercy of God towards his creatures, if they are punished always to the full extent of their sins? And what would the writer make of the forbearance of God, if sin is always punished to its fullest desert?—And where would there be any room for the exercise of forgiveness and pardon, on the part of God, towards the sinner?

As to the cessation of punishment when repentance intervenes, it needs no great observation to show it does not always, at least, take place. The gambler may repent, but repentance will not restore his estate. The drunkard may repent, but repentance will not invigorate his broken constitution. The debauchee may repent, but repentance will not, at once, purify his mind from polluting images. The effects of transgression may be felt to body and in mind, long after the transgressor has become penitent and restored to the divine favor.

If the sentiments of the writer in the Inquirer were true, men would always suffer, in this world, in proportion to their sins. How? In their outward estate? No one will dare make the external condition of men, the criterion of their moral character. It was said in ancient times, "Behold, these are the ungodly, who prosper in the world." Is it, then, in the state of their minds? Does conscience lash men just in proportion to their sins? Who does not know that it is one of the best established laws of mind, that custom in sin hardens the heart, and stupefies the conscience? The oldest, the most inveterate transgressors, suffer least from the stings of guilt; their consciences, "seared, as with a hot iron," become insensible—so that the sinner feels less compunction in dipping his hands in human blood, than he felt when for the first time he violated the Sabbath. He names his Maker in vain. Whether, then, we look at their external condition, or at the state of their minds, it is no easy matter to reconcile with facts the doctrine that men in this world, suffer just in proportion as they sin.

Connected Observer.

MORE REVERENDISM.

At the court of Common Pleas, recently held at Whiteborough, N. Y., the Rev. Hugh Price was tried and found guilty of forgery. The prisoner admitted the fact of his guilt, but stated in defence, that he did not think that there was any harm in signing another man's name to a paper, in order to raise fifty dollars at a bank! The jury, however, showed by their verdict that they did not agree in opinion with the Rev. gentleman. Mr. P., or, was lately, a Presbyterian minister, and received his education at the far famed Oxonia Institute.—Western Examiner.

To the above we might add the case of Rev. E. R. Dare, Methodist preacher; as we have several times been requested to state what has become of him. We stated a few weeks since that he was in Whiteborough jail awaiting his trial for having stolen a horse and wagon.—His trial came on at the June term of the court at Rome, in this county, when he was fully and clearly convicted, and sentenced to the State's prison in Auburn for the term (we think) of four years. The Rev. gentleman had lately preached much against Universalism on account of his (scandalous). Whether his stealing the horse and wagon was justly attributed to the

influence of a doctrine which be so much abhorred, we are unable to say; but we presume his brethren would be glad to have the public think so.—*Magazine & Ad.*

INQUIRER AND ANCHOR.

SATURDAY, AUGUST 30, 1834.

NOTICES.

ASSOCIATION.—The Hudson River Association will convene at Amsterdam, Mont. Co. N. Y. on Wednesday and Thursday, 10th and 11th of September.

I. D. WILLIAMSON, *Standing Clerk.*

CONVENTION.—The General Convention of the United States will meet at Albany, N. Y. on the 3d Wednesday and Thursday, (17 and 18) of September next.

DEDICATION.—The meeting house of the First Universalist Society in Barkhamsted, will be dedicated on Thursday October 2d. The services will commence at half past 10, A. M. Sermon by Rev. Hosea Ballou, of Boston. Ministering brethren are invited to attend.

CONNECTICUT OBSERVER.—We have copied from this publication, as will be seen by reference to another column, an editorial article on the subject of sin and misery, in which the writer quotes and animadverts on a few remarks offered by a correspondent in a late number of our paper.—The Observer is published in this city (Hartford) on the basis of ancient unadulterated Calvinism. Though we do not consider ourselves responsible for all the sentiments and expressions advanced by our correspondents; yet, when they are unjustly attacked, and are not present to defend themselves, it will not be assuming too much, if we at least support their defence, so far as they may be found in the way of truth. On the subject introduced by our correspondent, we might have expressed ourselves in a different manner. But if, in any respect, he is wrong—of which however we are not convinced—the animadversions in the Observer are sufficient to show that its editor is not the man—not a competent man, to set him right.

In relation to the unavoidable infliction of punishment for every sin, the reviewer expresses his doubts whether the sentiment is correct; and, as objection to it, quotes the passage in Paulus, 'He hath not dealt without sin after his sins, nor rewarded us according to our iniquities.' It ought to have been recollected, however, that the fact that God hath not dealt with men after their iniquities, is not conclusive evidence that he never will. Analogy in this case is not logical demonstration. In the scriptures, it is positively said that he will reward every man according to his works; and this cannot be avoided without involving injustice on the part of Deity. The effect, that does not, in all its ramifications, immediately follow a specified cause, is not therefore the less sure of eventual approach, even in life. The case of the drunkard and the gambler mentioned by the Observer is incontestable evidence of this point. If the editor is perplexed to understand how God can be merciful to his creatures, and yet inflict punishment to the

full amount of their sins; he might gain some light on the subject, by considering whether it would not be unmerciful for him to spare the rod, and allow his child to do that which he knew would be destructive to his peace in life, when by the infliction of stripes he might make it a dutiful and happy child. If he can see any want of mercy in such weak, injudicious conduct, he will have no difficulty in discovering that the punishment which justice demands, is only the dictate of mercy; and God inflicts it for the very reason that he is merciful. 'Unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his works.' How will the Observer reconcile this passage with the delusive and licentious notion that the sinner can escape his just deserts?

We really do not see the pertinency of the question in relation to the 'forbearance' of God.—Any one, we apprehend who feels so disposed might very easily discover an exercise of this principle, in the preservation and support of men, and in the factor and unmerited blessings which God is continually bestowing upon them, notwithstanding they are continually transgressing his laws.—But really we cannot see what forbearance there would be in the remission of that punishment which the sinner justly deserves, and which, if inflicted, would be a benefit.

It would not be difficult for the editor of the Observer to answer his question in relation to 'forgiveness and pardon,' if he understood the meaning of scripture, and especially of Isa. xl. 1, 2.—He seems not to have ascertained that God has never promised to pardon our punishment, however sincerely we might repent. It is the promise and prerogative of him to pardon our sins. Pardon then is the remission—not of punishment, but—of sin with all its accompanying impurity and unholiness of heart; and it may therefore be very easily exercised, notwithstanding the punishment of sin is actually inflicted to the full amount. The sinful people of Jerusalem were in this manner pardoned, after having received double for all their iniquities. If legal pardon in civil government is a remission of the sentence of the court; it does not thence follow that evangelical pardon under the divine administration of Jesus Christ, is a similar remission of the just deserts of men. The Jews, not incorrectly, considered divine forgiveness to be an act which none but God could exercise; yet men have power to remit punishment, in many cases and under many circumstances. None but God however has power to forgive sin; and hence it follows that the pardon of sin is materially different from the remission of punishment. It would therefore involve no inconsistency for God to pardon the sins of men, and yet inflict the full amount of deserved punishment.

The remark that punishment ceases immediately, on the intercession of repentance is not, we think, the sentiment of our correspondent, or if it is his, it is not our own. Repentance does, in our view, remove the cause of moral disease, and the mind is restored to a state of moral health. But the consequences of this previously diseased state

of the moral powers are often felt for a more protracted period, and variously exhibited in all the ramifications of physical disorder and mental regret. This remark is exemplified in the case of the penitent gambler, drunkard and debauchee.—Even the sincerest penitents do not escape this consecutive misery.

But it does not thence follow that their misery will be protracted to eternity, nor even introduced into a future state. As to mankind suffering in this world strictly according to their deeds, we think facts exhibit the infliction of a good share of deserved punishment. And the editor of the Observer has been so very accommodating as to furnish us with the facts themselves which prove this truth to the refutation of his own observations.

It is an ancient remark, he says, that 'these are the ungodly who prosper in the world'; and did he not point out their recompense to be, even in life, when speaking of the drunkard's broken constitution, the gambler's lost estate and reputation, and the debauchee's deranged intellect pregnant with polluting images; and we might add, blackened character and disordered system? It strikes a mind encountered with no small share of fog, to say, as the Observer has done, the last paragraph of an article against the preceding. If the practice of vice banishes the heart and sears the conscience, it also plants the seeds of premature decay; and, if conscience ceases to inflict its mental anguish, there is a pain of body—disease and all its attendant evils almost insensibly stealing on, that cannot be avoided. This, we doubt not, is the result of every sin persisted in to the supplantation of a man's moral sense. If we do not always perceive the miseries of men—if their external condition does not present to view the secret workings of their mental, moral and physical disease and pain; it is not the less true that these are inflicted in consequences of sin. When we see a man weighed down with disease, even though we may be acquainted with the external history of his life, we cannot tell for how much of that disease and misery he himself is to blame.—When therefore we attempt to point out the exact quantum of punishment which men deserve, and assume apparent facts as irreconcilable with the full infliction of it in this life, are we not assuming a prerogative which belongs to God alone? If indeed we attempt to say the righteous shall not be recompensed in the earth much more the wicked and the sinner, are we not taking for granted a position not authorized in scripture?

We submit these queries for the consideration of the Observer. It would be a breach of courtesy, we presume on our part, to ask the insertion of the foregoing remarks in that paper; since such an act would be contrary to the moral sense of its editor, and would moreover exhibit a stretch of magnanimity and christian liberality of which he and his undeified brethren are seldom guilty. We have therefore only to bow in silence and pray God to sanctify his soul in the day of the Lord Jesus.

R. O. W.

(Nathaniel Chapin Esq. of Ludlow, Mass. is authorized to act as agent for the 'Inquirer and Anchor' in that place.

CHRISTIAN PALLADIUM.

This is the title of a semi-monthly periodical, published at Union Mills, Mont. Co. N. Y., and edited by Elder J. Badger. It is under the patronage of that sect, who claim to themselves the right of monopolizing the name of *Christians*. The editor writes like a man of some talent of a peculiar kind, but whether he is entitled to the special name of *Christian*, we would not positively say. He occasionally waxes valiant in fight against Universalism, and if we may be allowed, the use of one of his own jockey phrases, he exhibits considerable 'speed and bottom' in the race. In his number for August first, there is an article headed *Universalism*, which, among all his writings, pleases us most. Will our readers believe it?—This pious *Christian* has actually shook hands with Abner Kneeland, in opposition to Universalism. He affirms in the outset that Universalism is regarded by Christians of all sects as 'an error—an empty speculation, which exerts an immoral influence on mankind, and hardens them against the reforming and saving power, of the holy truths of the Saviour's religion.' All this may do well enough for an assertion, but the best of it is, the manner in which the writer attempts to prove its truth. For this purpose he quotes an article from Mr. Kneeland the editor of the *Boston Investigator*, whom he avers, has preached for a long time, the 'horrible' doctrine of Universalism. We cannot refrain from offering a few remarks upon this subjects.

1. This voracious Editor says that '*Christians of all sects*' regard Universalism as an error, an empty speculation &c.

The legitimate conclusion from this sentence is, that Universalism is not a sect of Christians, for if Christians of all sects regard them as heretics, then of course, they themselves are not a sect of Christians. If Elder Badger considers this an exhibition of *Christian* charity, we do not envy him his knowledge of that virtue. If he considers it truth or argument, he should be informed, that self-righteousness has too often denied us the name of Christians without an attempt at proof, to have any great weight in the minds of a reading and thinking community.

2. The doctrine of universal salvation is to Elder B. a horrible doctrine.

He can look forward to the future world and contemplate the gulf of annihilation, where the mouldering ashes of millions of his fellows, lie in everlasting night, or he can look into the pit of despair, from which comes up the music of misery and pain never ending, from a large portion of God's sentient children, and reflect that eternity with all its years, shall not end the scene of woe, and there is not any thing horrible in this! But, that God should raise a world from the dead, make them all holy, and cause them to mingle their songs and praises around his throne, is to this pious *Christian*, a most 'horrible' doctrine!! Why then does he pray for its truth? Let him answer.

3. Mr. B. quotes from Abner Kneeland to sustain his position.

Whether this is done to show that he is a *Chris-*

tian and has no fellowship with Infidelity, we know not. We must confess our surprise, however, that a *Christian* editor should quote with approbation such an article.

The drift of Mr. Kneeland's article is to show that the delusive hope of future life has a bad moral influence. That such a fall: is a pleasing dream to those who can believe it he allows; but denies that it will make the bad, good, or the good better. Now this is the proof which a professing *Christian* offers that Universalism is licentious.

We shall leave Mr. B. and his new friend, Mr. Kneeland, 'alone in their glory.'

If our editor can find no better weapons with which to assail us, than those that are wielded by infidels against Christianity, he is welcome to use them. He will find to his cost, that he is beating his sword upon a rock. If Mr. B. wishes to engage with us in an attempt to prove either from facts, or reasons that Universalism is demoralizing in its influence, we shall not retract from the contest. He may get Mr. Kneeland to help him, and they two, may show us the saving power of annihilation, or he may leave annihilation to his B. Kneeland, and take upon himself the heathen doctrine of endless hell torments, and we pledge ourselves to open a sack which shall present their claims to morality, for those doctrines, in no enviable light. If Mr. Kneeland or Mr. Badger, both, or either of them, will come to this work, we shall not be slow to answer for ourselves. We should like to be in possession of the facts and arguments, which establish the claims of Infidelity or endless misery, to a salutary moral influence. Shall we be gratified?

I. D. W.

IMPORTANT CONCESSION. On Sunday 23d inst: according to previous appointment we delivered our humble message to a very attentive audience at Ludlow, Mass. And at 5 o'clock P. M. of the same day we laid the honor, pleasure, profit, privilege, misfortune, or whatever it may be, of listening to the discourse of a Presbyterian clergyman, by the name of Austin, in the same place in which our meeting was held. He took his text from 2 Cor. ii. 15, 16 and attempted to show that the truths of the gospel are directly opposite in their results upon the minds of the Christian, and the impenitent sinner—that, while they are the means of salvation to the one, they were the means of damnation to the other. And among other things he made this remarkable concession:—that the doctrine of future retribution, by which he meant *endless misery*, is not calculated to exert a happy influence upon the hearts of the impenitent; it rather hardens their hearts, and is thus a savor of death unto death, and the means of their endless ruin. The history of six thousand years, he observed, is proof that this doctrine does not affect the hearts of sinners in a salutary manner. We do not pretend to give the exact language, but this is the idea.

This we consider a concession of no small importance. It is just what we have long believed. Though the most happy influence has been claimed for the doctrine—though it has been often

said that, without it, the mind of man would be let loose from its moorings—the only effluvia barrier to the commission of sin would be removed—crimes would therefore abound, civil governments be overthrown, the whole community involved in anarchy and confusion, and finally waste away in one wild dissolution—though all this and much more has been said of, and claimed for this doctrine; yet we have long believed—and so we have preached—that it possessed no such ungovernable powers. We have long believed, that it exerted a most damnable influence upon the human heart—drying up all the fountains of tenderness and love, corroding the finest sensibilities, bordering the obscure and viciating the vicious.—And this melancholy fact Rev. Mr. Austin of Ludlow has laid the ingenuities to acknowledge. We now have some questions to propose for his consideration.

1. Since the doctrine of endless misery is so deleterious in its influence upon the minds of the impenitent, operating to their surer damnation, would it not be expedient, at least, to cease preaching it to these, and try something else? This question we proposed to Mr. A. soon after the delivery of his discourse. He thought, however, it must be preached, because it was gospel. We told him it was not gospel; for gospel is good news, and this was evil. He immediately withdrew, afraid to converse further on the subject.

We now again ask, admitting the doctrine true, would it not be better not to preach it at all? To Christians it is useless; they need not its influence to restrain them from crime. And to the impenitent, it is worse than useless, for it hardens their hearts, leads them more surely on in the road of ruin and involves them in still deeper damnation. Surely then a man, taking upon himself the awful responsibilities Mr. A. assumes, ought to be extremely careful about preaching this doctrine, lest peradventure, the blood of souls be required at his hands.

2. Is not the unhappy influence of this doctrine upon the hearts of sinners, a strong proof of its falsity? For our own part we conceive it so.—Truth is always represented in scripture to be salutary in its influence. 'Ye shall know the truth, and the truth shall make you free.' 'Every man, that hath heard and hath learned of the Father, cometh unto me.' Here the influence of truth, when it is known and felt in the heart, is represented to be very good—inducing freedom from sin and obedience to the precepts of Christ.—Preach truth to impenitent sinners, and make them believe it, and such is the result. Since then the preaching of endless misery produces effects directly opposite, is not this strong presumptive evidence, that it is not the truth of God? Truly we know not how Mr. Austin will avoid the affirmative of this question, unless by the grossest sophistry. We would recommend to him to look in to these things a little more minutely than he hitherto has done, and inquire whether it is not best to give up preaching this doctrine. Really we do think a notion so grossly absurd and pernicious has been preached long enough. It does no good. Though it has been very extensively

promulgated in the earth from the days of the first Zoroaster to the present time, yet the world is still wicked and growing more so by the preaching of this doctrine. We hope, in mercy to human nature, it will soon vanish away before the bright blaze of divine truth, and pass off forever in our forgetfulness.

R. O. W.

THE HARTFORD PEARL AND LITERARY GAZETTE.—This beautiful and tastefully executed periodical, published in this place, has just commenced its fourth volume. 'Designed for ladies and admirers of polite literature,' its 'manner and matter' are adapted to the taste of such. Its columns, thus far, have been filled with a variety of useful and interesting original communications. Among its correspondents it numbers several names that do honor to American literature. Besides 'tales, legends, essays, sketches, biography, poetry,' &c., it is to be enriched with occasional engravings and pieces of popular music. The first number contains a beautiful portrait of James Fenimore Cooper, the celebrated American novelist. It cannot fail to be interesting to every friend of literature and the fine arts.

Hitherto the Pearl has been issued semi-monthly in a large quarto form;—hereafter it is to be published weekly, much improved in appearance, but still retaining the same form. It is afforded to subscribers at \$3.00 per annum in advance. It certainly deserves an extensive patronage, and we hope its enterprising editor, Mr. Pray, will receive the reward which his labors merit. R. O. W.

VALHALLA.—In the Scandinavian mythology, *Angard*, is the name applied to the place which the gods are supposed to inhabit; and *Valhalla*, is the name of paradise, or the celestial dwellings of the heroes. This latter place is supposed to be the *Hall of Odin*, who is the supreme God of the Scandinavians, 'a tumultuous and roaring deity'; and here his true followers are to spend their existence in a variety of exercises. 'They are represented as going through their martial exercises, then cutting each other to pieces; afterwards, all parts healing, they sit down to their feast, where they quaff beer out of the skulls of those they have slain in battle; and whose blood they had before drank, out of the same skulls, when they had slain them.' Delightful must be this exercise to the pure and holy and blessed inhabitants of the upper regions.

But absurd and abhorrent as are these notions—the place, and the circumstances connected with it, the *Valhalla* of the Scandinavians is no more absurd and abhorrent, than the *hades* of many professing christians. If the unatural deeds here alluded to, are handsome and disgusting, there is certainly far less inhumanity and cold-blooded cruelty in quaffing beer from the skulls of those slain in battle, than in exhibiting in view of the interminable miseries of those doomed forever to be the companions of devils in the deep abyss of hell. The heroes of *Valhalla* enjoy their bacchanalian revelment, and rejoice, not in the actual suffering, but the extermination and extinction of the enemies; while the inhabitants of

the purgatorial heaven can praise God, not and rest in the actual and endless suffering of all the damned in hell. If the former can quaff beer from the skulls of their fallen enemies; the latter can quaff far deeper draughts of hellish satisfaction from the embittered bowl of pride and indignity.—Proud and icy must be that heart which cannot melt, cold and tearless that eye which cannot weep, over the miseries, such as are declared to be inflicted upon the damned in hell. What choice then, is there between the Scandinavian *Valhalla* and the Purgatorial heaven?

R. O. W.

INSANITY AND ATTEMPT AT SUICIDE.—A late number of the 'Impartialist,' a paper published at Clermont N. H.,—as we learn through the medium of the Universalist Watchman, for the Impartialist does not come to our office—gives an account of a case of insanity and attempted suicide that occurred in an adjoining town a short time since in consequence of attending protracted meetings. A young and affectionate wife, the mother of two small children attended most of the time a fourteen day's meeting early in the spring, and afterwards another meeting of shorter duration. From the first she became melancholy in view of her own supposed fate, and the tremendous doom of her children; and finally she attempted to put a period to her existence; first with a razor which failed of success; and then with a pointed knife which she plunged several times into her leaving bosom. Her life however is yet spared, a monument of the evils resulting from protracted meetings.

R. O. W.

ACCESSIONS TO THE MINISTRY.—A short note from Br. E. Trull published in a late number of the 'Star and Universalist,' gives information that CHARLES L. GILSON, of Stoddard N. H. has commenced preaching the gospel of Christ.

We learn also from an editorial paragraph in the last number of the Trumpet that Br. Andrew Pingree, of Hingham, Mass. has commenced his labors in the ministry of reconciliation.

TO CORRESPONDENTS.—D. H. is received, but his communication has not yet been examined by us.

REMOVED.—Br. Joseph Barber, we understand has removed from Natick, Mass. to Pawlet, Vt.

AGENT.—Mr. D. C. Pinkerton is hereby appointed our agent at Zanesville, Ohio.

LECTURES ON THE PARABLES.—A course of lectures on the Parables of the New Testament will be delivered in the Universalist Church in Hartford.

The first lecture will be preached next Sabbath evening, on the Parable of the Axe and the Winnowing Fan. Matt. iii. 10, 12.

DIED.

In this City, Mr. Nathaniel Patten, aged 82 years.

At Granville, Mass. Mrs. Ruth Rose, wife of Justus Rose, aged 71.

At Hubbardston, Vt., Ellen, daughter of S. B. Walker, Jr. aged 3 years.

Very deeply do we sympathize with our friends and relations, the afflicted parents of the lovely one who is gone. We know from painful experience their sorrows. Oh! may the power of truth give them strength in the day of trial, and comfort in sorrow's darkest hour.

I. D. W.

A DISTRESSING OCCURRENCE.

A son of Augustus E. Le Mer, of New London (t., aged 5 years, was accidentally killed on Thursday the 19th Aug. This afflictive dispensation of providence, was borne with great resignation by the mother, who has of late, embraced the doctrine of God's impartial grace, and rejected the dogmas of the Baptist Church. The consolations of the gospel were tendered to the bereaved friends, of the deceased child, by the writer, on Sunday the 24th; and we are happy to say, that the mother, (the father being absent on a voyage at sea,) rejoicing in the chief of a world's salvation, says she can truly adopt, as her own, the language of Jesus, 'Not thy will, O God, but thine be done.'

F. HITCHCOCK.

RELIGIOUS NOTICES.

Br. Chas. Woodhouse will preach at Mechanicsville on the 5th Sunday inst.

Br. D. Tuttle will preach in the Lombard St. Church, Philadelphia the last Sabbath in August.

Br. R. O. Williams will preach at Dobson's Village, (Vermont) on the 5th Sunday, 31st inst.

Br. F. Hitchcock will preach at New Hartford on Wednesday evening 27th inst.; at Norwalk on Thursday evening 28th; at Egremont, Mass. on the 5th Sabbath inst.; and at West Oust, Taos, on the 1st Sabbath in September; and Colerbrook River in the evening of the same day.

Br. D. Tuttle will preach in Bristol, the 2d Sunday in Sept.

Br. J. Dutton of Middleville will preach at Stephenstown N. Y., on Wednesday evening, Sept. 31, at Cheshire, Mass. on Thursday evening, at Westfield on Friday evening, at each place as the friends in the respective places may appoint.

Br. C. Sjerv will preach in Westfield the 1st Sabbath in Sept., and in East Granville, the second Sabbath.

Rev. Moses Ballou will preach in Granby the 1st Sabbath in Oct.

Br. J. M. Spear of Hyannis, Mass., will preach in East Hartford the second and third Sabbath's in Sept.

Dr. Wm. A. Stickney will preach in V. of. outville the 1st Sunday in Sept., and a lecture in New Hartford at the school-house near Herkimer's store, at 1-2 past 5 o'clock; at New London the 3d Sunday in Sept.; and at Burlington the 1st Sunday in Oct.

The office of the Inquirer & Anchor at Albany, is kept at No. 49, Herkimer street. Orders left with E. Murdock, corner of Church and Lydian street, or with S. Van Schanck, 392 South Market Street, will receive prompt attention, and the receipts of either of those gentlemen for money on account of the paper, will be valid.

POETRY.

THE SCEPTIC.

Oh! lives there, Heaven! beneath thy dread

expanses,
One hopeless, dead idolater of Chance,
Content to feed, with pleasures unrefined,
The lukewarm passions of a lowly mind;
Who, mould'ring earthward, rest of every trust,
In joyless union wedded to the dust,
Could all his parting energy dissipate,
And call this barren world sufficient bliss?
There live, alas! of Heaven-directed mien,
Of cultured soul, and sapient eye serene,
Who hailed thee, Man! the pilgrim of a day,
Spouse of the worm, and brother of the clay:
Fruit as the leaf in Autumn yellow bowers,
Dust in the wind, or dew upon the flower!
A friendless slave, a child without a sire,
Whose mortal life, and momentary fire,
Lights to the grave his chance-created form,
As ocean-wrecks illuminate the storm;
And when the gun's tremendous flash is o'er,
To Night and Silence sink for ever more—
Are these the pompous dilettos who proclaim,
Lights of the world, and demi-gods of Fame?
Is this your triumph—this your proud applause,
Children of Truth, and champions of her cause?
For this hath Science searched on weary wing,
By shore and sea—each motive and living thing?
Launched with Iheric's pilot from the mazy,
To worlds unknown, and aisles beyond the deep?
Or round the cope her living chariot driven,
And wheeled in triumph through the signs of
Heaven?

Oh! star-eyed Science, hast thou wandered there,
To walk us house the message of despair?
Then bind the pain, thy sage's brow to suit,
Of blasted leaf, and death-like cadence true,
Ah me! the laurelled wreath that murder rears,
Blood-nursed, and watered by the widow's tears,
Seems not so foul, so tainted, and so dread,
As waves the night-shade round the sceptic's head.
What is the bigot's torch, the tyrant's chain?
I smile on death, if Heaven's ward life remain!
But, if the warping winds of Nature strive
Be all the faithless charity of my life,
If Chance awaked, inexorable power!
This frail and feverish being of an hour,
Doomed o'er the world's precarious scene to
sweep,

Swift as the tempest travels on the deep,
To know Delight but by her parting smile,
And toil, and wail, and weep, a while white;
Then melt, ye elements, that formed in vain
This troubled pulse, and visionary brain!
Fade, ye wild flowers, memorials of my doom!
And sink, ye stars, that light me to the tomb!
Truth, ever lovely, since the world began,
The foe of tyrants, and the friend of man,
How can thy words from balmy slumber start
Reposing Virtue, pillowed on the heart!
Yet, if thy voice the note of thunder rolled,
And that were truth which Nature never told,
Let wisdom smile not on her conquered field;
No rupture dares, no treasure is revealed!
Oh! let her read, nor loudly, nor elate,
The doom that bars us from a better fate;
But, and as angels for the good man's sin,
Woe to record, and blush to give it in!

CANFELL.

FEMALE FIFTY.—A SKETCH.

'I saw a form of Excellence, a form
Of beauty without spot, that nought could see
And not admire—admire and not adore.
And from its own essential beams it gave
Light to itself—'

The form thou sweetest was virtue.

POLLOCK.

I saw her first in the sunny hour of youth-
ful gaiety and bliss. She was walking amid
a garden of flowers which I had wanted to en-
joy the genial influence of the morn'g breeze,
rejoicent with the sweets of Nature. Health

bloomed, like the rose, upon her cheek, and
joy beamed from her sparkling eye, as she con-
templated the beauties of the scene around her
—the smile of contentment seemed to play
gracefully around her lips, and her rich flowing
tresses hung like the clustering vine down her
snowy neck—her voice responded to the music
of the birds who were raising their morning
songs in grateful strains to heaven. Modesty
gave the impulse to her words, and innocence
and sprightliness, with a

'Sweet, retiring, modest mien,'

marked her every action. I stood gazing upon
her, my heart glowing with admiration for a be-
ing of so much loveliness.

I saw her again. It was in the house of
God—in the temple where the thronged assem-
bly congregated to worship, with united heart
and voice, the Ruler of the universe. She
showed in humble reverence and adoration to the
God of all grace—she listened with beatific
rapture to the affecting descriptions of Divine
love—the pathetic illustrations given of the ex-
haustless benevolence of the Deity, in forming
the great and glorious plan for the redemption
of a world of sinners, as they rolled in psalms
of heavenly eloquence from the pulpit. Tears of
joy started in her eyes, and a smile of holy be-
nignity seemed to light up her countenance,
when she heard the divine attributes of the Sav-
ior's character so happily illustrated, and his
precepts enforced with so much enthusiasm; it
was a talisman that fell upon her soul, like oil up-
on the troubled willows; she raised her eyes to
heaven, and seemed to whisper the silent prayer
—Bless the Lord, O my soul, and forget not
all his benefits."

Years had rolled away. I saw her again.—
The blossoms of spring were ripening to maturity
under the perennial rays of a summer's sun.
She was bending over the couch of sickness—
endeavouring to assuage the pains, and adminis-
ter to the wants of her last surviving parent
then on his death-bed. She had but recently
followed to the grave her beloved mother, and
that afflictive bereavement was yet fresh in her
mind. Every attention which the tenderest as-
suidity and the most devoted filial affection
could suggest, was bestowed to alleviate the
distresses of her yet remaining parent—her
hand was never weary in presenting the cordials
to his parched lips, and employing every mean
in her power to restore him once more to health
and activity. But her efforts were all unavailing;
the hand of death was upon him—he had
but time to give her his last benediction, and
recommend her to the protection of Heaven—
to embrace her, his only child, for the last time,
and then closed his eyes forever. Silence
seemed to reign. She was alone; yet she bowed
to the will of God, like the weeping willow,
with a virtuous resignation. She wept; but
her tears were not the tears of despair; but
like those shed by Jesus at the grave of Laza-
rus—the tribute of virtuous affection. She
stood in the solitude of her own grief, a lone
orphan, left to the charity of a cold and unfeeling
world. Yet her heart was raised to Heaven
and she submitted with a holy and calm recon-
ciliation to its all-wise decrees. And while
she exclaimed, "Thy will, O God, be done,"
she felt the happy assurance, in heart, that al-
though she would no more behold her beloved
parents in this world, yet, ere long, she should
join them in that where sorrow and parting

would be no more—where the morning of an
immortal day would dawn upon them, and they
would sit down together in the abodes of the
blessed:

'We shall meet on that shore where no flowers
shall fade—'

Where sorrow and death shall no longer invade:—
Where the songs of the blessed shall be our en-
plopy,

And mourning give place to the fulness of joy.'

'Twas then that I thought her the most lov-
ely being I had ever beheld; far, very far, sur-
passing all I had conceived of her in the bright
days of her prosperity—either when culling the
sweet products of Flora, or in the temple of
God, kneeling in humble adoration with its as-
sembled worshippers. For how many there—
who, in the days of their prosperity, when
trouble and misfortune do not assail them—
when all is sunshine above, and flowers beneath,
are lovely, and attract the admiring gaze of
those who behold them; when all within their
hearts is but an aching void—how many heart-
less worshippers may congregate in the temple
acred to devotion, and from the mere power
of sympathy be led to participate in the exer-
cises of the day, and for the time being seem to
share in all the ecstasies of devotion; yet the
feelings and principles of true religion may
have no abiding place in their hearts—their re-
ligion has never been tried by the ordeal that
would test its genuineness—they do not have a
realizing sense of the little influence true re-
ligion has in facilitating their course through life.
Hence, they too frequently deceive not only
themselves, but others. But when the dark
clouds of adversity have gathered over their
heads, its terrific thunders roar, and its vivid
lightnings flash, and they have drained the cup
of sorrow to the very dregs—when the relent-
less hand of death has broken the dearest tie
that binds the soul to earth—the guide of youth
and the support of helplessness—if, then, in
such an hour, female piety not only survives,
but triumphs; if its subject, like Noah's ark,
rises above the flood; or like his dove, gathers
the green olive from the very wreck of nature;
if she can submit with un murmuring patience to
the task which may devolve on her by the dis-
positions of Providence—if after all her tri-
als, she can kiss the rod which her heavenly Fa-
ther has employed to afflict her with—if she
still anchors her hope in heaven, and leans on
the staff of Divine promise for support, surely
that female is the perfection of woman's loveliness.
The chamber of sickness and death have
disclosed a loveliness in her that are beyond all
price. Though pale and emaciated with watch-
ing and care, yet she watches over and admin-
isters to the wants of the sick and dying like
a ministering angel; she resembles the pure spir-
its who are the 'swift winged messengers of
mercy' from the Eternal to the suffering sons of
mortality. Religion in all its native majesty
and mildness, has filled her heart with its benign
influence; her eye, the lovely index of her soul,
smiles with heavenly benignity through every
tear that moistens it. And when she shall be
called to bid adieu to this world and its fleeting
pleasures, how cheerfully can she resign her
spirit to the God who gave it. The sun of her
day will set like

—the morning star which goes
Not down behind the darkened West, nor hides
Obscured among the tempests of the sky,
But melts away into the light of Heaven.

Judi. Mass.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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SHORT SERMON.—No. 1.

Original.

And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.—1 Kings xix. 11, 12.

The great Author of human existence is benevolent in all the measures of his government. He has so contrived and arranged the innumerable parts of his creation, that they harmonize as a whole, and proclaim the infinite goodness, power and wisdom of their maker. But, in no department of nature, are the perfections of Deity more conspicuously displayed, than in the universe of intelligent beings. And yet, in all ages of the world, he has distinguished some individuals as the special instruments of his pleasure. Among the renowned, whose names stand forth in the pages of history, as *light-bearers* on the shores of the ocean, the prophet Elijah holds an exalted rank. He was a man of great sanctity of character and decision of purpose. We look upon the biblical sketches of his biography with veneration and delight.

Living in an age of extreme corruption of religious theory and practice, it was truly remarkable that he should have maintained a course of such inflexible holiness—a life of such irreproachable purity. Though surrounded by an army of false prophets, Elijah continued firm and undaunted; manfully opposed their errors and impositions, and maintained and defended the true doctrine of the God of Israel. His decisive and prudent measures were signally approved and blessed of heaven.

When exposed to the rage of royalty and the indignation of Jezebel, he found a pavilion in the hollow of the rock, accompanied with the divine presence. When thirsty and hungry in his retreat, the gliding rivulet cooled his parched lips, and the ravens of the air became ministers of God's munificence. For him the widow's scanty store was signally augmented and blessed, and the meal and oil seemed to be inexhaustible. When nature languished in the wilderness, and the prophet sent up his ejaculation that death might come and remove him from his persecutions and threatened woes, the angel of mercy was sent to his relief, and having provided a cake baked on the coals and a cruise of water, touched him and said, 'arise and eat.' Very, and in this manner was the good man sustained forty days and forty nights till he reached Horeb—the mount of God.—What an example this for the imitation of others, and an encouragement for constancy, zeal,

and perseverance in the course of religion and truth!

But even the cave of Horeb did not afford a place for undisturbed meditation and enjoyment. Such is not the allotment of even the best of men, in the land of their pilgrimage. Man's moral nature is adapted to a system of continued and varied discipline. Hence, it is said in the text, 'Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by,' &c. &c. Thus was the prophet's attention arrested, and fixed on scenes of imposing interest and grandeur. The almightiness of the Lord was manifested in fearful demonstrations! Mountains rent asunder—rocks burst in pieces—the earth quaked—and fire blazed in terrific splendor. No wonder that when Elijah witnessed this quick succession of phenomena, he wrapt his face in his mantle, and went out, and stood in the entering in of the cave.' Indeed, had it not been for 'the still small voice' which followed the rushing of the wind, the quaking of the earth, the raging of the fire, the effects upon the nerves must have been far more sensible and lasting.

But the text is probably emblematical. Literally understood it would admit of no very instructive and useful application. When considered as descriptive of the operations and effects of false and true religions, the passage becomes interesting and full of meaning. It suggests the importance of discriminating between true religion on the one hand, and spurious religion on the other. The difference between them is extremely broad and palpable. Spurious religion is distinguished for noise, commotion and fury; but true religion is enjoyed in silence, peace and calmness. The one is the war and violence of conflicting elements; the other the still small voice of harmonious principles. Let us consider a few points and mark the contrast.

1. 'Behold, the Lord passed by, and a great and strong wind rent the mountains, and brake the rocks in pieces before the Lord.' The scene is tremendous! the wind rises—the atmosphere is all commotion—the forests wave and tremble—the caves echo with strange noise, and at length the mountains burst, the rocks fly into atoms! Amazing exhibition of almighty and terrific power.

And, now, candid hearers, must I tell you that this is a striking representation of that religion which comes with great parade, noise and confusion? In seasons of such excitements, we are told that the Lord is passing by, or has condescended to tarry for a moment in our midst. The winds of false doctrine begin to rise, and their rending and tremendous effects correspond in no small degree, with the incidents above named. 'But the Lord was not in the wind.'

2. 'And after the wind, an earthquake.' The earth itself was seized with tremors and shaken by unusual convulsions. And what is more startling and alarming than an earthquake?—The very pillars of creation seem to tremble beneath us, and the earth totters upon her foundations. It would seem that some mighty and mysterious changes must be going on, in the natural construction and heart of the earth.

The noise and trembling occasioned by earthquakes, cause the minds of many to quake with fear and terror. The timid are horror-struck—the ignorant shriek and scream aloud, whilst even the bold and philosophical, turn pale for the moment. Various singular and inexplicable emotions are generally excited, when an earthquake succeeds a great and strong wind. What striking emblems of those religious and excitements, which claim God for their author, and yet require that the foundations of that very nature which he has given us should be broken up and marvelously changed! The doctrines of men produce mental quaking on earth. Modern revivals and conversions are to the mind, what earthquakes are to matter. But we discover in them generally, no special manifestation of the divine presence and glory. If the power of the Invisible is in any way exhibited it is in 'the passing by of the Lord; for 'the Lord was not in these earthquakes.'

3. 'And after the earthquake, a fire.'—Those objects which had escaped the fury of the winds and the wreck of earth's internal convulsions, were destined to take their part in the more devouring element. They were all on fire, though not entirely consumed and destroyed. What a fearful and imposing spectacle it must have been! The mountains rending asunder—fifty rocks splitting into pieces—the earth reeling and trembling on her foundations,—and the flames arising in shuddering and appalling grandeur! No wonder that the prophet should shrink back, wrapping his face in his mantle!—No ravages are more dreadful than those occasioned by raging fires. The beautiful works of nature and of art, are prostrated in distressful desolations. The eye of the spectator gazes with amazement on these scenes of ruin. And are they not emblematic of the effects of religious fanaticism? Do we not often witness the ravages of those 'strange fires' in community? There are many who would feign burn up the nature of man, with wild and ungovernable zeal. Their breath is a flame—their words, burning embers,—and their grasp as the touch of red-hot iron! And yet, they profess to speak and act in the name of the Lord! But blessed be God, 'the Lord was not in the fire.'

Lastly, 'And after the fire a still small voice.' This is the voice of love, truth, grace and salvation. How changed the scene. The wind has gone down—the mountains and rocks appear in native firmness—the earth is no longer convulsed—the fire has gone out, and the tumult is over! Then the mind resumes its usual composure, and is prepared to listen to the mild instructions of sound reason and gospel truth.

Such not unfrequently is the state of society after the distractions and commotions which are produced by the fanatical excitements of false religions. He who stays the whirlwind in its fury, and controls the thunderbolt in its terrific flight, can over-rule the rushing winds of error, and render harmless the wild fire of false zeal and religious phronsy—

'From seeming evil still educing good,
And better thence again, and better still
In infinite progression.'

The still small voice of mercy and truth, succeeds the ranting efforts of misguided zealots; and God himself is revealed and glorified in the restoration of order, quietude and tranquility. It is the voice of reason, truth, peace, hope, joy, holiness and heaven. As said the true shepherd, "other sheep have I, which are not of this fold; they also shall hear my voice, and there shall be one shepherd and one sheepfold." Blessed be his name that we ever heard his voice and followed it. May it be our inflexible determination, to follow our divine leader, whithersoever he goeth. He is the way, the truth and the life. He conducts the soul of every sinner and experimental believer, into the green pastures of grace and salvation. There, are never failing springs of joy and hope and glory. O my Heaven grant, that in all places, over the wind, the earthquake, and the fire of false religions shall have exhausted their fury on the nerves and minds of the people, they may hear the still small voice of reason, truth and salvation, saying, in sweet and inviting whispers, 'This is the way, walk ye in it.'

R. STREETER.

COMMUNICATIONS.

PRIVATE INTERPRETATION OF THE SCRIPTURES.

Original.

"Knowing this first that no prophecy of the scripture is of any private interpretation."—2 Peter, i. 20.

The passage of scripture from which we have selected a verse as the commencement of a series of articles in illustration of the demonstrative fact, that the word of God is privately interpreted, has long been controverted, while a portion of it is obscurely translated, according to the improved version and standard commentators. Therefore, while the language we have quoted, is appropriate to the subject we have chosen, we shall bestow a few words to the elucidation of it and its context, that, to the reader, it may appear in that clear light, with which it was originally invested.

In order that we may clearly understand the text, reference must necessarily be had to the three preceding verses, with which it is closely and intimately connected? 'For he (speaking of Christ,) received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, "this is my beloved son in whom I am well pleased." And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; (or as it should be translated—"we have also the word of prophecy more confirmed,") whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the scriptures is of any private interpretation.'

The reader will observe that the apostle declares, the voice, which said, 'this is my beloved son in whom I am well pleased,' was heard in a mountain. Every person who refers to the 17th of Math. will readily discover, that the apostle in making this declaration, had allusion to the mountain upon which the transfiguration of our Lord took place. Peter, in company with James and John was present on that oc-

casional and heard the voice which gave honor and glory to the Savior.

The apostle also declares that the word of prophecy was confirmed. The prophecy to which he alludes, is contained in Isaiah xlii. 1. "Behold my servant, whom I uphold; one elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." But how was this prophecy more confirmed or established? It was better established as the word of God in the days of the apostle than at the time it was spoken, because Christ, to whom the prophecy referred, appeared, was baptized by John, while the truth that he was the Messiah, was sealed by the voice of God, upon the mountain of transfiguration, and through his apostles he let the Gentiles out of the prison of error. This confirmation of the prophecy of Isa. the apostle bids those to whom he was writing, to notice as a light shining in a dark place, or as a light of divine knowledge amidst the gloom of idolatry. He bids them do this more readily, because the prophecy was of no private interpretation, but was publicly fulfilled in their time, and was spoken by the impulse of God, denouncing a person, who was of the utmost importance to their happiness.

This view of the subject affords an easy elucidation of the passage, and removes the difficulties, which have arisen in the minds of those who were troubled with the peculiar form of the first clause of the 19th verse, as it stands in the common version; 'we have also a more sure word of prophecy.' To the common reader, this language conveys the idea, that prophecy was more important in establishing the truth of christianity, than the transfiguration of Christ and his acknowledgment as the Messiah by Deity, on the mountain. But the correct translation of the sentence, 'we have also the word of prophecy more confirmed,' fully demonstrates that the transfiguration and acknowledgment of the Savior, were, in the mind of Peter, full evidence that the prophecy was spoken by the impulse of God operating in the mind of Isaiah, and was publicly interpreted or fulfilled in the Savior, the light of the Gentiles. Therefore, the miraculous transfiguration of Christ was of vastly more importance than prophecy in establishing the truth, that he was the Messiah; for if Christ had not been miraculously acknowledged by Deity, the prophecy would have remained unfulfilled and of course prove false.

Thus much for the text. We shall now proceed to show that there are many private interpretations of scripture, arising from false translations, neglect of comparing passage with passage, corruptions of the common version and misunderstanding of oriental figures. The interpretations are all founded on tradition, that false light which has led vast multitudes into regions of error after the doctrines of the Bible. We do not, however, mean to insinuate that error in sentiment detracts in the least from sincerity of heart, for it is evident that there are good and honest christians in all sects, while at the same time, it is an indubitable truth that all cannot be right in their opinions.

Before giving illustration of this subject, it may be necessary to answer the questions 'why does God suffer any false interpretations of his

word—why not keep it free?' In reply, it is sufficient that in order to correct immediately the errors which have obscured the light of revelation, it would have been necessary for God especially to interpose, and by a miraculous interference to have obliterated the evil. This interference, would likewise be called for every month perhaps, for errors would and will constantly arise, unless God changed the minds of translators and commentators in such a manner, that it would be impossible for them to corrupt the word of life.—This would not comport with the government of God, as it must be obvious to every individual. He fulfils his intentions by the slow, but at the same time sure method, of using natural means, if we except the Gospel, which was established by miracles. If God had suffered these corruptions to exist and had destroyed the means of restoring the Bible to its original purity, there would have arisen just cause for complaint. But the fact is far otherwise; for, while the scriptures have been preserved from any corruptions that affect their general character, except indeed where tradition has confounded their meaning, knowledge has increased in such a manner, that the corruptions which touch local points are mostly discovered and the original restored to its purity, although those corrections have not yet been given to community in an authorized version. The errors of the English translators are certainly discovered, whether those errors arose from pre-conceived opinions, from prejudice, or from the restraints which King James imposed on them.

Besides all this, a little difficulties have called forth a more energetic defence of Christianity, which, under other circumstances, perhaps, would have slept in silent oblivion. Thus, by human means, does God defend his word, remove corruptions, and restore his revelation to its primitive purity. But after all, it must be perceived that these minor corruptions do not afford any just ground for the doctrines which are predicated of them; for even they, as they stand in the common version, are warped by a prejudice formed from a mixture of heathenism and Christianity, which leads people to give and adhere to private interpretations.—Having answered this inquiry, we will proceed to the illustrations.

No. I.

'For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.' Isa. ix. 6.—This passage may not be called a mistranslation, but is a translation which is productive of much error. The Trinitarian always quotes it as one of the strongest proofs of his system; an unsoundable argument that Christ is a God. But this evidently is a private interpretation of the passage.

It is a well known fact, that the Jewish proper names were significant terms, selected from the language of the country, as any person may learn by referring to the index of a large Bible. For instance; Aaron means a mountain of strength, Abel means vanity or mourning, Joseph means increase or addition, and Peter means a stone or rock. Now the English translators, who certainly were believers in the trinity, instead of placing the proper names in the passage under consideration, gave their literal meaning, which, to the superficial reader, seems, to prove the divinity of our Lord. But

could this conclusion be drawn from the passage, had the translators given the proper names, instead of their meaning, which they here done in almost, if not quite every other instance? If such had been the case, no person would have referred to the passage as proof of the trinity. Or if they had translated every proper name, giving its literal meaning, the result would be equally as strong against common usage of the text. Had the translators pursued this path, they might have been accommodated with a Deity possessed of twelve persons, as easily as one of three persons. Elijah means God the Lord, Elisha, God that saveth, Isaiah, salvation of the Lord. Will the Trinitarians admit that Elijah was God, because his name had an allusion to God?

But, admitting that the passage is not so worded as to mislead the common reader, even then its application as proof of the trinity, is a private interpretation. It is said that Christ should be called Wonderful, Counsellor. Is simple designation by name, proof of divinity? How many children are called George Washington, yet are they actually the fathers of our liberty? Then to call Christ the mighty God, is no proof that he is Jehovah, for if it is, Elijah must be admitted into the number of eternal Gods. The Savior seems to have had this idea in view, when he answered the charge of blasphemy, which the Jews urged against him. He declared as follows, "I and my Father are one," John x. 30, simply meaning oneness of design, intention, see John xvii. 21, 22, 23. But the Jews understood him as Trinitarian, viz. that he called himself very God, and therefore made preparations to stone him, the penalty for blasphemy under the Mosaic law. This view of his language, Christ successfully refutes in his answer. "Is it not written in your law, I said, ye Gods, (alluding to Ps. lxxxi. 6.) If he called them gods, unto whom the word of God came, and the scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the son of God? If I do not the works of my Father, believe me not. John x. 34 to 37. Here Christ explains the sentence. 'I and my Father are one,' by calling himself the Son of God, thus establishing the truth, that he was one with his Father, by obedience to his will in fulfilling his designs. His answer also conclusively proves, that simply calling a person God did not make that person very God, for if it did, by the same parity of reasoning, the teachers of old, being called gods, must be of one substance with the Father. Apply this reasoning to the phrases in the text, and it will be evident that they are only expressive of the greatness of the Messiah's character over every other individual on earth. View then, the passage in what light we may, the common notions concerning it, manifestly arise from private interpretation.

G. W. M.

(To be continued.)

'SWEAR NOT AT ALL.'

Original.

Meats. Editors. It may be said, by many of your readers, when they eye glances upon the caption of this article; that nothing new can be said upon the subject of profane swearing. I freely grant that much has been said, but I am far from believing, that nothing more

can be said or written, against this shameful practice. Therefore I will beg the attention of your readers a few moments, hoping thereby to contribute a 'mite' to the great and laudable work of tearing away the people from this great and debasing iniquity; for the practice of which, man has no excuse but *idle habit*.

'Tis true, that those who are commonly termed 'the common people,' have for an excuse, the example of the partialist clergy; which seems in some measure a palliation of the crime; for the clergy have generally been looked to as bearers of morality. Hence if their examples are bad, and the people follow them, the fault lies in the clergy, more than in the people. That the clergy have set this example, is, we think, beyond all dispute, for their excessive outpourings of endless condemnation upon the heads of sinners necessitates them to use language, exactly suited to the polluted lips of profanity.

This may be a novel idea to some; it was so to me, when I first heard it advanced by a preacher of our order; but the reasons assigned for the belief, were such as carried with them conviction; and from that time forth, I thought it more than probable that profane swearing originated from the sacred desk. This conviction was strengthened by the following circumstance. The writer once had occasion to reprove an African slave, for using profane language, which he did in the plainest terms. It was urged in extenuation of the crime, that 'Mr. Turentine' said so in the pulpit.' This circumstance, I say, was to me demonstrative evidence, of the opinion, that profane swearing originated from the sacred desk; for this slave was entirely free from prejudice, either for, or against any religious order; and was perfectly unbiassed by education, for he had none, except such as he had acquired by intercourse with fellow slaves. Therefore I am induced to believe that he spoke 'the words of truth and soberness.'

But this is no excuse for us, in this enlightened age of the world, to indulge in the debasing practice of using the name of our God in vain. And for a Universalist to indulge in this habit is shameful; for it is contrary to the sentiments of his doctrine, and greatly at variance with the rules of christian morality. Brethren, let me admonish you, by the love of our heavenly Father to take not his name in vain; and as you spurn the doctrine of endless hell torments, so let me admonish you to spurn the language used to express it.

F. H.

* A Methodist minister in the State of South Carolina.

LETTERS TO REV. K. GOSB, PLATTSBURGH, N. Y.

Original.

LETTER V.

I now proceed to your statement in relation to Dr. Franklin. You said that this great man, near the close of his life, renounced his erroneous principles and embraced Christianity; (I suppose you meant Orthodoxy of course) and that he became sensible that his former opinions led to immortality? I would inquire where you obtained that information. If that is a fact, it was news to me, and I think, to your congregation. In all the writings concerning this venerable man which have fallen in my way, there is nothing of the kind, and from what information I have been able to collect on that subject,

I take the liberty to deny your assertion, and I charitably hope you will lose no time in producing your proof. If you do not, let the public judge of the correctness of your statement.—I affirm that he did not change his religious opinion, after he became established on that subject, which was many years before his death.—I have noticed this statement in relation to Dr. Franklin, for a two-fold purpose, viz.—because I believe it is without foundation, and to show what dependence ought to be placed on your next statement, in relation to Alexander Larabee. You said that you had visited him and that he informed you in reference to his execution, that 'he did not care a straw about it;—that all were to be happy after death;—that he could go right to heaven,' or words to that effect. As to the truth or falsity of this assertion, I have nothing further to say than to state the circumstances attending this unfortunate man.

It is well known to you, or at least to the public, that Larabee was a Catholic, and that he never renounced his sentiments to the last moment of his life. You also know that he was frequently attended by a Catholic priest, and that he was attended by one at the time of his execution. You cannot be ignorant of the fact that the Catholic doctrine does not recognize the salvation of all men; but on the contrary is entirely opposed to that doctrine.—Sir, your statement is before the public and having made these remarks, I submit it to be judged by them whether any dependence is to be placed on your statement.

I will now take a summary view of some of the leading points in your discourse; and leave you to your own reflections, and the public, to determine the propriety or impropriety of your wanton attack upon myself and the Society of which I am a member. The whole tenor of your discourse was of the defamatory kind;—mere assertion without proof;—an attempt to raise a fog to blind the eyes of the ignorant and unsuspecting;—but it has failed to satisfy reflecting minds. Your remarks on the *finally impenitent*, were unscriptural and uncalled for, until you had first established that there would be some of that class. Your remarks on *reason* I consider nothing less than impeaching the character of God, from whom we have received this noble faculty end must stand as a monument to your folly. Your statement relative to the penalty of the law, shows that you are entirely ignorant of our views on that point or else you meant intentionally to misrepresent them, and instead of being applicable to us it falls upon your own head. The manner in which you adverted to the *Rich and Lazarus*, is confirmation, that you are unable to maintain it in any way to support your unscriptural doctrine. Your criticism by which to determine the utility of doctrine, proves your own false to every observing mind. As it respects Dr. Franklin, if your statement is true, you have undoubtedly means to prove it, and if you do not, it will be taken for granted that it is for want of evidence. As it respects your conversation with Larabee, did you not mean to insinuate into the minds of your hearers, that he was a Universalist, and thus to cast a reproach upon us;—with which propriety I leave the reader to judge. Permit me now to inquire why you committed the above outrages upon us, and called upon us to substantiate our doctrine, and then refuse us a hearing. Will not a discerning public say the

it is because you are afraid to come to the light lest your deeds be reproved?—will they not say that you dare not investigate the subject, lest the rottenness of your system be made manifest!

I make these remarks by no means, because I entertain any unkind feelings towards you. I assure you I have none. It is the monstrous absurdity of the doctrine which you espouse from an investigation of which you have fled, that has occasioned these remarks in defence of the truth and may God grant that we may never shrink from a fair and honorable investigation of any subject; especially one which has so much agitated the christian world as the one under consideration. If you can support your doctrine on the broad basis of reason and revelation, we are willing to meet you in public debate, or in the columns of any paper you may please to name, where both sides of the question will be admitted; and I furthermore guarantee that if you will enter into such an arrangement, your communications shall be published free of expense to yourself. If you dare not meet us on such terms, how long will you skulk and fight in ambush, and like the mole hide yourselves from the light. You are too late in the day to denounce all who may differ from you in matters of faith, as Infidels and heretics and unworthy of your notice. The world already knows that moral worth is not altogether confined to any sect or party, and that there is moral worth and intelligence *even among Unchristians*.

I close this view with fervent desires that you may come to the knowledge of the truth, and realize that God is good to all and that his tender mercies are over all his works. That he saw from the beginning to the end, and proportioned all the means adequate to the accomplishment of the desired end, and through his eternal purpose, which he purposed in himself before the world began, will finish sin and make an end of transgression, and thereby accomplish the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began—man or Devils to the contrary notwithstanding.

Very respectfully yours,

Rev. E. Gosw. DANIEL THURN.
Plattsburgh, July 9, 1894.

N. B. If you conclude to accept the above propositions, you will please forward us a time to that effect, and it shall be attended to.

CURIOUS REMARKS ON THE RELIGIOUS SPIRIT OF THE AGE.

Original.

The present age bears evident though chastened traits of its parentage; it exhibits its descent from those days of puritanic and pharisaical strictness which lent their assent and aid to the construction and enforcement of the Blue laws, those incontestable monuments of the hostility of fanaticism to the freedom and happiness of mankind.

Pantheism is not yet extinct, it still exists, and although it may not put forth many buds of increase, yet are its boughs green and trunk mighty. In particular is this pestilential influence at work among the lower orthodox; the desecrating roar, the ranting cry and the diabolical response may now be heard in their assemblies, and the ban of heaven is still hurled at the head

of the guilty sinner with all the assurance of infallibility, accompanied by the doctrines of personal privation and the prostration of reason, which are embraced and promulgated with an eagerness becoming a brighter and better cause.—False humility, the natural concomitant of fanaticism is a characteristic not to be mistaken, betwixt the inward possession of the most contemptuous pride, a pride so powerful as to cause the lip to curl and the heart to swell when circumstances may institute any thing like a comparison of opinions. Freedom of thought is altogether a stranger, and the man who dares tread one step on the forbidden ground of polemical theology with a view to truth, is frowned on, bullied at, and perhaps, if not duly obsequious, excommunicated. Personal magnification, however, if not of too deep a stain is industriously overlooked, moral wrong is concealed from the world's gaze with all the solicitude of a mother, if the agent be but a true, devout, and glibulous son of the Church.

The Methodist persuasion in particular have in their possession mighty means for the regeneration of the age. The influence they have obtained over the minds of a great mass may be turned to the best account. But alas! they squander away their time in talking of revivals, and camp Meetings, and religious tea parties and such disgusting trash; instead of adding the human mind in its impulse towards the station, where truth in religion, and politics, and moral and social science is to be found. The great fault appears to be that men of the profoundest ignorance are not debarred from the duties of public instruction; when they be either idle, roguish, or stupid enough to offer themselves for the service. They pervert the rational and real meaning of scripture to serve their idiotic phantasies. Not the great and mighty, say they, not the wise of this world, but the foolish, are to be the channels of knowledge to the utter confusion of the earthly learned. It is high time that we should be wiser. Enough has surely been written and said, by all nations, of the absurdities and trickery of priestcraft, and the experience of 2000 years has shown that of all pests a religious pest is the worst.

At writing this, we feel some dissatisfaction with ourselves—we had hoped that instead of pulling away the filthy remnants of barbarism, we may be humbly aiding in the building up of the fabric of Truth in all its departments.—We had hoped that our building may have arisen high out of the reach and hearing of mental debasement—we had hoped that free political institutions would have nurtured and reared a candid and kind christian spirit, mutually receiving and contributing to the grand fund of religious treasures. But the most superficial survey dispels all our fondly cherished imaginings. We fear lest ours is not the day wherein the various religious professors would have been on the search for truth with full purpose of heart. We fear, alas! we feel, that our views have in times past been Utopian.

The great Lord Bacon shewed the error of the ancient Philosophers to be, attachment to systems or theories. He struck out into another course and contended that the only way to get at truth was to take an infinite number of examples, discover the general principle pervading them and assume that as the truth. Modern religionists have not availed themselves and the world by the adoption of this *novum organum*, but have, and do, tenaciously, cling to

the old plan of first starting a theory and then twisting facts and phenomena to suit. But in case there be any hostile manifestations, a new idea is begotten sufficient to account for the anomaly. They begin at the wrong end, deducing phenomena from theory, instead of eliciting theory from practical observations. Hence have we such general agreement among physical philosophers, and such general disagreement among theologians. There is but one system, one creation whose laws are universal. And by rational, honest and philosophical investigation, truth may at least be approximated and the great conflict existing between the laws of nature, the bias of the human mind, and the character of God would cease; while the inextinguishable traces the goodness, wisdom and power existing throughout, would afford the mind of man the highest order of enjoyment, be traced species of devotions and the best safeguard and security against being overcome of evil mental, moral and physical.

(To be continued.)

TRUE RELIGION.

The seat of true religion is the heart, where no power can reach, where no eye can scrutinize. Those same thoughts, those same fears, those same hopes in the all-powerful Director of events, which in moments of the utmost need and danger pervade every breast of a well-crowded, professing all sorts of religion, what do they prove but a common source? And this common source, what part of us can it be?—Our mind, differing in almost every individual? No! this common source is our heart, or that divine emanation which cannot entirely be perverted either by customs the most absurd, by climates the most barren, or by forms of worship the most unreasonable. Whether the outward skin of man be white, red, or black, the heart that beats under it is guided nearly by the same impulse, though modified according to the cares bestowed on the mind's cultivation. True religion is a gift from heaven; it is a subject above human legislation, and too sacred and too venerable to be profaned by the acts of moral governments, or by discussions in a popular assembly. You may regulate by law the manner of public worship, but true religion does not consist in public worship alone. This latter serves to cultivate, to encourage it; in itself however, it is nothing more than an outward manifestation of religious sentiments, whereof the true nature or depth is unapproachable for the human eye.

True religion consists in the love and reverence of that perfect wisdom and goodness which regulated the universe; and is exemplified in the will and act to imitate that perfection, as far as human beings are capable, and as much as our own individual position permits.—And the Holy Scriptures teach us to manifest our belief, not so much by adopting certain religious opinions, or forms of worship, as by a true and active love of God and of our fellow men.

ADVERSITY.

Adversity resembles the black mountain of Sennar, or the confines of the burning kingdom of Lahar; while you are ascending, you perceive nothing before you but barren rocks, but when you have gained the summit, you see the heavens over your head, and at your feet the delicious plains of Cashmere.—St. Pierre.

INQUIRER AND ANCHOR.

SATURDAY, SEPTEMBER 6, 1834.

NOTICES.

ASSOCIATION.—The Hudson River Association will convene at Amsterdam, Mont. Co. N. Y. on Wednesday and Thursday, 10th and 11th of September. The new church lately erected in that place will be dedicated to the worship of God on Wednesday 10th.

L. D. WILLIAMSON, *Standing Clerk*.

CONVENTION.—The General Convention of the United States will meet at Albany, N. Y. on the 3d Wednesday and Thursday, (17 and 18) of September next.

DEDICATION.—The meeting house of the First Universalist Society in Barksland, will be dedicated on Thursday October 2d. The services will commence at half past 10, A. M. Sermon by Rev. H. A. Hallou, of Boston. Ministering brethren are invited to attend.

The Connecticut State Convention of Universalists will hold its annual session at New London on Wednesday and Thursday (8th and 9th) of October.

REPLY TO W. A. S.

Dear Brother,—I have perused your article in the *Inquirer and Anchor* of August 9, in which you are pleased to comment on an article which previously appeared over my signature. It seems you are not satisfied of the correctness of the application I made of that Scripture, which saith, 'the soul that sinneth it shall die.' You think the death there mentioned is a moral death, and appeal to context as proof of this opinion. I have read as you suggest the context, but am far from being satisfied that I misapplied the text. If you will examine the preceding chapter viz. the 17th of Ezekiel, you will find that the people are threatened with destruction by the sword, and with captivity and death in Babylon. See verse 21, 'And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered towards all winds and ye shall know that I the Lord have spoken.' After this threatening of slaughter and death, the 18th chapter opens with an allusion to that proverb which was in the mouth of the people, who said that 'the fathers had eaten sour grapes and the children teeth are set on edge.' The prophet goes on to show them that this proverb was incorrect in sentiment. The sword and the instrument of death were not coming upon them for what their fathers had done, but every man should suffer for his own sins. 'The soul that sinneth shall die.' And then to prove this sentiment and illustrate it, he promises those that repented safety and life, and threatened those who did not turn from sin, with death, evidently in our view referring to the same death to which he had all along referred, viz. a death by the sword. He then alludes to their charge of injustice, against God, in that they said his ways were not equal. God's ways were equal, for he was not going to slay them for what their fathers had done, nor yet was he going to make an indiscriminate slaughter among them. It was only the soul that

sinned that that should die; while those who turned from their sins, should live, or use the language of the prophet, 'save his soul alive.' Such appears to us to be the general scope and drift of the argument which runs through the two chapters. We may be mistaken in our view, but we have not yet seen the evidence which has convinced us of our mistake.

I have been not a little puzzled to ascertain what you mean by the soul. I am still of the opinion that there is as much evidence of the death of the soul in scripture as of the body. Or, if you please, I believe there is as much evidence of a cessation of conscious existence to the whole man, as that the dust returns to the dust.

You intimate that the popular sense of the word *soul* is the same with *spirit*, including, with the term *body*, the whole man, or the entire individual. On this meaning I understand your question to be based, which asks 'whether there is as much evidence in scripture of the death of the soul or spirit or of a total cessation of being, to the whole man as there is that the dust returns to the earth as it was?' If you had said, *conscious* being, I should have had no hesitation in answering your question in the affirmative.

I am far however from viewing death as an annihilation, either of soul or body. But that the soul dies I believe I can clearly show, and that too with the body. See Joshua x. 37, 'And they took it and smote with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining; but destroyed it utterly and all the souls that were therein. See also Joshua x. 39 and xi. 11.

If these scriptures do not satisfy you that men's souls can be destroyed with the sword, I shall despair of finding proof. It is possible however that I do not understand what you mean by the term *soul*. I use the word as it is used in scripture. Proof is required that the soul dies. I have given the positive assertion of the Bible that such is the fact. If you will be so kind as to define precisely what you mean by the term *soul*, I may be that there will be no dispute between us. I am pleased, sir, with the spirit of your article, and should you feel disposed to continue your favors upon this subject, I would respectfully suggest the propriety of defining *clearly and precisely* your meaning by the word *soul*. Then we shall understand one another and not beat the air. You will hear in mind also that I do not consider death as an annihilation of either soul or body; but as a dissolution of one, and a cessation of conscious individual existence to the other.

Accept, Sir, assurance of fraternal esteem, and believe me yours in the best of bonds.

I. D. W.

A COMPETENT WITNESS.—The following anecdote was landed us a few days since for publication. Many of our readers no doubt will recognize by the signature their old and faithful friend the former publisher of this paper.

Mass. Editors.—At the recent session of the county court in this city, (Hartford) a boy eight years old was called upon the stand to testify in a

case then pending. Some objection being made as to his competency, the Judge proceeded to question him as follows:

"Do you know what an oath is? Tell the jury what is the meaning of an oath." The witness was silent, and the Judge proceeded—

"Do you know that there is a punishment for those that tell lies in court?"

"Yes, sir," was the reply.

"Well, what is it?"

"Be burnt up."

This answer seemed to satisfy the mind of the pious Judge; whereupon the witness was permitted to testify.

The above fact is well authenticated; to the truth of it many who were present on the occasion can bear witness. My object in sending it for publication, is to elicit from your pen some remarks on the pernicious practice so prevalent with injudicious parents, of threatening their children with being "burnt up," for every trifling offence they may chance to commit. B. S.

On the above we consider remarks unnecessary. The simple narration is sufficient to show the folly and absolute ridiculousness of such a practice. Every mind that has emerged from the deep darkness connected with the reign of witches, and ghosts, and hobgoblins, must see the unhappy effect of inculcating such visionary notions to excite the fears of children and thus secure obedience. Who has not felt the influence of the nursery tales even in maturer years? The tedious listless superstitions of the age, and the many fears that haunt the minds of the timid have their origin in these things. Tell a child that the bears will catch him, or he will be burnt up, if he disobeys, and you are almost sure to make him afraid of his own shadow. And it requires the philosophy of more advanced life, and a judgment more matured, to remove these fears—the fear of witches, of being caught by the bears and of being burnt up, which is equally unfounded. And that Judge must possess the most sound judgment, and acute mind who thinks the mere apprehension of being burnt up is a just test of the competency of a witness.

R. O. W.

METHODISTS IN ALBANY.—A new Society of Methodists has recently taken a house which was originally built by the new measure Presbyterians, and commenced operations in the south part of this city, (Albany.) It is open we believe every evening, and as it is not far from our residence we are favored with the privilege of hearing a great noise, without the trouble of moving from our study. It is said that they have succeeded in converting several Universalists, but we will not touch for the truth of the story. Otherwise than from vague report we are not acquainted with the success that has attended these nocturnal convocations. Of one thing however we feel certain; and that is, they pray as often as the ancient Pharisees, and if their God is not deaf, or asleep on a journey, he will hear them, for their voice is not heard in a whisper. We can but think

that so much noise made to the disturbance of the quiet of the neighborhood, is far from that noiseless and unobtrusive spirit that breathes from the gospel and was seen in the example of our Lord Jesus Christ. We fear that they are worshipping, they know not what, and departing far, very far from the way of truth and the path of true righteousness. We are willing men should assemble and worship God when and where they please, but we do think them in duty bound to choose such times and places, and conduct in such a manner as will not interfere with the comfort of those, who have no fellowship with their nightly howling, and who would wish to be at rest at a reasonable hour.

I. D. W.

APOLOGISTIC.—In a late number of a neighboring periodical, we find some remarks in relation to faith; in which an attempt is made to show that it is not involuntarily and unavoidably, depending upon the force of evidence; but that it depends in a great measure upon the will, and, therefore, assumes a moral character, and admits of praise or blame. The few concluding observations are evidently designed as an excuse, for those who attack the doctrine of Universalism and then refuse its advocates an opportunity to vindicate their faith, in the same channel through which they have been attacked. And especially, we presume they were designed as an excuse for Dr. Tyler in declining the invitation to repeat his lectures in the Universalist church, to the great mortification of his friends in this place. We quote the following.

Another inference from this subject may be expressed in the following manner. You are pastor of a church, or editor of a periodical, or you occupy some other post, in which for the time being, it depends on you to decide what sentiments shall be brought before a portion of the community. A man whom you believe to hold sentiments which are false, though for certain reasons, they are, you well know, painful to many hearts, wishes you to furnish him with facilities for addressing the public mind. He demands the use of your pulpit or of the columns of your press, for this purpose. He urges his claim on the ground that if truth is on your side you have nothing to fear for your people, or your readers, since should he by any chance succeed in bringing any of them to embrace his views, you have only to reconvene them, by exhibiting brighter evidence on your side of the question. And should you think proper to decline his request, he will, of course, raise the shout of victory, and proclaim through the length and breadth of the land, that you are conscious your sentiments are unsound, and your arguments weak, and easily overthrown.

Now all this overlooks entirely the influence, which dislike to the truth, or love of some errors, that soothe us in sin, calm our fears of danger, or relax our moral obligations, exert on our belief. It takes for granted that belief will follow the weight of evidence, whether the scale preponderates towards the side of our wishes, or towards the opposite. Nothing is more false. Some may not be capable of judging correctly in the case—it may be above their comprehension;—and others may be incapable

of judging candidly, by erroneous opinions, preconceived or by the immorality of their lives.

The contest, in this case, between the advocate of truth, and the advocate of error, is an unequal ground. The sun and the wind, if we may borrow a figure from the days of chivalry, are against the former—and with a better cause and more strength and skill, he might in the judgment of partial spectators, be overcome. We have no reason to doubt the adage, 'Magnæ est veritas, et prævalēbit'—great is truth and will prevail—but then it is correct rather of bodies of men than of individuals—of long periods of time, than of the passing moment. In consequence of the incapacity of those addressed, or of their prejudices, wishes and interests, no less than through the weakness of its defenders, it may be overcome, in one combat, and in another combat;—but then, in the end, it will find hearers more candid, and defenders more capable, and will march through the world in triumph.—*Cons. Observer.*

Whatever may have been the intention of the writer, the remarks above proceed on the ground that he would not be just, nor generous, nor christian like, merely, because it is not expedient. A man asks to be heard in self defence when accusations are brought against him; but no, the writer would not grant his request because, forsooth, his defence would be 'palatable to many hearts,' and operate to the disadvantage and confusion of the accusers. Now Universalists, we readily grant, is very palatable to every benevolent, holy, and upright heart; but to the proud, self-righteous Pharisee, it is not so. The writer, however, would not have any one attempt to refute the doctrine before a congregation of Universalists, because they are 'incapacitated for judging candidly, by erroneous opinions, preconceived, or by the immorality of their lives!' In other words, they are sinners and therefore it is not expedient to preach the gospel to them, nor defend its truths in their presence, for it would do them no good. Every principle of justice, and duty, and benevolence is absorbed in the great question of expediency.

To this course however—to these flimsy excuses, designed to patch up a bad cause, we seriously object. If Universalists have really contracted an error, involving their eternal ruin, their conduct, whatever it may be, does by no means remove the obligations of those who assume the responsibility of God's ministers, heaven's vicegerents, to exert all the powers they possess in attempting to reclaim them from the error of their ways, that they may, thereby, find favor of God, and taste salvation. If they 'dislike the truth,' there is more need of exertion; and if argument will not prevail, mild and assuasive language should be used—the language of love and not of denunciation—to remove their prejudices, secure their affection; and then let those who believe in the holy doctrine of endless misery, breathe into them the soft and kindly influences of truth. Paul, though of a different faith, did not hesitate to 'to become all things to all men, that he might, by all means, save some.' And Limitarians, who profess such love for precious souls and seem willing to do so much for their salvation, ought meekly to accommodate them-

selves to all circumstances in the attainment of this great object. If Universalists ask a hearing in defence of their views, let their opposers give it in meekness and good feelings; and then, with the power of an archangel, but with the tenderness of a cherub, refute the error and persuade them to abandon it. And let not the taunts, and sneers, and prejudices, the fears of failure, and the shouts of victory, intimidate them in the execution of this great work.

Such is the course which duty, principle, consistency require them to pursue in relation to Universalists. But how stands the fact in reference to this matter? Do they pursue this course? Do they engage, when asked, in candid discussion of the great question of the endless war or woe of the human race? Do they enter the contest even on equal ground with those they deem in error? Alas! how deeply are they in arrears of duty in this respect! If called upon to observe even common courtesy, or common justice—if asked to produce their strong reasons in hearing of a whole congregation believed to be in error, excuses flow like drops of rain! It is soon discovered that belief is voluntary, that prejudices blind the mind, that dislike of truth, love of error, and immorality of conduct, effectually close the heart against conviction; and therefore 'the contest, between the advocate of truth, and the advocate of error, is on an unequal ground!'

These are the apologies offered for refusing to be a good soldier of the cross of Christ, ready to encounter its foes in whatever form they may appear—these the excuses for slumbering 'to declare the whole counsel of God'—for refusing to 'give an answer, to every one that asketh a reason for the hope that is in them, with meekness and fear.' Now if this conduct is not evidence of fear and conscious weakness, we know not what is, excuses to the contrary notwithstanding. And yet these same individuals have the effrontery to make a vaunting application to their own opinions, of the maxim, 'Magna est veritas'—like some in days of old who cried out lustily 'great is Diane of Ephesus!' And there is about as much propriety in applying the remaining part the maxim—*et prævalēbit*—to the one, as to the other. We really wish they would manifest more consistency of character; and either make fewer professions of love for precious souls, or else exhibit more forbearance, kindness and readiness to contend with, what they deem error.

Will the Observer, in making apologies for Dr. Tyler, think of these things, and endeavor, in this respect, to be governed in some measure by the principles of the christian religion?

R. O. W.

WISDOM AND PRUDENCE.—There are many who think it would be very unwise and exceedingly imprudent, to preach the doctrine of universal salvation even if it were true. Hence they affirm, if they believed the doctrine, they would not say any thing about it. They are so wise and prudent, that they would hide their light under a bushel. Now the reader will remember that there are two kinds of wisdom, in the world. We know not how many kinds of prudence there may

be; but there is a wisdom which is from above, and is 'peaceable and pure, gentle easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.' There is another kind of wisdom 'which is from beneath, and is earthly sensual and devilish,' and it may be after all, that these wise ones are practicing this latter kind of wisdom. The wisdom from above is without hypocrisy, and of course, any course of conduct that would make a man a hypocrite cannot be dictated by heavenly wisdom. Besides this, the apostle appeals to the revelation of this same doctrine of universal salvation, as an exhibition of the abundance of God's wisdom and prudence. See Eph. i. 8, 9, 10. 'Wherein he hath abounded towards us in all wisdom and prudence; having made known to us the mystery of his according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.' Reader, do you think it was unwise and imprudent in God, to make known this will to the apostle? If not, then, no more contend that it is unwise in us to preach the truth.

I. D. W.

SECESSION.—The Charleston Observer states, 'We are authorized to say that upwards of 120 members of the Methodist Episcopal Church in this city, among whom are some of over 40 years standing, have seceded from the communion of that church, in consequence of what they consider the arbitrary and unjust proceedings of the ministry on this station.' At this step we are not at all surprised; we rather wonder that any one, in whose veins runs the pure blood of a free born American can consent to remain in fellowship with a church whose government is so completely arbitrary and aristocratical. Certainly there is not more aristocracy—more self-sufficiency—more iniquity—more conniving at crime in any religious denomination in these United States, not excepting the Roman Catholics, than in the Episcopal Methodist Church. Hitherto with Jesuit cunning they have kept the odious features of their church government concealed from public view. But popularity so puffs them up that they cannot longer hide the cloven foot, and the result is secession, for not only in Charleston, but in other places, many members, and with them many preachers, have withdrawn from the connexion.

R. O. W.

ALABAMA.—By a letter from Mr. Willis Atkins of Montgomery co. Ala. to the editor of the Trumpet, we learn that the cause of Universalism is prospering in that region. 'The doctrine is opposed and vilified and therefore, may be expected to flourish, and shed its radiance like burnished gold.' May God bless the brethren laboring in that region, and grant them an abundant reward for their labors in the cause of our Redeemer.

R. O. W.

Our Subscribers, now in arrears for the present volume of the 'Inquirer and Anchor,' are reminded that the time for saving the additional expense of 25 cents is drawing near a close.

Those whose year's subscription commenced the first of April, we shall expect will remit us \$2.00 if their dues are not paid till after the first of Oct. And the former subscribers of the 'Gospel Anchor' are reminded that the period for paying their subscriptions 'in advance' is near expired.—It will materially benefit us and ourselves if they will remit their dues before the first of Oct.

MORE PREACHERS.—We have had occasion lately to notice several accessions to the ministry of reconciliation; and we thank God that we are not yet obliged to cease the performance of this pleasing duty. We are happy to see other young men ardent in the good cause of a world's salvation, coming forward and employing their talents in the defence and promulgation of the religion of Jesus Christ. It betokens peace on earth and good will to men.

By the Star in the East, published at Concord, N. H. we learn that two more young men have recently been added to those who preach 'glad tidings.' They are Mrs. James Boyden and Daniel Ackley. For sometime past they have been engaged in study preparatory to entering the Ministry. We hope their efforts may now be crowned with success and they so labor as not to lose their reward.

R. O. W.

AND STILL MORE.—We learn, says the Magazine and Advocate, 'by a letter from Br. J. Lewis that Br. John H. Sanford, of Canandaigua, Allegany County; who for more than a year past, has occasionally preached the Gospel of salvation, and to good acceptance, has this season commenced laboring in the good cause steadily, with a design of giving himself exclusively to the work.'

A letter from Br. Ira G. Barnes of De Ruyter, Madison County, N. Y., addressed to the editor of the Magazine and Advocate, gives information of two more young men who have just entered the field of ministerial labor. It is as follows.

R. O. W.

MEMRS. SKINNER & GROSCH.—In reading your paper, I often see noticed new accessions to the ministry in different parts of the country; and believing that such notices have a good effect on the minds of many, aside from the bare information thereof I send you herewith the names of two individuals of our order, who, for about two months past, have at stated times been proclaiming 'glad tidings' to respectable congregations in this vicinity. Their names—*Eliza Gage*, (some of whose communications have been published in the Magazine and Advocate,) and *Aaron Kinn*. I send you this with their knowledge, and you may notice it if you deem it advisable, in such manner as you may think proper. Their intentions are, I believe, by and by, to apply, according to our custom, for letters of fellowship. Their moral character and standing in society is, so far as I am acquainted, above reproach.

QUESTION BY A SOPHIST.

Over a certain river there is a bridge, and at one end of the bridge a gallows, and at the other a house of judicature, with four judges who passed the following law: Whoever passed over the bridge must first take an oath, and

swear where he is going and what is his business. If he swear the truth he shall go free, but if he swear falsely he shall be hanged upon the gallows. Now a certain man taking the oath, swore that he was going to be hanged upon the gallows, and that was his business and no other. Now, said the judges, if we let this man go free, he swears a lie, and by the law he ought to be hanged; while if we hang him, he swears the truth, and by the same law he ought to go free. How shall they proceed with this man according to this law, or what will be a just verdict?

MARRIED.

In this City, (Hartford,) on Monday morning last, by Rev. M. H. Smith, Mr. Wm. Roberts to Miss Hannah Parmelee; Mr. Roger G. Beebe of Chatham, Ct., to Miss Susan Pease of New Britain, Ct.

DIED.

In this City, (Hartford,) on the 29th ult., Hon. John Thompson Peters, aged 70 years.—For several years a Judge of the Superior Court. His remains were taken to Hebron, on Thursday, for interment; on the 28th ult., Mrs. Alice Stewart, aged 19, wife of Mr. Robert Stewart, of New York, and daughter of Mr. Lemuel Howlett of this town; Mrs. Martha Bull, aged 81, relict of Mr. James Bull; Sarah Morgan, daughter of Major James Goodwin, Jr., aged 15 months; James Trueman, only child of Mr. James T. Shultz, aged 15 months.

RELIGIOUS NOTICES.

Br. F. Hitchcock will preach at West Otis, Mass., on the 1st Sabbath in September; and Colebrook River in the evening of the same day.

Br. D. Tuttle will preach in Bristol the 2d Sunday in Sept.

Br. J. Britton of Middleville will preach at Stephentown N. Y., on Wednesday evening, Sept. 3d, at Cheshire, Mass., on Thursday evening, at Westfield on Friday evening, at such places as the friends in the respective places may appoint.

Br. C. Spear will preach in Westfield the first Sabbath in Sept., and in East Granville, the second Sabbath.

Rev. Horeu Ballou will preach in Granby the first Sabbath in Oct.

Br. J. M. Spear of Hyannis, Mass., will preach in East Haddam the second and third Sabbath in Sept.

Br. Wm. A. Stickney will preach in V. olcottville the 1st Sunday in Sept., and a lecture in New Hartford at the school-house near Henderson's store, at 1-2 past 5 o'clock; at New London the 3d Sunday in Sept.; and at Burlington the 1st Sunday in Oct.

Br. F. Hitchcock will preach in the west school house in Colebrook, on Sunday the 14th of Sept. and in Norfolk village, on Monday evening the 15th, and in East Sheffield, Mass., on Tuesday evening the 16th.

Br. F. Hitchcock will preach in Egremont, on Sunday the 21st of Sept.

Br. R. O. Williams will preach at Middletown on the 4th Sunday inst.

POETRY.

THE SISTER OF CHARITY.

She knelt beside his couch. Her fair, slight hands,
Were clasped upon her breast; and from her lips,
Her spirit's prayer bled murmuringly. Her eyes,
Large, dark and trembling in their liquid light,
Were turned to heaven, in tears; and thro' her

frame
The panic of a moment chilly ran,
'Twas but a moment; and again she rose,
And bent her form above the bed of torture,
Like the fair lily o'er the troubled wave.
Her eye was brighter, and her brow more calm;
And, with untrembling hand, but pallid cheek,
She ministered unto him. *He was dying.*
The pestilence had smitten him; and he,
Like to a parchment shrivelled in the flame,
Withered and shrunk beneath it. His fair brow
Grew black and blasted; and where smiles had
brightened,

Horror, despair, agony, now glistened!
His frame, knotted and writhed, lay an ungloriously
lumpy.

Wrung with unearthly tortures; and his soul
Struggled in death, with shrieks, and howls, and
curses.
Men veiled their eyes and fled. Yet she stood
there,

Still sweetly calm and unappalled, she stood
Her soft hand smoothed his torture-wrinkled
brow,

And held the cool draught to his fevered lips,
Her sweet voice blessed him; and his soul grew
calm.

Death was upon him, black and hideous death,
Rending his veins with a hand of flame,
And wrenching nerves, and knitting sinews,
With iron fingers;—yet his soul grew calm,
And while her voice in angel accents spoke,
Rome, with her prayers, to heaven—One look she
gave—

He laid—a black'ning, foul, and hideous core!
With mick'ning heart the pure one turned away—
To beam her, fainting, o'er another couch.

Con. Intelligence.

Ye who dare peril on the tented field,
And write your courage in your brother's blood,
Who, 'neath the cannon's death-cloud seek a grave,
And call your madness glory—LOOK AND BLUSH!

Con. Intelligence.

THE GRASS AND THE FLOWER.

BY J. K. PAULDING.

A lovely flower stood blooming on a bushy
glade. It was the admiration of all, but most
of itself. It unveiled its painted leaves in the
sun; it glittered with the dew of morn'g,
and breathed pleasant fragrance upon the air.—
Thorned amid the fresh green leaves, which
sheltered as well as ornamented it, nothing could
be more charming and graceful. Every passer
by said, "Look! what a beautiful flower!"

Beneath this pretty and delicate creation of
Providence, there spread a green meadow, here
swelling into gentle undulations, and here sloping
till it fringed the bank of a running stream.
The flower looked down on the lowly grass,
and with a sneering air and in a haughty tone,
gave utterance to her thoughts.

"Behold this insolent grass, what does it ac-
cuse me? How mean—how homely! How
different in appearance and destiny from me?
Never does it hear the admiring murmurs which
I excite. No rainbow hues streak its plain
surface. It emits no fragrant odor, but remains
to be trodden under foot by all who list, unvalued
and unnoticed. I should like to know for
what it was created."

"Ignorant and conceited flower," replied the
grass, "that question might better be asked of

thyself; for thou art as useless, idle, and fleet-
ing, as thou art pretty. True, the scent which
arises from thy silken leaves is grateful, but
where will it be to-morrow? The gleaming of
thy soft colors, too, amid the verdant leaves, is
agreeable; but how soon will they fade on the
ground! Ephemeral child of vanity! I have
witnessed the brief existence, and death of a
thousand such as thou, living unvalued and per-
ishing unremembered; and dost thou sneer at me
because my stem is not so slender and brittle,
my blade so fair as thine? Know that the wise
regard me, even for my beauty, more than they
do thee. I spread over the earth a carpet of
velvet. I clothe the upland hills in mantles of
verdure. I furnish food to hundreds of animals,
who derive from me the power to gratify
even with the most delicious luxuries. The
sunshine blows over me, and hurt me not. The
sunshine falls on me, and I am yet unwithered.

The snows of winter cover me, and I am
ready to beautify the earliest Spring. Even
the steps of the many who tread upon me, do
not prevent my growing very bright and cheer-
ful; and heaven has blessed me with a color of
all others the most grateful to human eyes."

The saucy flower was about to reply, when a
pamper fly plucked it, admired its pretty hues,
and threw it away.

PRAYER.

I consider prayer not only as a sacred duty,
but as an inestimable privilege. It is the dic-
tate of nature, delightful in prosperity, resolu-
tion in distress. I do not mean that outward
ceremony—those cold and formal addresses to
the throne of grace, which neither elevate the
mind nor purify the heart, but that deep and
heartfelt communion that gives to humility pow-
er, and to weakness strength; which adds gra-
titude to faith, and confirms the spirit in its im-
mortal hope.

Can it be possible that human beings, frail,
helpless, dependant, sated to die, yet destined
to a future immortality, should voluntarily deny
themselves the sustaining hope, the never fail-
ing consolation that springs from this commun-
ing with their God, this worship of their Maker?
It is irrational, I should say impossible.

It has been said that no man ever died an atheist.
I doubt whether any man ever lived an atheist.
Even scepticism of a less hardened
character, is but a delusion of pride, a worldly
conceit, a vain and miserable boast. We can-
not resist the consciousness of the existence of
a Supreme Being. We cannot resist the convic-
tion of a future state. We cannot stifle the
knowledge of our own transgressions, nor can
we renounce the hope of a life hereafter.

—for who would lose,
Though full of pain, this intellectual being?

This life then, is but the commencement of
our existence; the passage and the prelude to
that future which is to know no end. One in-
ternal evidence of this, is the unstable and un-
satisfying nature of its best and highest enjoy-
ments. Who is there that has not felt the
truth of the exclamation, that 'all is vanity and
 vexation of spirit'? Who is there that has not
occasionally felt the utter insignificance of all
this boasted world can give or take away?—
Ask of him that is truly wise, where happiness
dwells, and he will turn from this dim spot,
which men call earth, and point like Anaxago-
ras to the heavens.

SCEPTICISM.

Alas! how many wild and sorrowful associa-
tions does this word conjure up. What a
world of hapless misery, of unmix'd gloom
and despondency does it open to the mind of the
philanthropist and the christian. *Scepticism!*
Doubt, darkness, chaos, are its elements; pro-
strate reason its footstool, and broken hearts and
mourner's tears its trophies. Professing to
free the mind from the shackles of early prej-
udice and superstition, it imposes a bondage doubly
despotic, and wrests from the grasp of the
weary and despairing the last fond record of
condoling hope. How withering are its influ-
ences upon the morals as well as the happiness
of society. How certainly does it undermine
the foundation of virtue, and leave its benighted
victims, like careless boats, to whirl upon the
billows of wild, misgiving feeling, and sink at
last, with shattered intellects, into the vortex
of that rain from which a faith in the 'blessed
things of the Kingdom' might have saved them!
I know that this is sometimes denied. I have
frequently heard it asserted that the law which
nature, independent of revelation teaches us to
exercise towards one another, is of itself, a
bond sufficient to restrain the darkest passions
of the human heart. But this will never do,
except in theory. The experiment has had a
practical test, and the crimson pages of history
speak mournfully of the result. There must
be a corner stone to the fabric of morality—a
strong pillar in the temple of virtue, else, when
the winds and the waves arise, they will crum-
ble to the earth. Destroy the belief of man's
accountability to his Maker, and the key of
right, the life-moving principle of all well do-
ing is gone. Destroy his hope of a resurrec-
tion to future individual consciousness, and his
happiness is what? And yet we are exhorted
to become what are termed 'Fretful thinkers',
yes, exhorted to become so on the score of in-
creasing our happiness!

J. H. K.

Bradford Argus.

IDOLATRY.

Thine idols stones and stocks may be;
But worse is heart idolatry.

Temples have their images, and we see what
influence they have always had over a great part
of mankind. But in truth, the ideas and im-
ages in men's minds are the visible powers
that constantly govern them, and to those they
all unwillingly pay a ready submission.

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J. E. DIXON, PRINTER.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

“THOU BRINGEST FORTH STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.”

SATURDAY, SEPTEMBER 13, 1834.

NO. 24

I. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

ON THE MEANS OF SALVATION,
A SERMON.

The argument of the Apostle, set forth in this text is opposed to that vain tradition, which teaches that the promises of God belong exclusively to the righteous, and that the wicked have no part or lot, whatever, in any of them. The plain doctrine is, that those who have not escaped the corruption that is in the world, might be made partakers of the divine nature, through the medium of the exceeding great and precious promises of God. The great and leading object of the promises is, to commend the unbounded love of God to man, which leadeth sinners to repentance. But the opinion that imperfect man must, in the first place, become morally perfect, and holy before the promises can be true in their relation to him, does away the necessity of their being true, by superceding the object intended by them to be accomplished. If the promises of God be true, they must be immutable, and immutable, they are neither conditional nor contingent. Therefore, it is true, or not true, that each sinner will be saved. If true, it will do the sinner no harm to know it; but if untrue, it will do him no good. Truth gives birth to knowledge, but knowledge does not to truth. Hence, as the promises of God are immutable, they form that imperishable basis of faith, "which works by love and purifies the heart." This sentiment is confirmed 1 John iii, 2, 3.—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope purifieth himself, even as he is pure." Purification is the effect

of sinless liberty and glory. The Christian hope is, that when he shall appear, we shall be like him, holy and happy, and this hope, caused by the Gospel, is the power of God unto salvation. The effect of the gospel on the heart is, through the medium of belief, to bring us—equivalent to a well-grounded faith in God—that when he shall appear, we shall be like him. Will you, then, candid reader, eloge the message preached by infinite Wisdom for the purification of the impure, and roll backward the wheels of reformation and practical godliness? Will you shut up the kingdom of heaven against men, and neither go in yourself nor suffer those that are entering to go in, by erecting a distrust in the precious promises of God, are drawing the veil of uncertainty and doubt, over these means which are essential to the purity and felicity of an imperfect world? Will you then obscure the true character of God, draw the dark curtain of eternal night and hopeless despair over the mental vision of thy sinful brother's mind, and induce those disastrous consequences, which consume all joys of social and domestic life, and entail bondage and misery upon those we love? Surely no fiend from the dark caverns of eternal enmity, (if such there are,) could possibly be engaged in a more unworthy employment, or one more adverse to the true character of the Christian.

To administer comfort, to encourage the heart, to enlighten the mind, to mitigate our sorrows and increase our virtues, came the Son of God into the world; and he, whose mission is of the like character, should use like means to produce the same salutary effects. The Saviour, set forth in the labors of Christ and his apostles, and expressed in the text, fully answer to the purpose of God; though they may not answer the ambitious designs of men, to introduce hope without reason, faith without evidence and zeal without knowledge. The reader will observe that, though the phraseology of Peter, John and Paul, varies concerning the means of salvation, yet their sentiments were precisely alike. Peter says, the exceeding great and precious promises make us partakers of the divine nature. John informs us, that every one that hath this hope purifieth himself, even as God is pure. The apostle of the Gentiles establishes the same fact, by saying, that the Gospel, which was preached to Abraham, that in his seed, (which is Christ,) all nations, families and kindreds of the earth shall be blessed, is the power of God unto salvation. The promises, the hopes and the Gospel allude to the same fact, expressed in the writings of the Old and New Testament, as I propose to show.

The promises are equally true in their relation to all mankind, and, therefore, should not be limited to the righteous, or confined to the converted; since the object for which they were revealed is to produce a moral regeneration of the sinner. It is the sinner who needs the precious promises, and it was to sinners that Peter extended them on the day of Pentecost when thousands were converted and led to unfeigned repentance towards God. (See Acts ii. 39)

children, and to all that are afar off, even as many as the Lord our God shall call." Admitting that all those to whom the apostle spoke were converted, we learn that the promise extended greatly beyond this number, embracing not only their posterity, but as many as the Lord our God shall call. If the reader is disposed to learn the number and character of those who were called, and to whom the promise belongs, the following testimony is deemed a sufficient answer to such an inquiry. *Matt. ix. 13*, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." *Matt. xi. 28-30*, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." *Isa. xlv. 22-25*,—"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by my name, if the word is gone out of my mouth in righteousness, ye shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength; even to him shall men come; and all that are inceded against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." If, then, the promise belongs to those who are called, it belongs to all sinners, and all the ends of the earth, for they are called. Therefore, "the promise is to your children, and to all that are afar off," even "as many as the Lord our God shall call." And strangers from the commonwealth of Israel and strangers of ages. Such a promise is great, because it embraces "the ends of the earth;" and precious, because the whole world may pray to build up, and preach to tear it down.

Though we had the promise that every temporal object which can please the eye, gratify the taste, or add to our earthly felicity, should be given us, yet great as this blessing might appear, it dwindles into insignificance, when compared with the infinite fullness of the blessing in Christ Jesus, our Lord. In the same sweet voice of inspiration, which dwells every other consideration, the prophet says, Isa. xxv. 6-8, 'And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces: and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken thus.'—Isa. lxxiii. 1-4. 'For he is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?' Heb. vi. 17-19.—Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his coun-

ael, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Isa. lv. 10, 11—"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The same happy sentiment of unconditional grace runs through the inspired songs of the Psalmist, and is expressed in such unequivocal language, that neither the sophistry, wit, nor learning of man, can make it answer to any other subject than the holiness and happiness of the whole world. Even men whose judgments have been biased by an early education strongly opposed to the sentiment, have been compelled, by the decided force of such testimony, to acknowledge its truth, and renounce the favoritism of worldly interest, sectarian prejudice, and vain popularity. Ps. xxii. 27—"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." Ps. lxxxvi. 9—"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." Ps. xxxvi. 7, 8—"How excellent is thy loving kindness, O God: therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and shall not make them drink of the river of thy pleasures."

The prophet Daniel, whose faith in God was equal to the greatest trial, says—vii. 13, 14, 27—"I saw in the night visions; and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed; and all dominions shall serve and obey him."—Such is the language of God's holy prophets who have spoken of the restitution of all things, since the world began—language which can have no other application, but to the final reconciliation of all men to God, and which appears in no work devoted to the interests of Partialism, but for the purpose of limitation.—These precious promises speak of the reign of the Redeemer, and his conquest over sin and death, and emphatically declare that all kindreds shall worship God, all nations glorify his name, and all people, languages and dominions shall serve and obey him. No raging passion, no dread alarms, no fearful apprehensions, nor any cause of sorrow, shall then be known, for all the discord, bitterness of sectarian feeling, interest and prejudice, and all the folly, vanity and sin of an imperfect world, shall be triumphant, ly borne by the Friend of sinners to the vestiges of oblivion. Such was the faith of Abraham, such the voice of inspiration, and such are the precious promises given to the children of men, that by these they might be

partakers of the Divine nature, and escape the corruptions of the world.

In confirmation of the same fact, the promises of the New Testament are equally great and precious. The first of these is in Matt. i. 21—"And thou shalt call his name Jesus, for he shall save his people from their sins." This text teaches, first, that Christ shall save his people; and, second, that his people were sinners, otherwise they could not be saved from sin. If, then, Christ's people were sinners, (and certainly the righteous cannot be saved from sin, for they have no sin to be saved from,) we perceive their number and character. This character, so far from defeating their salvation, is the proper reason to prove it. Had mankind not been sinners, Christ could never save them from sin. Therefore his people are sinners and sinners are his people. The object of the Saviour's mission was to save his people, and this agrees with the sentiment in 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief."—Mark ii. 17—"They that are whole have no need of a physician, but they that are sick."—If Christ had come into the world only to save the righteous, his coming will never benefit one soul, for, in the first place, "there is none that doeth good—there is none righteous; no, not one; and, in the second place, if there were any holy, their condition could not be changed for the better. The Bible is also very definite as to those who belong to Christ. Ps. ii. 7, 8—"I will declare the decree; the Lord hath said unto me Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession." The Father says, Ezek. xlviii. 4, "Behold all souls are mine;" and the Son says, John xvii. 10, "I am the life, and they that are mine."—John iii. 36—"The Father loveth the Son, and hath given all things into his hands." John xvii. 2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Matt. xi. 27—"All things are delivered unto me of my Father." Hence, all souls, all things, even the Heavens and the uttermost parts of the earth, were given to Christ to save, and he further says, concerning their salvation, John vi. 37—39, "All that the Father giveth me, shall (not may) come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing; but should raise it up again at the last day." John xii. 32—"And if I be lifted up from the earth, will draw all men unto me." Luke xii. 5, 6, "Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Heb. viii. 11, 12—"And they shall not teach every man his neighbor and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."

The means appointed of God for the effectual accomplishment of so great a work, and the fulfilment of those precious promises, and vest-

ed in that power which cannot be controlled by the human will. Hence it is, that we meet with such assurance, in the Scriptures, of the triumphant success of imperial grace in the subjugation of the unobedient, and the reconciliation of the unreconciled to God. Looking forward to that period when transgression shall cease, and the certain victory of Christ shall end in universal holiness, the precursor of our Lord says, John i. 29, "Behold the Lamb of God that taketh away the sin of the world." 1 John iv. 14—"We have seen and do testify that the Father sent the Son to be the Saviour of the world." John iii. 16, 17—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Rom. v. 6, 7, 8—"For when we were yet without strength, in due time Christ died for the ungodly; for scarcely for a righteous man will one die, yet, peradventure, for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. viii. 32—"He that spared not his own Son, but delivered him up freely for us all, how shall he not with him also freely give us all things?" Rom. vi. 18—"Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life."

If the doctrine of universal holiness be thus plainly taught in the early ages of Christianity, by inspired men, there need be no alarm when the same sentiment is proclaimed in the present day. If the precious promises of God's love to sinners led them to repentance, in those times, they must have the same effect now.—And I am confident that no person can approvingly repeat those promises, which I have quoted in this discourse, without creating in the minds of his hearers a fixed conclusion that he advocates the holiness and happiness of the whole world of mankind. Such a voice would be well understood. The cry of heresy, the alarm of infidelity, the accusation of preaching the devil's doctrine and deceiving souls, together with the report that he denied the Bible, disbelieved in God or the Saviour, would most certainly be thrown in his way, and urged as an argument against the testimony of inspiration which he had advanced. Who, among all the disbelievers in the restitution of all things, teaches an unbeliever, as Jesus did the Sadducees, Matt. xxii. 30, that "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven?" How unsequentially do we hear the revelation of God's will, "that, in the dispensation of the felicity of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him?" How often is the statement made that "there is no change after death, contrary to the belief of the great apostle of the Gentiles?" "For we shall all be changed, in a moment, is the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—Such evidence crowds in on every side, and is of that nature which accumulates strength by investigation. This doctrine bears the character of its great

Author, and opens the most pleasing prospect to every benevolent mind. This is the hope and faith of the Christian. It is a hope that purifies the soul, a faith that elevates the affections and reconciles the mind to God. It is the inspiration of God, the voice of the prophets, the message of angels, the instruction of Jesus, and 'glad tidings of great joy which shall be to all people.' It meets the wants and answers the desires of every rational soul. It banishes the darkness of the grave, destroys death, and reveals a 'new heaven and a new earth' to every disconsolate heart. Such promises, when believed, will mould the soul into the same frame of its Original, and conformity to the divine nature. As evil originated evil, so the love of God creates its own likeness in the heart. And when the love of God is shed abroad in the heart, the heart will meditate, and the hands do good, by reason of that cause which is original in the Deity, and which bestows grace and truth upon the waiting children of his care. It is the love of God that causes the holy aspiration of devout gratitude and praise to God, for all his mercies; and it is this love that induces those moral actions which are acceptable in his sight. Hence the more abundant the love of God is in the heart, the less desire prevails to do wrong. And when man's capacity is wholly controlled by love, it must do right—it cannot do wrong. Then it acts as God acts—from love, not from fear. God grants no blessings, abates from no evil, through fear of punishment, nor do those who dwell in God and God in them. It is love, and love only, which makes us partakers of the divine nature. For men to say that they would do evil, were it not for punishment, betrays the corruption of their hearts or the weakness of their minds, and shows that they are destitute of the 'one thing needful' to constitute the character of a Christian, and is a very poor recommendation to the religion they profess.—To be a Christian, men must be Christ-like, and to be Christ-like, men must act upon the same motive that influenced him—love. Did Christ perform all those recorded miracles of mercy, lay down his life to redeem a world, and slay the paths of sin, to avoid punishment? No; it was love—love to the evil and the suffering.

Do you, kind reader, cherish a disposition to commit all manner of iniquity? How unlike the character of the Redeemer does yours appear; and how unfit are you for the confidence of man, or the kingdom of heaven. There, no fear of punishment restrains its peaceful society from transgression, but the love of God melts all hearts into one unceasing frame of praise. To prepare the unprepared for such society—to live and die as Christians—the boundless love of God, commended in the great and precious promises of the Gospel, must mould our souls in the moral likeness of the divine nature, create within us a desire for holiness, and a relief for the spiritual joys of eternity. Let, then, the things of the heavenly world, which God has revealed unto us in the word of his grace, change the moral feelings of the unconverted, give a more exalted tone to their conversation, inspire their souls with heavenly wisdom and goodness, that they may be conformed to the divine nature, having escaped the corruption and vice of the world by departing from evil. Amen.

RICH MAN AND LAZARUS,
From Theophylact's Commentary.

In the preceding verses, our Lord had

taught us to conduct ourselves properly with regard to our riches; and to the same purpose, he adds, by way of example, this Parable.—For this is a Parable, and not as some have thought a history, because that the blessings of eternity, were not yet adjudged to the righteous, nor the wicked. But he spoke figuratively, designing to teach the unmerciful what was to become for the evils they here sustain. Accordingly, Theophylact proceeds to apply this Parable, as a representation of the different conditions of the proud ruler and of the humble sinner, after the general Judgment; and he incidentally reasons from the Parable, against Origen's doctrine of the Restoration, against Abraham's says, 'that they which would pass from hence to you, cannot, neither can they pass to us that would come from thence.'

At last, however, Theophylact says, 'But this Parable can also be explained in the way of Allegory; so that the way may say that by the rich man is signified the Jewish people. For they were formerly rich abounding in all divine knowledge, wisdom and instruction, which are more excellent than gold and precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom, and a priesthood, and were themselves a royal priesthood to God. The purple denoted their kingdom; and the fine linen, their priesthood. For the Levites were clothed in sacerdotal vestments of fine linen; and they fed sumptuously and lived splendidly every day. Daily did they offer the morning and the evening sacrifice; which they also called the continual sacrifice. But Lazarus was the Gentile people, poor in divine grace and wisdom, and lying before the gates; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution. Thus, in the Acts of the Apostles, we read that it was alleged against Paul that he introduced Gentiles into the temple, and made that holy place common or unclean. Moreover, these people were full of seditious plots of sin, or which the impudent dogs, or devils, fed, while they delighted themselves in our sorrows. The Gentile likewise desired even the crumbs which fell from the table of the rich; for they were wholly destitute of that bread which strengthens the heart of man, and wanted even the smallest morsel of food; so that the Canaanite woman (Matt. xv. 27,) when she was a heathen, desired to be fed with the crumbs. In short; the Hebrew people were dead unto God, and their bones, which could not be moved to do good, perished. Lazarus also, I mean the Gentile people; was dead in sin. And the envious Jews, who were dead in sins, did actually burn in a flame of jealousy, as saith the Apostle, on account of the Gentiles being received into the faith, and because that those who had before been a poor and despised Gentile race, were now in the bosom of Abraham, the father of nations. And justly envious, were they thus roused. For it was while Abraham was yet a Gentile, that he believed God and turned from the worship of idols to the knowledge of God. Therefore, it was proper that they who were partakers of his conversion and faith, should rest in his bosom, sharing the same final lot, the same habitation and the same blessedness. And the Jewish people longed for one drop of the former legal sprinklings and purifications to refresh their tongue, that they might confidently say to us

that the Law was still efficacious and availing. But it was not. For the Law was only until John. And the Psalmist says, sacrifice and oblations thou wouldst not, &c.

REV SEBASTIAN STREETER.

THE Rev. Sebastian Streeter is pastor of the society worshipping in the house in this city, which was erected for the venerable Murray, and in which he labored for several years. Br. Streeter was born on the 13th of April, 1783, in the town of Hooick, now called Adams, in the state of New York. In the year 1801, he became a happy convert to the doctrine of Universal Salvation, which he commenced preaching in the month of August, 1805, in the town of Richmond, N. H. Through the following Winter he continued to preach regularly on the Sabbath, in Richmond, Swaney, and the neighboring towns. At this time he had no intention of resuming the work of the ministry through life, having becoming a practitioner of law. Finding, however, that his inclination to preach was too strong to be resisted, he relinquished the idea of becoming a lawyer, and resolved to devote himself wholly to the work of the ministry.

Accordingly, in April, 1806, he visited the State of Maine, and spent the following year in itinerating very extensively through that part of it which lies this side of the Kennebec River. During the first five months of this year, he was a constant traveller and preacher. He has informed the writer of this notice, that he did not but once lodge two nights successively in the same house, and that he preached on an average over five times a week.

In the month of March, 1807, he returned to Swaney, N. H., where his parents resided, and on the 15th of the following month was married to Miss Ruth Richardson, daughter of Mr. Wyma Richardson, of that town, with whom he has lived unto this day.

On the first of June following, Mr. S. removed to Ware, N. H., in which place he preached a part of the time, and the other part in the West Parish in Hopkinton and the adjacent towns. In October, 1811, he removed to the West Parish in Haverhill, Mass., and preached there; also in Salisbury, Mass., in South Hampton, East Kingston, and Exeter, N. H., and occasionally in various other places. Here he remained four years, during which time he was almost incessantly employed, as he had been from the time of his commencing the ministry, in journeying and preaching. Calls for the preaching of the word were so numerous and urgent, preachers being few and far between, that he was frequently compelled, by pressing invitations, to travel from twenty to forty, and sometimes sixty miles, to preach a lecture or two.

In the June of 1815, an invitation was extended to him, by the First Universalist Society in Portsmouth, N. H., to become their pastor. This invitation was accepted on the part of Mr. Streeter, and in the August following he removed his family there, and continued to preach in Portsmouth, with good success, and to general acceptance, until the month of February, 1824, when he received an invitation from the first Universalist Society in Boston, Mass., to become their pastor, which he accepted, and was installed as such on the 13th of the succeeding May, and continues their pastor unto this day. The likeness at the head of this notice is a

good representation of him, for a wood cut. It gives the general outlines of the man, and exhibits what a phreologist would call his prominent organs. Mr. Streeter is somewhat small of stature, though near the middling size, with a sprightly appearance, a pleasant, though keen and penetrating black eye, which sparkles with animation, whenever he engages in conversation, or expatiates upon subjects in which he feels interested.

As a speaker, he has great command of language, and can speak with ease and dexterity upon any subject, at a moment's warning, without any premeditation. It is next to impossible for any one to hear him with indifference, as he is pertinent in his remarks, conclusive in his arguments, familiar in reasoning, affectionate in his illustrations, bringing his subject down to the very feelings and sympathies of his hearers, and withal, not a little sarcastic.

Having done much good in the vineyard of the common Lord and Master, he is deserving of the respect of his fellow-laborers, which he inherits in no small degree. And our prayer is, that he may long be continued, to turn many from darkness to light, and from the power of Satan unto God.

Universalist

COMMUNICATIONS.

SCRIPTURAL EVIDENCE OF THE RESTORATION OF ALL MEN TO HOLINESS AND BAPTISM.

Original.

Without any preliminary observations we will immediately proceed to show from the lively oracles themselves that all men will finally be freed from sin, and consequently be holy and happy. The testimonies we shall adduce from the word of God in proof of our proposition we will class under the following particulars: we infer the ultimate salvation of mankind,

1. *From the will of God the Father.* 1 Tim. ii: 4, 'Who will have all men to be saved and come to the knowledge of the truth.' 2 Peter iii: 9, 'not willing that any should perish.' John iii: 35, 'The Father loveth the son and hath given all things into his hands.' For this reason the Father gave the son power over all flesh that he should give eternal life to as many as he had given him. John vi: 39, 'This is the Father's will that of all which he hath given me, I should lose nothing, but should raise it up at the last day.'

2. *From the design of Christ's coming into the world.* Matt. xviii: 11, 'For the son of man is come to seek and to save that which was lost.'—'For I am not come to destroy men's lives (or, as it might be rendered *souls*), but to save them.' 'For God sent not his Son into the world to condemn (or damn) the world, but that the world through him might be saved.' 'We have seen and do testify that the Father sent the son to be the Savior of the world.' How can Jesus be said to be the Savior of the world, if a great proportion of the human family shall never be saved—nor how in that case, 'shall, in Abraham's seed (Christ), all the kindreds of the earth be blessed?' But the Son of God is a universal Savior; 'For this cause (says the Apostle) we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those who believe.' He is not only the Savior of those who are, here in this life, presently and specially as-

ved by faith and hope in that which they see no how could confidently wait for, and anticipate immortality and eternal life; but he is equally the Savior of those who have not faith, for 'This is the testimony that God hath given unto them eternal life, and this life is in his Son.' The free gift of God is eternal life.

3. *From the efficacy and universal extent of the quickening power of God.*—'And you hath he quickened who were dead in trespasses and sins.' 1 Titus i: 13, 'Who quickeneth all things.' 1 Cor. xv: 22, 'For as in Adam all die, even so in Christ shall all be made alive.' And he who sits upon the throne says, 'Behold I make all things new.'—Rev. xxi: 5. When the new creation shall be effected, will not sin be finished and an everlasting righteousness brought to pass? Or will sin and misery be still perpetuated? Will moral evil find a place in this new creation?

4. *From the pleasure of the Almighty.* 'I live, saith the Lord God, I have no pleasure in the death of him that dieth.' 'The Righteous Lord loveth righteousness.' The Lord says by the prophet—'My counsel shall stand, and I will do all my pleasure.' 'The pleasure of the Lord shall prosper in his (Christ's) hand.'

5. *From the purpose of the Father.* Eph. i: 9, 10, 'which he purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth even in him.' And the Father's pleasure is, 'that in him all fulness should dwell, and by him to reconcile all things to himself, (peace having been made by the blood of the cross).—Col. i:

20. Will any contend, or even assert, that it will be the Father's pleasure by his Son, to reconcile all things to himself, some things will needlessly remain unreconciled to him? 'By the Son, whom he hath appointed the heir of all things,' it is difficult to understand how Christ can be the heir of any who shall be separated from him to a state of endless sinning and suffering. If, then, Christ be the heir of all things, and if he shall certainly inherit all things, according to the Father's appointment and promise; it is certain that all things must eventually be brought into a state of reconciliation, holiness, and happiness. In view of this consummation the Savior exults. 'The heavens are fallen to me in pleasant places, ye have a goodly heritage.'

When this event shall be accomplished, Jehovah shall rejoice in all his works together. How amiable—how lovely is the scripture character of God, our Father! He is love, and his tender mercies are over all his works—he suffers not willingly, nor grieves the children of men—but when he chastens them, it is in love and for their profit, that they may be partakers of his holiness—the design of all his dealings with them, is to take away their sin. He has no delight in the death or in the misery of sinners and will therefore never inflict an unavailing punishment upon any of his creatures. He is infinitely powerful, wise, and good, and his faithfulness is pledged for the full accomplishment of all his revealed purposes. He will therefore assuredly, in due time and by the most proper means, exterminate sin from the works of his hands, so that, ultimately, not a vestige of evil shall mar the works of his creation.

Our Lord's express testimony is, that as surely as he should be lifted up, so surely he would draw all men unto himself. John xii: 32, 'And if I be lifted up, will draw all men unto me.'

6. *From the assurance which is given that all things shall be subject to Christ.* Heb. ii: 8, 'Thou hast put all things in subjection under his feet, for in that he put all things in subjection under him, he left nothing that is not put under him, but now we see not all things yet put under him.' This seems to be a quotation from the 8th Psalm and there the subjection is shown to be universal; so much so, that no person or thing is excepted, but God the Father. 1 Cor. xiv: 27, 28, 'But when he saith all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject (just in the same manner as the subordinate creatures are subject to him), to him that put all things

under him, that God may be all in all.' As all are to be finally subject to Christ, it follows that all must finally be free from sin. 'His servants ye are, whom ye obey, whether of sin unto death, or of righteousness unto life.' 'If the Son make you free, ye shall be free indeed.'—'Shall the honor of being the ruler of free and voluntary subjects, be denied to Christ who in truth and reality makes his people free indeed? Reason forbids it, and a true knowledge of the character and zeal for the glory of the Mediator forbids the idea; for the Scriptures expressly declare that 'The creature shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.'—Rom. viii: 21. And that every knee shall willingly bow to his authority, and every tongue cheerfully confess his dominion. Phil. ii: 10, 11, 'That at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' Isaiah xlv: 23, 'I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, (in adoration,) every tongue shall swear (allegiance,) surely shall (every one) say, in the Lord have I righteousness and strength.' Rev. v: 13, 'And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that is in them, heard I (in vision) saying, blessing, and honor, and glory, be unto him that sitteth upon the throne, and to the Lamb forever and ever.'

7. *From the appointment of Christ to be the heir of all things.* Heb. i: 1, 2, 'God who at sundry times and in divers manners spake in times past unto the Fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed the heir of all things.' It is difficult to understand how Christ can be the heir of any who shall be separated from him to a state of endless sinning and suffering. If, then, Christ be the heir of all things, and if he shall certainly inherit all things, according to the Father's appointment and promise; it is certain that all things must eventually be brought into a state of reconciliation, holiness, and happiness. In view of this consummation the Savior exults. 'The heavens are fallen to me in pleasant places, ye have a goodly heritage.'

When this event shall be accomplished, Jehovah shall rejoice in all his works together. How amiable—how lovely is the scripture character of God, our Father! He is love, and his tender mercies are over all his works—he suffers not willingly, nor grieves the children of men—but when he chastens them, it is in love and for their profit, that they may be partakers of his holiness—the design of all his dealings with them, is to take away their sin. He has no delight in the death or in the misery of sinners and will therefore never inflict an unavailing punishment upon any of his creatures. He is infinitely powerful, wise, and good, and his faithfulness is pledged for the full accomplishment of all his revealed purposes. He will therefore assuredly, in due time and by the most proper means, exterminate sin from the works of his hands, so that, ultimately, not a vestige of evil shall mar the works of his creation.

Our Lord's express testimony is, that as surely as he should be lifted up, so surely he would draw all men unto himself. John xii: 32, 'And if I be lifted up, will draw all men unto me.'

In the Greek this is not restricted to men—it is affirmed absolutely 'I will draw *all* to myself,' and some copies have it *(panta)* all things.

Thus from the concurrent testimonies of the word of God, we perceive that this unspeakably glorious, and most inexpressibly desirable event, shall certainly be fulfilled; for unless this is the case, the Lord Jesus Christ must fall short of inheriting all things; Heb. i: 2-6, the love of God and his tender mercies must be limited or inefficient; Ps. cix: 68 and cxix: 9; the declaration to gather all together in and by Christ must be frustrated, Eph. i: 9; and the declaration of Christ, that he makes all things new, and will draw all men unto him must be false. Rev. xxi: 5, John xiii: 32; the will of God, that all shall come to the knowledge of the truth and be saved, must be defeated; and the prayer of the faithful, that the wickedness of the wicked may come to an end, can never be realized. Ps. vii: 9; and charity must fall from many of its objects; 1 Cor. xiii: 7-9; if this sublimated and glorious event, the subjugation, reconciliation, and restoration of all things to the love of God shall fail of its full accomplishment. Were its failure possible heaven would be wrapt in rackcloth—truth for a lie, the universe—and Deity himself would be *ridiculed*. But blessed be God that this event cannot fail, being based upon the oath, and as firm as the throne of the immutable Jehovah, who is of one mind and none can turn him, who declareth the end from the beginning—whose purposes are fixed and unalterable, and the thoughts of whose heart and whose designs of love extend to all generations. Amen. D. H.

Southampton, July 11.

INQUIRER AND ANCHOR.

SATURDAY, SEPTEMBER 13, 1891.

FOREKNOWLEDGE AND FOREORDINATION.—The two doctrines whose names head this article have been the cause of much controversy in the Christian church, and they still form a dividing line between two of the most numerous sects in the United States. The one contends that God foreknew and foreordained, all things whatsoever, which come to pass; and the other, that he *foreknew*, but did not foreordain, the events of life. Here the two parties divide and branch out into different systems—the one contending that God from all eternity, elected some men and angels to eternal life and reprobated others to endless woe, and the other that the counsels of God are not definite and immutable as regards the final destiny of man, but that the end is suspended upon the contingency of human works.

It is our purpose to give these doctrines a brief examination for the purpose of deciding whether there is actually that difference between the two, which some profess to see.

1. *Foreknowledge.* Strictly and properly speaking there is no such thing as foreknowledge with God, and the phrase can only be used in accordance with our ideas of time. The remarks of Dr. Clarke upon this point appear to us very just. He says, 'God cannot have foreknowledge, strictly speaking, because this would suppose there was something coming, in what we call futurity, which

had not yet arrived at the presence of the Deity. As God exists in all that can be called eternity, so he is equally every where; nothing can be future to him, because he lives in all futurity; nothing can be past to him, because he equally exists in all past time. Eternity and past time are relative terms to us, but they can have no relation to that God who dwells in every point of eternity, and with whom all that is past, all that is present, and all that is future, exists in one infinite, indivisible, and eternal now.'

From these remarks to which we can see no objection it will follow, as a matter of course that the phrase, *foreknowledge*, can properly be used only in relation to our ideas of time, for with God all things are present.

'Eternity with all its fears,
Stands present in thy view,
To thee there's nothing old appears,
Great God there is nothing new.'

We would be understood then when we use the word, *foreknowledge*, to mean only a manifestation of that knowledge which 'sees the end from the beginning' *apropos*, and which can be termed *foreknowledge* or *after knowledge* only as it refers to things, which are with us *past* or *future*. In relation to this knowledge we observe,

1. It is universal; embracing every part of the universe, and comprehending in its purview, all events that have taken place or will occur in past or future eternity. This position necessarily flows from the fact of God's omnipresence. If he fills all the immensity of space, he must certainly know what occurs in every nook and corner of the vast universe of his creation. 'Where shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend into heaven, thou art there. If I make my bed in hell, thou art there. If I take the wings of the morning, and fly to the uttermost parts of the earth, even there shall thy hand lead me, and thy right hand hold me.' Such is the language of the Psalmist in relation to the all pervading presence of God. If then his knowledge is as extensive as his presence, it must follow that his wisdom pervades every department of the created universe.

Not only so, but it must embrace *all* events and *so* every being and every act of every being.—There is no way to avoid such a conclusion, and yet maintain the existence of a God of intelligence. One admit that there is one solitary circumstance or event which God does not or did not know, and we must be Atheists, or worship a God as ignorant as the heathen idol. If there is one thing that God does not know, there may be two; if two a thousand; if a thousand, a million, and the amount of it in the end will be that he does not know any thing.

2. God's knowledge is infallible. There is no liability to err or mistake in reference to the object of his knowledge. This again must be admitted, or we must abandon the idea of his existence. If he has been mistaken in one point he may be in another, and we shall be compelled in the end to allow that he knows nothing certainly, but only *guesses* that things may be thus, and so; and such a God is no better than the blindness of chance.

We make these remarks because the universality and the infallibility of God's knowledge, is denied by men who stand high in the estimation of the world, and whose opinions are received with great reverence. Dr. Adam Clarke whose opinions we often quote with approbation seems to have gone far out of the way here. He will not allow that God's knowledge is either infallible or universal; and we shall offer some strictures upon his views, especially as his mode of teaching the subject has become somewhat popular among those who oppose the doctrine of foreordination.

The remarks to which we refer are appended to the Dr.'s comments upon the second chapter of the Acts of the apostles, and reads as follows.

'As God's omnipotence implies his power to do all things, so his omniscience implies his power to know all things. But we must take care that we do not meddle with the infinite free agency of this eternal being. Though God can do all things, he does not all things. Infinite judgment directs the operations of his power, so that, though he can, yet he does not all things, but only such things as are proper to be done.'

'God is omniscient and can know all things; but does it follow from this that he must know all things? Is he not as free in the volitions of his wisdom as in the volitions of his power? God has ordained some things as absolutely certain; these he knows as absolutely certain. He has ordained other things as contingent; those he knows as contingent. It would be absurd to say that God knows a thing as certain, which he has ordained is contingent.'

The conclusion is, that, although God is omniscient, he is not obliged in consequence to know all that he can know, no more than he is obliged because he is omnipotent to do all he can do.'

To this reasoning serious as it may appear there are some very serious objections.

1. *The premises are erroneous.* The whole argument is predicated upon the explanation given of omniscience, which he defines to mean God's power to know all things. This he illustrates by saying that God's omnipotence implies his power to do all things. The Dr. seems entirely to have overlooked an important distinction between knowledge and power. Power may exist and not be exercised, but knowledge cannot exist without being actually possessed. Thus a man may have power to do an act and yet not do it, but he cannot have knowledge and not possess it. The child may have power to know as much as Newton, and according to the Dr.'s definition this power, to know would make him actually as wise as that great philosopher. The definition of omniscience is erroneous. It is not a power to know, but an actual 'knowledge of all things.' Hence the whole argument is fallacious, and can be viewed in no other light than a sheer sophism. God cannot know all things and still be ignorant of some things, and if he does not know all things then he is not omniscient.

2. In the conclusion of the argument he is guilty of what logicians call '*petitio principii*,' begging the question. He most cordially based

the doctrine of foreordination, and the whole argument was evidently designed, to evade the position that God orders all things. He knew right well if he admitted that God's knowledge was universal and infallible, which he had before virtually admitted in speaking of omniscience—if he allowed that God infallibly knew all things; he could not resist the conclusion that he had ordained all things. So he says, 'God has ordained some things as contingent, these he knows as contingent.' Here the question at issue is taken for granted, without an attempt at proof. The very point at issue was whether there were any contingencies, or whether God had foreordained all things. The Dr. very gravely assumes that God has made some things certain and some things contingent, so we are to understand that because God has ordained contingencies, his knowledge is contingent, and because his knowledge is contingent, therefore, his foreordination must be contingent. Why did he not prove that God had ordained some things as contingencies, before he offered this as an argument to prove that he is voluntarily ignorant of some things? We will not attempt an answer to the question. He seems himself to have been aware of the fallacy of his reasoning. He modestly concludes that God is not *obliged* to know all that he can know. All that he can know!! What does this mean? He began to prove that God did not know *all things*. Why not then out with the conclusion? Why thrust in a new phrase to hide the deformity of a fallacious argument? The learned Dr. was evidently ashamed of his own child. The truth is, if there are some things which are contingent, God does not know any thing about it, whether they will take place or not, and the argument proved as clearly as it proved any thing, that God is actually ignorant of many things. This monstrous conclusion he seems to have seen, and lest his readers should detect it, he plasters it over by saying, that God is not *obliged* to know all that he can know.

One of two things is true. Either God is obliged to know all things, or else he is obliged to be ignorant of *some things*; and if we say the latter, we not only deny his actual knowledge, but also his power to know all things, for we hold it a solecism to say that a wise being would remain in voluntary ignorance.

We leave this subject for the present with a single remark which is as certain as that there is a God. God knows all things past, present and future, certainly and infallibly, or he is not omniscient. We have protracted this article so far beyond our original intention, that we will leave the subject of foreordination for another week.

J. D. W

THE PERFECTIONIST.—This is the title of a new paper, about to be published monthly at New Haven, Ct. We have received the first number which is designed as a specimen of the intended work; for the continuance of which the publishers have to depend, under God, upon the subscriptions and donations which the Lord may dispose honest inquirers, and the friends of truth hereafter

to send in.' As its title denotes, it is devoted to the exposition and inculcation of the peculiar views of those who imagine, that perfection in holiness can be attained in this life. Its conductors seem to think there is but very little real christianity in the world, save what is found among *perfectionists*. They verily believe, however, and unblushingly maintain that they are free from sin.' They believe that sinners or imperfect christians are not christians—they have no objection to calling some of them Jewish saints, or sinful believers, or unconverted disciples, or servants of God,—but affirm that they are out of Christ! Such are some of the views to be inculcated by means of the *Perfectionist*.

There are many, we apprehend, in the ranks of Limitarians, however much they may assume to themselves and their sect all the piety and godliness in the world, to whom might very fitly be applied the appellation of *sinful believers* or *unconverted disciples*. And we have no question but that, if diligent search were made, a small share of imperfection might be discovered even among professed perfectionists. Whatever may be their claims, if they are now free from the actual commission of sin, it argues no small share of arrogance and even presumption to contend that by virtue of Christ's righteousness they are perfectly secure from the farther commission of iniquity. They may, to be sure, indulge in sin, even after they have attained perfection, and then impute their iniquity to their crucified Savior; and, in consequence of this process assert that they have committed no sin, but that they are perfect. All this however, does not, in our view, free them from the guilt of actual transgression. We have no great opinion of perfectionists, or perfect sinners who attempt to shoulder their iniquities upon the innocent Son of God. They ought to remember that, if we say we have no sin, we deceive ourselves and the truth is not in us! However much we may abstain from the actual commission of sin, to one, we conceive, is free in this life from the liability to fall into transgression. It would be far more modest then for perfectionists to assume less, and exhibit more. Subject unto vanity, and surrounded as we are by the allurements of rice, it behooves us to be continually watchful lest we fall into temptation.

R. O. W.

ASSOCIATION.—The York, Cumberland and Oxford Association of Universalists, held its annual session in Turner, Me., on the 20th and 21st ult.—Dr. Wm. Frost was chosen Moderator and Br. Wm. A. Drew, Clerk. Two Universalist societies—one in Hiram and one in Yarmouth—were received into the fellowship of the Association; and ordination was conferred upon Br. D. T. Stevens. A large number of ministering brethren and lay delegates appears to have been present on the occasion; and the meeting is represented to have been a truly happy one.

R. O. W.

THE CHRISTIAN VISITANT.—We acknowledge the receipt of the first number, volume 3, of this publication. It contains an introductory Address founded on these words, 'And Nathaniel said un

to him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.' We need not tell our readers of the many excellent remarks contained in this number, designed for the perusal of Orthodox as well as Universalists. But we invite them to 'come and see'—peruse the work and read for themselves. It is published, as our readers are aware, semi-monthly by Br. A. B. Grosz at Utica, N. Y. R. O. W.

DEDICATION AT ALBANY.

The new Universalist Church at Albany was dedicated to the service of Almighty God on Thursday 21st ult. The following is the order of the services.

ORDER OF SERVICES.

1. Voluntary. 'The Lord is in his holy Temple.'
2. Introductory Prayer. Br. Whitcomb.
3. Hymn. Street's Collection.
4. Reading of Scriptures. Br. Whitaker.
5. Hymn 243. 'How benighted are their feet.'
6. Sermon. Br. Williamson.
7. Original Hymn, (see below.)
8. Dedictory Prayer. Br. Sawyer.
9. Anthem, 'Daughter of Zion,' &c.
10. Concluding Prayer.
11. Anthem, 'Oh praise God in his holiness.'
12. Benediction. Br. Williamson.

The following Hymn was written by Br. I. D. Williamson, and sung on the occasion.

DEDICATION HYMN.

This day, O Lord, with grateful hearts,
And minds enlightened by thy truth,
We gather in these sacred walls—
The hoary head and blitheesome youth;
And here, upon the braided knee,
We dedicate this house to thee.

Kind Father of the human race,
Smile on thy waiting children here;
O may thy holy presence dwell
In every heart divinely near;
And let our praise, like incense, rise
To meet our Maker in the skies.

We bow before thee and adore
Thine, as our sovereign Lord and Friend—
The only wise and mighty God,
From whom all good and grace descend;
And, while we thank thee for thy care,
A grateful heart gives our prayer.

Inspire our souls with perfect love,
That casteth out all slavish fear—
O fire our hearts with heavenly zeal,
To worship in thy Temple here,
And spread thy Word from land to sea,
Till all shall find a God in thee.

Within these walls may truth reside,
And shed her influence around,
Till earth, with her unnumbered sons,
Shall hear and feel the joyful sound,
And, with united voices, sing
Eternal honors to their King.

ORDINATION.—Rev. Alvin Gates was ordained the work of the gospel ministry, by a conc called for that purpose, at Hartford, Washington co. N. Y., on Thursday the 28th of August. Sermon by Rev. W. Skinner, of Shaftsbury, Vt.—Br. Gates is a recent convert to the truth, and the Society at Hartford, already large and respectable, is enjoying much prosperity under his judicious labors. The meeting on the above occasion commenced on Wednesday, and, besides the ordination sermon, discourses were delivered by C. Holster, K. Haven, J. Barber, T. J. Whitcomb, and

I. D. Williamson. Judging from the large congregation who assembled, we should think the cause prosperous in that section of country.—There is a fire kindled in the earth that shall not go out, till the hay, wood and stubble are consumed.

I. D. W.

Our thanks are due to the Editor of the Connecticut Observer. We regret that we are under the necessity of being absent a few weeks, which will prevent an early notice of his remarks. We assure him, however, that as soon as we can find time, we shall bestow upon him all that attention which courtesy requires.

R. O. W.

A NEW SOCIETY of Universalists we understand has lately been formed at Red Hill, North Carolina. The good cause appears to be fast gaining ground in that region. 'Say unto the North, give up; and to the South, keep not back.'

ORGANIZATION OF A CHURCH.—On Sunday the 20th of July a regular Universalist church was formed in Dundee, Yates co. N. Y. The number of communicants was small. A few only, who believe in Jesus Christ, and the doctrines taught by him, especially the fulness of his salvation, and profess to be guided by the precepts of his gospel, came forward, and expressed their willingness to endure the continuance of the world, for the privilege of enjoying the kingdom of their Master. May they increase in numbers, grow in grace, and especially, 'let their light so shine before men, that they may see their good work, and glorify our Father in heaven.'

R. O. W.

THE SABBATH.—We perceive that a controversy is going on in the Christian Secretary of this City, (Hartford,) between a Mr. Copeland, and a writer under the signature of 'Beta,' on the question: *When does the Sabbath begin?* Beta contends that it commences on Saturday night at sunset, and closes on Sunday at the same time; and this Mr. Copeland denies. We hope, however, these pugilistic theologians will soon settle the question, as it is a matter of some importance for us, poor publicans, to know the precise hour when God's holy time begins. If the observance of the Christian Sabbath as a day of rest and devotional exercises is positively commended by the holy one of Israel, and if that sacred time begins on Saturday night at sunset, we shall be found in a sad dereliction of duty, not to commence keeping it until the next day at sunrise. But when 'doctors disagree,' we unhappy wights are left in doubt, not knowing which way to turn, like a poor panting hare hard pressed by a whole kennel of hounds. If we proceed, we may run into danger, and if we stand still, perdition will befall us. We interest those spiritual warriors therefore to bring this matter to a close with all convenient dispatch.

R. O. W.

DEDICATION.—A new Church erected at Kenadyville N. Y., and owned by the Universalists and Christians, was dedicated to the service of God on the 10th ult. Two sermons were delivered on the occasion, by Br. L. L. Sadler, (Universalist),

and Elder D. Millard, (Christian.) The season is said to have been full of interest and profit.

QUESTION ANSWERED.

We cut the following important question from the columns of the Christian Intelligencer, of New-York.

'How comes it, that when men are brought to repentance and the acknowledgment of the truth, who have been professed Universalists; they invariably declare that they never were really satisfied with Universalism, and never really believed in its doctrines? Will some of the "knowing ones" of the sect answer this question honestly—without any equivocation or evasion.'

Beginning pardon for assuming a task assigned to 'some of the "knowing ones,"' we answer that the simple reason for the fact above stated, is either,

1. That those 'professed Universalists,' thus brought to repentance, are now honest and speak the truth; in which case they stand self-convicted of having been hypocrites before, since they professed what they did not believe; or,

2. That they are now liars; and for the sake of recommending themselves to Limitarians declare that they never believed what they actually did.

We have no great reason to doubt that our Limitarian friends have some of both these classes of once 'professed Universalists' in their rank. And we assure them they are quite welcome to the acquisition. Our cause has no use for either hypocrites or liars. If Limitarians can employ them they may 'do something towards demonstrating two truths; let, that nothing was made in vain; and 2nd, that the wrath of man shall praise God.

We would observe before closing that Universalists are quite willing to go on in the business of exchange, with Limitarians. They, according to their own confession, get only our worst members, while we receive ten from them where we lose one, which is a matter of public notoriety, and generally from their best members too. Brethren, have you any more questions to ask?

Ans. & Universalist.

MARRIED

In this City (Hartford) by Rev. M. H. Smith, Mr. Harvey Hills of East Hartford, to Miss Ann Bronson of East Windsor.

DIED.

In this City (Hartford) on the 7th inst., at the residence of Mr. Stowell, Mr. Sceptor Brown of East Hartford, aged 44 years.

In East Windsor, Wm. W. Allen, child of James Allen, aged 2 years and 10 months.

In Middletown, on Saturday last, Edmund Walstein Fowler, only child of Anson and Clemens Fowler, aged 8 months.

In Hudson, N. Y., the 22d ult., Ann Maria, daughter of John and Ann Maria Hamlin, aged 1 year and 8 months.

Very deeply do we sympathize with this family in the afflictions they are called to endure. May they put unwavering confidence in their heavenly Father's goodness, believing that he will overrule all those seeming evils for their best good. May the rich consolations of the gospel of peace, be poured into their lacerated bosoms; and make them to respond with a sor-

rowful voice, 'the Lord giveth and the Lord taketh away, blessed be the name of the Lord.' May they, likewise, remember that their divine Lord and master has said, 'suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'

'I take these little ones,' said he,
'And lay them in my breast;
Protection they shall find in me—
In me be ever blest.'

His words the happy parents hear,
And about with joy a divine;
'O Saviour, all we have and are
Shall be forever thine.'

JAMES HATCHELLOR.

RELIGIOUS NOTICES.

Br. D. Tuttle will preach in Bristol the 2d Sunday in Sept.

Rev. Hosea Ballou will preach in Granby the first Sabbath in Oct.

Br. F. Hitchcock will preach in the west school house in Colebrook, on Sunday the 14th of Sept. and in Norfolk village, on Monday evening the 15th, and in East Sheffield, Mass. on Tuesday evening the 16th.

Br. F. Hitchcock will preach in Egremont, on Sunday the 21st of Sept.

Br. R. O. Williams will preach at Middle-town on the 4th Sunday inst.

Br. Wm. A. Stickney will preach in New London the 3d Sunday in Sept.; and at Burlington the 1st Sunday in Oct.

Br. J. M. Spear of Hyannis, Mass., will preach in East Granville the second and Southwick the third Sabbath in Sept.

Br. C. Spear will preach in East Granville, the second Sabbath in Sept.

Br. Charles Spear will preach in Westfield the first Sabbath in Oct.

Br. M. H. Smith will preach in Danbury on the 4th Sunday inst., in exchange with Br. A. Case, who will supply his desk in this City, (Hartford.)

Rev. Hosea Ballou of Boston, will preach in the Universalist Church in Schenectady, N. Y., on Monday evening the 22d inst.; and at Charlton, N. Y., on Tuesday the 23d, at 2 o'clock; P. M., and at Saratoga Springs on Wednesday the 24th inst., at 2 o'clock P. M.

Br. Charles Woodhouse will preach at Boston's Corners Herkimer Co. N. Y., on the 2d Sunday in Oct., and lecture in Little Falls on Wednesday evening, the 15th of the same month.

At Saratoga Springs on the 4th Sunday in Oct., and lecture in Milton on the evening of the same day.

At Mechanicville on the 2nd Sunday in Nov.

LECTURES ON THE PARABLES.—A course of lectures on the Parables of the New Testament, will be delivered in the Universalist Church in Hartford.

The second lecture will be delivered next Sabbath evening, on the Parable of 'the light of the world and salt of the earth.' Matt. v. 13—15.

CONVENTION.—The General Convention of the United States will meet at Albany, N. Y. on the 3d Wednesday and Thursday, (17 and 18) of September next.

POETRY.

HOPE.

BY S. L. FAIRFIELD.

Like the foam on the billow
As it leaves o'er the deep,
Like a tear on the pillow
When we sigh in our sleep,
Like the syren that sings,
We cannot tell where,
Is the Hope that hath wings,
The phantom of air!

Like the starlight of gladness
When it gleams in death's eye,
Or the meteor of madness
In the spirit's dark sky;
Like the zephyr that purges
With the breath of their birth,
Are the hopes that we cherish—
Poor lullabies of earth!

The pleasures and pains,
That pass o'er us below,
Faint like colors and stains
On the cold winter's snow;
All the loves of the bosom
That burn with delight,
Are mellow'd in blossom
And wither'd with blight.

The sunbeam of feeling
Lights the ruins of love,
And sorrow is stealing
O'er the visions above;
Like a spirit unblest,
Hope wanders alone,
With a heart ne'er at rest
In the future or gone.

She drinks from Time's cup
The bright nectar of heaven,
And her spirit mounts up
Mid the glories of even;
But the world drowns with death
The child of bliss,
And the nightingale's breath
Wafes the rattle-snake's hiss.

From the bowers of repose
Like a spectre she starts,
And she breathes the spring's rose
O'er the depths of all hearts;
But fancy and feeling
Must vanish in sorrow,
Struck hearts have no healing—
Hope sighs o'er tomorrow.

THE CHRISTIAN'S HOPE.

A PASSAGE IN THE LIFE OF A SEVENTEENRIAN.

I WAS on a visit to my friend Dr. Y—, in a beautiful autumnal evening. The moon had just emerged from beneath the snowy veil that had for a few moments obscured its brightness, and was sailing in cloudless majesty amid the countless glittering gems that be sprinkled the vast amphitheatre on which I was gazing, mounting in its soft light tree and hill, and converting each little streamlet that intersected the fertile vale below into a vein of molten silver, when I was somewhat roughly awakened from the reverie into which I had unconsciously fallen, by a hearty slap on the shoulder, 'Come, L—, are you for a walk?' said the Doctor, who was already equipped with hat and cane, ready to rally forth; 'come, this is a night to tempt the Infidel to renounce his faith, if faith may be called, that has not even a shadow for its base—that points the weary way-worn pilgrim of earth after all the sorrows, cares and toils incident to this transitory life, to a dreary vacuum, and darkness void, there to sink into the silent nonentity from which he sprang.'

I felt the rebuke; for I was in truth rather sceptical; yea, I was a sceptic—a miserable though an unwilling sceptic; but knowing it was unintentional, as I had never obtruded my sentiments on my friend, I forbore remark, not putting my arm within his were soon heard, a solitary path, where no sound was heard, save the rustling of the rear leaves of autumn, as they bent beneath our feet. 'I have lost a sweet little patient,' my friend began, as we pursued our lonely way, 'the only son of his widowed mother; the last of a train of smiling babes that sank one by one into the silent tomb, cut off in early childhood by a wasting disease inherited from their father, who, also, in the prime of life, fell beneath the withering breath of the destroyer, leaving one only little bud of promise to console his adored partner, and win her by his infantile caresses back to life and happiness. And well did he perform his part; he was indeed a consolation such as a widowed mother alone can appreciate. A chubby fair-faced boy; he went not like the rest, slowly yet almost invisibly declining day by day; but having passed strong and healthy his tenth birth-day, longer than any of her little flock had been spared, the fond mother looked upon her darling boy as one sent of God to be the stay and staff of her declining years.—Alas! how delusive are our earthly hopes!—The angel of Death had even then winged the fatal arrow; and surely, too surely, was it sped! He fell, as it were, in a moment, the victim of an insidious disease; and who, oh, who! may essay to administer consolation to the desolate mourner? But we will visit the house of mourning. We can at least mingle our tears with those of the bereaved one. Bereaved, ah! bereaved indeed!' he exclaimed. 'Oh, God! 'tis not frail man to do thy work. To thee, and thee alone, must she look for strength under this aerial!'

The humane physician could restrain himself no longer. He burst into tears and we proceeded in silence to the shade of the afflicted. We entered unperceived, and stole without ceremony into the little parlor, where lay the remains of the beautiful boy—beautiful even in death! The bright locks gently stirred by the light breeze that played upon them through the closed lattice still clustered round his polished forehead. The thin, pale lips seemed just parting to form themselves into a sweet smile, and the crimson tide had scarce as yet receded from his cheek. The mother too was there—alone in her grief—bending over her little one, to imprint a last kiss upon his icy brow—to gaze for the last time upon those beloved features, now so calm and still, which beaming with all the life and animation of sprightly childhood, had so often called forth the fond maternal glance, the glad, approving smile; but he was gone—he in whom all her earthly affections had centered, all her earthly hopes been garnered up; her heart was desolate; her home a waste place!

I had often, when called to sympathize with those I loved, over dear departed ones, wished but wished in vain, that it were permitted me to remove but one drop from the cup of their affliction, but never, never before had I so deeply felt the worthlessness—the utter insufficiency of the principles I had imbibed to afford consolation to the afflicted. My heart bled for the sufferer; but what were reason and philosophy to the disconsolate mourner? I felt humbled in her presence; humbled that I had no word of

comfort, no balm for the stricken heart to offer! Not so with my friend. He approached with confidence the widow and the childless, and as he wrung a tearless agony his extended hand, words more precious than the gold of Ophir fell from his lips. He spoke of a once crucified but now risen Redeemer; he dwelt on the hopes, the promises of his gospel. The Christians held sweet communion together, and the bereaved was comforted. The fountain of her tears was opened, and the pearly drops ran in quick succession down her pallid cheeks, as she exclaimed—'I know it, Doctor, I know it! I know that my Redeemer liveth, and oh! what a balm to my soul is the thought that I shall meet my loved ones in that bright, that "better land" to which we are all hastening, where parting words are never known and parting tears are never shed! Oh! 'tis that, and that alone, supports me in this trying hour! He took her hand and gently led her from the room, and after a brief consultation respecting the necessary arrangements for the funeral, we took our leave.

We met once again—it was at the grave of the fair boy, and when I saw the meek, uncomplaining spirit with which, in the midst of her sorrow, the mother saw the child of her hopes—the darling of her bosom consigned to the cold earth, and the clouds of the valley thrown over him, I said to myself, in spite of the doubts engendered by Partialism and nursed by sceptical companions, which had poisoned the stream of my existence, and hung like an incense upon my soul, from my very boyhood—I said, and said it with a clutched spirit, 'Lord I believe, help thou mine unbelief,' for surely there must be a blessed reality in a faith like this; and never, oh never! will I be instrumental in removing the prop that can so effectually sustain the hapless sojourner in this vale of tears until he is called to wing his way to a happier, more congenial clime.

Many and eventful have been the ever shifting scenes through which I have passed since the incidents transpired, related above. The frosts of twenty winters have silvered o'er my head. The limbs then strong and vigorous, are now palsied by age; but the salutary impressions which they left on my mind have never been effaced, and long, very long, have gloomy, heart chilling dogmas of the Infidel given place in my bosom to the life-giving faith—the soul exhilarating hopes of the Christian Universalist.

Messenger & Universalist.

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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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R. O. WILLIAMS, } PROPRIETORS.

GERMAN THEOLOGY.

Our readers cannot fail to be highly gratified by the following cheering news from Germany, respecting the extensive prevalence of the great doctrine of *universal restoration* in that country.

—The high authority and moral worth, the allowed orthodoxy, zeal and devotion of the distinguished professor who appears as its advocate. The following article is an extract of a letter from Professor SEARS, published in the 'Baptist Register.' It relates principally to Professor Thuluck, one of the most eminent of the orthodox clergy of Germany. The confession, which gives Professor Sears so much pain, cannot but afford 'joy unspeakable and full of glory,' to every heart, imbued with benevolence, which has tasted of the glorious faith of a world's salvation. We commend the article to the serious attention of all, especially to the Orthodox clergy of this country.

In his letters on Christian ethics, he assails with gigantic strength the strong holds of rationalism, (i. e. the skepticism of Germany under the specious name of rationalism.) He enters with a philosophic spirit into the examination of the nature of man, and exposes with masterly skill the superficial views of this monstrous system. There is no branch of philosophy in which he has so much strength as here. While on the one hand he is protesting the balldarks of error, and on the other bringing to light the consistency, fair proportions and majesty of truth: the very aspect of the lecture room shows that his spirit comes with an impetus, like that of the wind which sweeps the harvest field. It is a common saying, 'If a student does not wish to become a *picquet*, he must keep away from Thuluck's lectures.' The impression left on my own mind is, that those who attend these lectures cannot go out into the world rationalists. A clear and powerful exhibition of truth, with a demonstration of the absurdity of error, must make a deeper impression upon the young men of ingenious minds, than the jests of a rationalist, which with borrowed light flash by for a moment. They may indeed love the truth, but they must feel that it is truth, and have some apprehension that it will in the end prevail. The impressions made in the lecture room are followed up in private in an extraordinary manner. The uncommon pressure of his public labors leaves him no leisure time.—But when he walks, which he does twice a day, and an hour and a half at each time, he invites three or four students of similar religious character to accompany him. With these he converses in a manner best adapted to win them to a religious life. With the serious he comes directly to the point. With others he spreads his net wider, and through the medium of literary, philosophical, or theological discussion, conducted with vivacity and the utmost affection, he settles upon their hearts and holds them captive.

Another company are for the same purpose invited to his dinner table, and thus daily he spends several hours as a friend, patron and pastor, to the more hopeful among his pupils. If they are indigent, he remits their tuition, and if he publishes a sermon or a pamphlet the profits go to them. His extensive and choice library is always at their service. The result of such a course of action, which flows as much from his generous nature as from his pious principles, is the personal attachment of all who come within the reach of his influence. No German professor produces such an effect upon the character of his students as Thuluck does. Of the theological students scarcely one is to be found who comes to the university with personal pity. Of the five hundred students who are now studying theology here, perhaps there are sixty serious young men, & about thirty hopefully pious; and these are the fruits of Thuluck's labors.—Two of those said to him a few days ago, that they never read the Gospel of John till they heard theological lectures upon it!

But the most painful disclosures remain yet to be made. Though as a theologian, Dr Thuluck is on the side of Orthodoxy, it must be remembered that it is the Orthodoxy of Germany. I feel the more called upon to state frankly what I know to be the truth, from the fact that the works of several German critics, of whom he is among the safest, have now become so popular in England and America as to demand a translation. This distinguished and excellent man, in common with the great majority of the evangelical divines of Germany, though he professes to have serious doubts, and is cautious in avowing the sentiment, believes that all men and fallen spirits will finally be saved. The current hypothesis is, that in the middle state, intervening between death and the resurrection, the righteous will gradually attain to perfection, and that to all the wicked, whether men or angels, the Gospel will be preached, and that they will all ultimately accept it and be restored.

Thus, it will be seen, that while Professor Sears bears ample testimony to the 'gigantic strength,' 'philosophic spirit,' 'masterly skill,' 'generous nature,' and 'pious principles,' of Professor Thuluck, and allows that he gives 'a clear and powerful exhibition of truth, with a demonstration of the absurdity of error,' he is compelled to say that 'this distinguished and excellent man, in common with the great majority of evangelical divines in Germany,—mark this reader!—believes that all men and fallen spirits will finally be saved. The current hypothesis is, that in the middle state, intervening between death and the resurrection, the righteous will gradually attain perfection, and that to all the wicked, whether men or angels, the Gospel will be preached, and that they will all ultimately accept it and be restored.'

But is it not strange that the disclosure of these views of Professor Thuluck should be called by Professor Sears a 'most painful disclosure?' Does it give the learned professor pain to be told by those that are able to give a clear and powerful exhibition of truth, and demonstrate the absurdity of error, that the doctrine

of endless misery is false, and that of universal restoration true, and that God will have mercy on all the works of his hand? How strange! Of what material must his heart be composed, if such disclosures give him pain! We must think, however, that he knew not what he wrote or did not see the construction which might be put upon his words. For surely no Christian heart can feel pain at a prospect so glorious, so cheering.

It will be recollected by many, that, about five years ago, Rev. Mr. Dwight, (now the President of Hamilton college, in this country,) whose Orthodoxy none ever questioned, published a work entitled, 'Travels in Germany,' in which he stated, substantially, the same facts which Professor Sears now does respecting German theology, and that nearly all the most learned and eminent divines in that country, rejected the doctrine of endless misery and maintained that of the final holiness and happiness of all men. When Mr. Dwight's book was published his statement of this fact was like a shock of electricity to the Orthodox through our land.—Rev. C. E. Stow, the Editor of the Boston Recorder, declared Mr. D.'s remarks 'heedless and rash, and made on very slight investigation.'—When, however, such men as President Dwight and Professor Sears, who have been to Germany, and seen with their own eyes, and heard with their own ears, the evidence of what they state, and are reluctantly compelled to state what is so much opposed to their creed and their wishes, their united statements and testimonies must be taken for truth, however 'painful' the disclosure may be to their orthodox brethren. We here subjoin a few extracts from Mr. Dwight's 'Travels in the North of Germany.'

'The doctrine of the eternity of future punishment, is almost universally received. I have seen but one person in Germany who believed it, and but one other, whose mind was wavering on this subject. Many of them acknowledge that the New Testament seems to inculcate this doctrine; but they find it, as they say, so inconsistent with our ideas of the infinitely benevolent Being whom God has revealed himself to be, that if they believe in his perfection they must reject the doctrine. Some contend that it is not even apparently announced. To those texts which are generally, with us, believed to involve it, they give a different explanation in their interpretation; finding, as they believe, philosophical difficulties in the way. Some few would meet the arguments of those who believe it, by asserting that the oldest manuscript of the New Testament is of the sixth century, and that during the Arian and other controversies, which agitated the church from the days of the apostles until that time, there is not only a possibility, but a probability, that some errors have made their way into the text. Others affirm, as one of the orthodox professors, who is considered to be eminent for his piety, told me, respecting himself, that this doctrine evidently appears in the New Testament, but that his heart could not receive it, unless he were to change his views of the character of God.—That we now enjoy but a single ray of revela-

tion, in comparison with the light which will burst upon our view in the future world; and that when we came to behold the glory of God, as it will then be revealed to us, he believed that this apparent difficulty in his mortal government, would be explained." pp. 421-422.

The following, from the same author, respects the learning, industry, talents, and high moral worth of those German divines.

"Whatever views one may form of the German theology, he will be compelled to admit that the German divines, in industry, stand pre-eminent. There are very few theological opinions, which, since the reformation, have been presented for investigation, that have not been analyzed here during the last half century, with a minuteness of examination rarely known in other countries. We must admit, if we examine their works, that they have done more to enlarge the knowledge of sacred criticism, than all the nations of Europe. In this respect, they are a century in advance of England, and of every other nation." p. 231.

Speaking of individuals, we notice the learned and pious Eichorn, of whom he thus speaks: "How much sower one may differ from him, and even lament that he has added the weight of his name, and his immense learning, to the side of skepticism, [liberal Christianity,] no one can converse with him without being convinced of the sincerity of his belief, and without feeling the greatest respect for his exhibition of so noble an example of industry, nor fail to remember his amiable and affectionate manner, without the greatest pleasure." Again, when speaking of other professors, he says, "Some of those with whom I have conversed, appear to be eminent for their piety. I have never seen any Christian who seemed to me to have a deeper sense of the odiousness of sin in the sight of God, or whose hearts beat with more ardent gratitude towards our Saviour, for the great redemption he has made for fallen man. I know of no examples of humility, greater than those exhibited by some of these gentlemen, or more elevated views of the character of God, than you discover in their conversation—we must look in vain for brighter examples of piety than they exhibit. They certainly manifest a greater spirit of love for those who differ from them, that is found in most of our sects, and they are unwilling to shut the gates of heaven against all who do not believe in every article of their creed. In this charity and love the 'pious and inhabitants of most countries would do well to imitate them.' p. 423.

Reader, such is the testimony given by professedly Orthodox clergymen, in this country, respecting the sentiments, learning, piety and moral worth of the German theologians. Let their testimony be remembered—show it to your orthodox neighbors, for their information. Evidently they will see that the most learned, and orthodox, and pious divines, of the most learned nation in the world—a nation which has done more to enlarge the knowledge of sacred criticism than all the nations of Europe, and which, in this respect, is a century in advance of England, and of every other nation—almost universally reject the doctrine of the eternity of future punishment, and maintain that 'all men will finally be saved.' It will, moreover, teach them that, so far from the doctrine exerting a bad moral tendency on the lives of those who embrace it, the believers and preachers of this cheering doctrine are among the 'brightest ex-

amples of piety' which these American orthodox ministers have ever seen.—*Mag. & Ad.*

THE CONTRAST—A FRAGMENT.

It was one of those beautiful mornings in June, to which the world seems a stranger, save those few whose lot Providence has cast in New England, that Robert M—— called me from my room, to stroll with him on the pleasant banks of the winding C——. We were both young, and knew but little of the world, except what had been taught us by our pious parents. Fostered with superstition, our youthful minds had seldom soared beyond the limits of the Creed or Catechism. And this was to us a morning 'full of inspiration.' Seated on a little eminence, we began to muse upon the smiling face of nature. A noble stream, that meandered through the valley, was washing the turf at our feet, with gentle undulations. Mingled sounds of the purring rill, the rustling pine, and 'the bird of song,' came floating upon the zephyr, sweeter by far than the 'song of Hours in Meville's paradise.' We saw the sun in peerless beauty gaze from the eastern sky, and shed his benignant rays upon the charming prospect before us. His sparkling beams glittered upon the gaudy mansion, but stopped not there: they stole through the vines that mantled the peasant's cot, and glimmered upon his rustic couch. His genial rays woke to newness of life the multifarious flowers that decked the spreading bowers of the rich, and beamed with equal lustre upon the meek-eyed violet that reared its unobtrusive head from the garden of the poor. 'Do you hear the music of that lark?' said Robert.—'Yes,' 'And does not some kindred breeze waft the same tone to me?' 'Yes,' said I, 'as he almost involuntarily exclaimed, "The Lord is good unto—all who love him," said I. A goose ensued, which he at length broke. His eye was lit up with unwonted brilliancy, through which shone the fervor of his whole soul, as he gazed upon me, and asked, 'Can it be possible, that that Being who formed us all according to his own will and pleasure—who has spread before us this feast of enjoyment—who has for our happiness spread the flowery lawn, and caused its melliferous flowers to send forth their exhilarating fragrance—can it be possible, that he will so change his mode of government, as to torment, to all eternity, those very beings whom he now delights to bless; and for whose salvation he sent his only Son, to die on the cross?' 'Is it dangerous to think it conversely?' I replied. "O, I remember," said Robert, "that our good person has often told us that if we did believe this, we should be left to strong delusions, and believe a lie, that we might be damned; and he must be correct. And those persons who believe that God will finally restore all the wicked from their lost condition, are very bad men—scoffers at religion; they are the idle, profane, the vulgar and profligate; and would to Heaven that such a licentious heresy could be rooted from the world." At this instant, a man who had overheard our conversation tottered from beneath a wide spread cypress, whose shady foliage had screened him from our view. He was apparently bedogged beneath the weight of years; the canker worm of sorrow seemed to have made him its prey; time and grief had furrowed his cheek and silvered his locks; and yet through his mild haze shone a heart calm and untroubled by the

tranquil wave that rode buoyant at our side.—There was a 'kind of heaven, in the expression of his countenance, that time, with its wild vicissitudes and cares, can never obliterate from the tablet of my memory. Bending on his ebony cane, he paused, and in tones of mingled sweetness thus addressed us: "My youthful friends, listen to the counsels of age and experience."

"Once had two daughters—fair as the rose that buds in yonder garden—the pride of my heart, and the joy of the village circle. Light as the rose upon the mountain's top, they slipped over the fair fields of youth, and Heaven smiled not on a happier father than was that of Helen and Amanda. But 'womankind will love,' and the hour of parting came at last. They were married."

"Edward, the husband of Helen, was the son of a wealthy merchant, who had taken little pains with his child, except to indulge him in all his youthful whims and fancies, and instead of storing his mind with wisdom and knowledge, had left him to follow the ignis-fatuus of his boyish inclinations. In his slightly rambles, he had been drawn into that den of misery and wretchedness, the cell of the gambler. The charms of Helen vented him for a while from these direful haunts, during which time he imported her the dread information of his former course of life, which elicited from her a sharp rebuke; and this information drove him from her embrace, and plunged him deeper than ever in the cruel sin."

"Amanda was more fortunate. She was led to the altar by one of earth's noblest sons.—Genius, wisdom, and beauty, shone in the mild lustre of his eye, and the softer tints of love mantled the brow of Henry, as he pronounced his vows of eternal constancy, and pledged his sacred honor to cherish her whom he had taken to his bosom, from the bleak storms of adversity. Time rolled away. Helen sought refuge in the mansion that shielded her in infancy, while Amanda was banqueting in the smiles of her adored Henry. While things were in this situation, news came, that a 'protracted meeting' was to commence in the village on the following day. All was confusion. The merchant left his shop, the lawyer his client, and the plough of the neighbouring peasant stood still in the furrow. The mechanic dropped his plane, the blacksmith laid aside his hammer, and the schoolboy his satchel, to listen to the groans and shouts of the many who were crying, 'What shall I do to be saved?' In the midst of this din and confusion, rumour was spread, that in an obscure part of the village, there was a strange preacher. Little was known concerning him, except that he taught a dangerous heresy, predicted the ultimate overthrow of sin and misery, spoke of the final 'restoration of all things' to holiness and happiness, and proclaimed the infinite love of God to all mankind.—Helen was induced by a friend to go and hear him; he told of the love of the Father bath for his wayward children—that he chastened them but for their good—that Hell's direst engines of torture were built in the valley of iniquity, and that her most deadly serpents were coiled in the forbidden paths of sin. She thought of Edward—conviction rushed to her heart—she no longer wished him cursed, but felt that he was cured already. She sought for him in the den of his companions, and, in the most persuasive tones of love and pity, she pressed him to repent. He refused to do so, and she was

lorn situation, and asked him if he had there found squalor but the veriest dregs of misery and woe. "He could not deny it; the 'iron hand of experience' had stamped the fatal truth upon his blind brow. He promised reformation; his vow was remembered, and the once wretched Edward was restored to the bosom of his now doubly affectionate Helen."

"Amanda, the once happy Amanda, she whose bridal morn beamed a cloudless sun—she who had long reposed in the fond embrace of a kind and affectionate partner (tears choked his utterance)—thank Heaven," said the old man, "she has gone 'where the wicked cease from troubling'; 'her ashes repose in the green mould beneath yon lonely willow; there 'the weary are at rest.'"

She left the embrace of her deating Henry, and the lone hour of midnight found her with a fanatical host, shrieking at the damning prospect that had been painted to her view. There, in the walls of the manitory—in the face of high Heaven, was she told, by infatuated, unfeeling wretches, that she was a child of Hell—that her own dear offspring, whom she had laid in the tomb, was now burning in the caverns of despair, and would still burn on, till time grew old, and nature died! Alas! this was too much for her sensitive heart to bear; reason deserted its throne, and the wild furies of fancy reigned in its stead. She raved—she screamed—she called on God for mercy—she implored him to have pity on her wretched offspring!

"Henry gazed long and ardently on this wreck of loveliness. He thought of former days, 'when the sun seemed to rise but for their happiness—when, wrapt in the enchantments of fancy, this wide world seemed but a weedless garden; all above was sunshine—all beneath was flowers.' He groined at the contrast—"And all this wretchedness," said he, "was wrought by the heralds of the cross—by those persons who professed to be the disciples of him who restored reason to the man, mourned for the suffering sons of mortality, and wept at the tomb of his friend." He shrunk aghast at the very thought; he called them the vicegerents of Satan—the murderers of his wife; he loathed the very name of religion—invoked the curses of Heaven upon the whole clerical fraternity—committed his bible to the flames; and the once noble, generous-hearted, and happy Henry is now roaming the earth, an avowed Atheist, and a perfect misanthrope!

"Young men—my story is nearly told; I shall soon 'sleep with my fathers,' and rest with my God. Already do I feel the icy grasp of my last enemy. Ponder well my simple tale, and, ere one half the suns have rolled over your heads, that have bleached my locks, its truth will be realized. Farewell."

Universalist & Repository.

POPERY.

We take the following from the Western Recorder, published at Utica, N. Y. If true, it is enough to make a man's blood curdle in his veins.

Mr. Editor.—I lift my pen, not in anger, but with a firm conviction that it is time the people of these United States, should be made acquainted with the truth; with the scenes that are passing in their very midst, and yet almost entirely unobserved.

In this city lives a man, a native of a popish

country, who has been attacked and severely wounded by the Catholics, simply because he was a Protestant. He has given a written statement of the facts; but is unwilling they should go before the public with his name attached to them; for the reason as he solemnly asserts, that he should be afraid of his life.

In *Onondaga County*, the Papists have attempted to murder a Protestant, "because he was a heretic." He was pursued by them, and escaped only by fleeing into the house of a friend.

In *Onondaga County*, they attempted to take the life of a young lady who had renounced their faith, and she was saved by the interposition of the villagers.

A gentleman, living in Detroit, who has recently visited this city, asserts, that Papists in that city have declared themselves afraid to renounce their faith, as they knew death would be the inevitable consequence.

Papists in this city have already manifested the spirit which characterized them in centuries which have passed, demonstrating most fully that the 'immutable church' is the same now that it ever was.

A Protestant lady of this city, during a severe illness sent her child from home. The family to whom the child was sent were Papists; and during the stay of the child, the woman, unknown to the mother, took the child to the priest, and had it baptized after the popish forms. The god-mother of the infant now claims the child as her own.

I have more to tell, but will reserve it for another chapter. LUTHER.

Is it possible, that we are, in this free and happy country, to be brought under papal influence? May God in his mercy shield us.

There is one question, in relation to the late eloquence of the nun from Charlestown, which has not been answered; but which we are exceedingly desirous should be answered. If she was at liberty to leave the institution at any time, why did she *elope*? Why did she go away with *far*, and *loose*, that she might be *protected*? What occasion was there that she should *run away*, if she had liberty at any time to go?

We remember that about a year ago, a young lady, by the name of Reed, who had then recently *eloped* from the nunnery, called at our house in Cambridgeport, and related the circumstances of her *elopement*. She stated that she lived in constant fear of assassination from some of the opinions of the church. She did not dare trust herself out of doors in the evening. She had no doubt, she said, they would think they were doing God service, to slay her. What do these things mean? We know that the Catholic church in ages past, has been a blood-thirsty monster; (who can doubt it?) but can it be possible that an attempt is to be made to establish the reign of terror among us?

Trumpet.

AN ADDRESS TO FEMALES.

The time has now arrived, when the influence of your sex is acknowledged to extend beyond the narrow limits of the domestic circle, into the very vitals of society. There is no benevolent design put into operation, calculated for extensive good, but your assistance is required; your co-operation is needed, and without which they cannot hope to succeed. On you mainly depends the hopes entertained, that the rising generation will far outstrip their progenitors, in

wisdom, virtue, and, consequently happiness.—You, in the characters of mothers, sisters, and friends, have a great influence in the formation of the youthful mind; you can sow therein the seeds of gentleness of manner, sweetness of manner, sweetness of disposition, and all their concomitant virtues, which will spring up, and produce the fruits of a well-ordered life, or you can implant in the youthful breast the vicious propensities to anger, stubbornness, and all their attendant evils. You can embitter the fountain of the affections, by injudicious management, and cause them to shun, rather than court your presence—to turn a deaf ear to all your advice, and tread in the path of wilful error, and make their future life one long day of blackness, error, and misery. If, by examples which are at war with all that constitutes the Christian character, by being easily irritated, and with difficulty appeased—by fostering the baneful spirit of revenge, in the place of forgiveness—you show to the youth, that you do not respect yourself, rest assured, they will not respect you. As the young are most observant of the actions of their elders and superiors, their example is commonly imaged, and rather follow examples, than form their conduct by precepts, it becomes the duty of those who have charge of them, to keep a strict guard over their own passions, that they may not perform any act which they would not wish to see imitated by their children or wards.

But to come forth from the domestic circle into the arena of your relatives, friends and acquaintances, with whom you at least have some influence. Here is a garden where undoubtedly some weeds are seen. Will you not exert your power to pluck them out, that the soil may become more productive of good fruits? View the florist. See what care and attention he bestows on the rearing of plants, that bear the frail flowers of a day! See how anxious he is that not one shall interrupt their progress to full maturity. He is not willing that any should droop or fade; but, when heaven denies its gentle dews and refreshing rains, he with mimic showers bathes their tender leaves, and moistens their roots, and derives full satisfaction for his labors, when he sees them springing into new life, luxuriant and beautiful. If it is the lot of the florist, to derive pleasure from the cultivation of frail plants and fading flowers—to deem his eyes blest when he beholds them arrive at the consummation of their beauty—how much happiness—pure, unalloyed happiness—must be your reward, my fair readers, for tending the culture of eternal-plants, that spring on earth, to bloom in Heaven! Look around the path you daily tread. Are there not some whom you call by the hallowed name of friends, who have, by injudicious management, had examples, reckless wanderings, or other causes, been led to taste of the contents of one maddening bowl? If there are any, strive to pluck the weeds that choke the fair and lasting flowers of the mind. Exert the powers Heaven has bestowed on you, and make the desert smile.

Though much has been, yet more remains to be done, to drive the hydra-monster, intemperance, from amongst us. Your aid and influence is needed for this purpose; and if you will extend the helping hand, we may confidently hope to go on from conquest to conquest. It is no sectarian cause, but one of benevolence, in which all should engage, heart and hand. We wish you to arouse all the latent energies of your

souls, and make a bold, decided stand against this common enemy. Let the world know that you are determined to frown upon all advances of the monster among us, and to shun it as a serpent, whose breath is poison, and whose grasp is death—to fly from it as a pestilence more to be dreaded than the devastating simoon of Africa, and to despise it as the bane of virtue and the nurse of vice—the depolarizer of innocence, and the greatest curse of mankind.

Does one who is addicted to this fatal folly claim to be your lover? If so, link not yourself with him. There is pollution in his very breath; and, by all your hopes of happiness here on earth, I conjure you not to permit him to call you by the sacred name of wife, until he has dashed the cup from his lips, and vowed eternal enmity against the accursed tempter.—I would not have you despise and reject him.—No; benevolence, forbid it. But rather reprove him with your native gentleness. Strive by persuasion, woman's peculiar talent, to draw him from the vortex of dissipation and disgrace, ere the curling eddy shall have drawn him down.—Make it manifest to him, that affection prompts you in every action, and that your aim is his good. Conjure him, by all his hopes of bliss—by all that is anobling in the human character—by fame, honor, peace of mind—by the blessings attendant on health, and the curses of disease—by all that adorns man, and renders him an esteemed friend and cheerful associate—by the love he professes towards you—to break from the bondage that binds him down to degradation and dishonor. Leave no means untried for his reformation; and if there exists in his breast one spark of affection for you, you will succeed in your endeavors. But if he resists, your sisterly attempts for his good, and turns a deaf ear to your counsel—if he will still continue to tread in the path of degradation, notwithstanding all your endeavors to wean him over to fair fame and honor, and has become insensible to his highest interests, and chooses mortal death rather than life, then let the last word be spoken, the farewell said, and part. Let no blind infatuation cause you to unite your fate with his, unless you are fully resolved on leading a life of wretchedness and woe. Vainly do you imagine, that when you are pronounced husband and wife, you will have more power over his habits and propensities; for they will become day by day more confirmed and difficult to eradicate, and your influence over him will as gradually diminish. Intemperance is a disease which must be arrested in its early stages, or the patient will be past recovery.

If your sex would unite together, as a band of sisters, a glorious, invincible combination, and firmly resolve not to admit as suitors, any one who is addicted to intemperance, you would exert an influence unparalleled in history—one that would tend, not only to check the progress of this hydra-monster, but eventually crush it, and bury it in oblivion. Such a unanimity of sentiment would do more toward speedily producing temperance amongst young men, than a thousand orators and declaimers.—*Universalist and Ladies' Repository*.

OPPOSITION.

A correspondent to the 'Sentinel,' published at Philomath, Ind. gives an account of a Universalist meeting, holden at Norwalk, Ohio, which was sadly disturbed by the zeal of a very pious young lady of the place, who employed

a certain 'lewd fellow of the baser sort,' to beat a *base* drum during the services. After meeting she had the impudence to ask one of the hearers, which he liked best, the music or the preaching? On an inquiry by the gentleman, who beat the *base* drum, she replied—"it was myself," and immediately added, "if I had the government of the nation in my hands, I would have all Universalists put to death: the preachers should die first; and all the people who believed that doctrine should share the same fate, unless they would repent, and become orthodox in their faith."

What think you of this? The editor says he has the name of the *lady* in his possession, which shall be given to the public if occasion require.—*Trumpet*.

COMMUNICATIONS.

NATURAL DEPRAVITY.

Original.

While reading the life of the highly gifted Dr. Payson, formerly of the State of Maine, I was struck with the remarkably bold manner in which he advocated the doctrine of natural depravity. In a letter to his parents, dated Portland, August 3d, 1808, he remarks,—"I preached, last sabbath, on man's depravity, and attempted to show, that, by nature, man is, in stupidity and insensibility, a *block*; in sensuality and selfishness, a *beast*; and in pride, malice, cruelty, and treachery, a *devil*." Concerning this choice morsel of popular theology, the writer of his Memoirs observes—the sermon alluded to in this letter is probably one which he preached from John viii: 44, and which is still remembered with lively impressions by some of the hearers, whose account of its effects amply sustains his own description. In the course of the following week, there might be heard one man railing another in the street as 'brother devil,' see pp. 130, 131. The above sentiment, from the pen of Dr. Payson, with the comment thereon by his biographer, is another evidence that effects will flow from causes.

Dr. Payson would not have written the sermon of which he speaks, had he recollected at the time, what God remarked concerning his works, when man came forth in the moral image of his creator. 'And God saw *every* thing that he had made, and behold, it was *very good*.'—Gen. i: 31. What a strange sentence to pronounce on a creature, when that creature was made with a 'stupid, insensible, sensual, notish, proud, malicious, cruel, treacherous, and devilish nature'!

Solomon, with all his wisdom, is against the Dr. 'Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.'—Ecc. vii: 29. God gave man a good nature, one worthy of his exalted workmanship. The only difficulty is, man has degraded his nature by sin and rebellion, those strange inventions, which painfully prove that 'the way of the transgressor is *haid*.'

The venerable Paul, also, wrote differently from the Dr. 'For every creature of God is good.'—1 Tim. iv: 4. One of the two things must be true. Either the Dr. was correct and Paul wrong, or Paul was correct and the Dr. wrong. If the Dr. was correct, Paul must have had a singular judgement, to pronounce a 'proud, malicious, cruel and treacherous devil,'

'good!' 'Good devil' sounds rather odd, to be sure.

From these passages we conclude that the scriptures are opposed to natural depravity. But this matters nothing, so long as people place more confidence in their teachers than in their Bibles. 'Search the scriptures' says Christ.—'Hear me' says the Papist; and the cry has been echoed by Protestants, and the consequence is—men have been taught to believe, that, by nature, they are depraved and 'wholly inclined to all evil.' This view of human nature has been productive of much injury—for, let even a good man be continually pronounced a wretch, let him be despised and crushed beneath the feet of public opinion, and it will be almost a miracle, if he does not fall into the very vices which are charged against him. So with natural depravity. Let those in whom confidence is placed, frequently inform the unthinking, that they are vile by nature, and they will act in accordance with such representations.

Revelation is far from teaching us that man is, by nature, a cruel devil. On the contrary, man cannot be so totally degraded from his uprightness, but that some prop of the divinity and goodness of his mind will be exhibited. The only difficulty is—man has vitiated a mind, which was created pure and pronounced good, by evil actions—all that is wanting, is to lead him to the knowledge of the truth, when it will be clear, that he is worthy of his Maker. 'Hear then, the conclusion of the whole matter.' Strip off the degrading representations of man's nature, let the sun-light of the scriptures shine upon his path, let him be convinced that he has a *work* to do, in his moral reformation, and power to perform it, let him be taught that it is his own fault, if he grasps the thorns of sin, instead of plucking the flowers of virtue, and he will leave his iniquity, and act like the child of the great God. 'Whoso readeth let him understand.'

G. W. M.

DR. CLARKE CORRECTED.

By Mr. Chip, a Methodist preacher in Saratoga County, N. Y.

Original.

MR. CHIP, EDITOR.—Having an appointment to preach in the Union Meeting house in Newtow, Saratoga Co. at 4 o'clock on Sun. my last, and understanding that Br. Chip, of the Methodist persuasion, was to preach at one o'clock on the same day, I availed myself of the opportunity to hear him deliver his message.

He took for his text the famous passage found in the 16th chapter of Matthew, and 26th verse, reading on this wise: 'For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?' After some remarks wholly irrelevant to his text, he solemnly assured his congregation, that the phrase '*soul*' in his text meant the never dying, immortal principle of man; and stated that this passage gave us to understand, that men were in danger of 'losing this immortal principle forever and forever. His assertions that by the term *soul*, Christ meant 'the immortal principle,' were positive. He never even intimated that he might be mistaken, or that there was any other opinion entertained concerning the meaning of the word *soul*, except the one he gave.

Now Br. Chip does know, or should know, that Dr. Clarke is entirely against him; and as

we cannot suppose a Methodist preacher to be ignorant of the comments of this great commentator, we must suppose, although he did not say so, that he meant to put the Dr. to rights.

The reader is aware that the word *life* occurs twice in the verse preceding Br. Chip's text. The word *life* is translated from the same Greek term, as is the word *soul*. Dr. Clarke says: 'this life is the correct translation, and says further, upon what authority many translate the original Greek term *life*, in one place, and *soul* in another, he knows not, but is certain that it means life in both places.' He then asks in illustration of the sentiment of our Savior, 'If a man should gain the whole world, its riches, its honors, and pleasures, and lose his *life*, what would all these profit him, seeing they can only be enjoyed in life?' But against this, O Clarke, hath arisen one wiser than thou. Though a strippling be knoweth more than thou knowest, and has set thee to rights wherein thou hast erred, in saying that soul meaneth not 'the immortal principle,' but simply life.

One word to Br. Chip. You are young and I am young, therefore I consider you only as an equal. I have written this article thus viewing you, with the hope that a public exposure of your ignorance, (for I do not wish to think you knew, your assertions untrue) will teach you a lesson of modesty, and learn you the value of practice upon the adage 'to look before you leap, else you will play the fool.'

CHARLES WOODBURY.

Albany, Sept. 3, 1834.

INQUIRER AND ANCHOR.

SATURDAY, SEPTEMBER 20, 1834.

FOREKNOWLEDGE AND FOREORDINATION.—In our last we inserted an article under this caption, relating principally to the doctrine of foreknowledge, and signified our intention of pursuing the subject further in the present number. We now come to offer some remarks upon the doctrine of foreordination.

Much, very much, has been said upon this subject; and many subtle attempts have been made to draw a dividing line between it and foreknowledge, so that one could exist and not the other. But the success of these attempts has in our judgment been small. Though foreordination may not mean precisely the same thing that we mean by foreknowledge; yet, if we use the word to denote the divine determination that such and such things shall be, it is impossible to separate the one from the other. Without what we call foreknowledge, there could be no such thing as foreordination and vice versa.

In the first place we are to consider God as the sole and supreme ruler of all, and remember that no power can frustrate his designs, or impede the progress of that system which is put in motion by the hand that guides the spheres. We will commence with a particular period of time, say one thousand years ago. At that time God knew what the continent of America would be discovered, and that mighty nations should rise up and flourish on this side the Atlantic. We have before shown that his knowledge must be infallible. He infallibly knew to an absolute certainty, that

this continent would be discovered and peopled with another race of men. The question is how did he know it? To this question no other answer can be given which shall bear the semblance of propriety, than this. He knew it because as supreme Lord of all, he had ordained that it should be so. There is no other imaginable way in which he could have known it. No being but himself could inke the event certain, and it could not have been known had it not been certain. If there had been any doubt, or any possible contingency, which might prevent the event from taking place, then it could not have been foreknown, and the simple fact that God knew it, is of itself proof that he had provided for its accomplishment beyond the possibility of being disappointed.

The same remarks will hold good when applied to every act and every event. If God knew it it was certain to come, and if it was certain he made it so. It is evident then that the foreordination of God extends to every future event within the compass of his infinite knowledge. And as certainly as he foreknows, so certainly has he fore-ordained all things.

We are aware that many feel disposed to object to the idea of carrying out the doctrine of foreordination to such an extent, but we see no way in which the conclusions at which we have arrived can be avoided. Most men are willing to allow that God designs or orders some things, but when we come to extend the principle to all, they had rather say he *permits*, but does not positively order all.

Thus Dr. Clarke says of the crucifixion of Christ. 'There can be no doubt that God ordained the end,' but he thinks it blasphemous to say that he ordered that 'end to be brought about by such wretched means.' These were permitted but not ordained. How in the name of reason, God can ordain an end and yet have no concern with the means, that are to accomplish that end, is out of our power to conceive. When a man proposes to build an house, he determines the end; but we should be authorized, by our Master to call him a foolish man, if he did not sit down and count the cost, whether he could command the means. Yet men do not hesitate to say that God could go about rearing the stupendous fabric of the gospel, without even consulting or ordaining the means by which the work should be accomplished. For ourselves we know nothing about God's permitting things to be or not to be. We know of but one almighty Agent whose presence pervades all creation and breathes life and activity through every part, and to talk of ordaining ends without means, looks like endeavoring to make a man walk without legs. If any particular end is to be accomplished, it will be done by appropriate means, and, if God ordains that end, we may safely say that he also ordains suitable means for its accomplishment.

To the views we have expressed of the divine government, it is objected that we make God the author of evil. Our reply is, that in so doing we do no more than the divine writers have done. Is there evil in the city and the Lord hath not done it. 'I form the light and create darkness.—

I form good and create evil, I the Lord do all these things.' It should be observed however that good and evil are only relative terms. Strictly and properly speaking we do not believe that there is any such thing as positive evil in the universe. If however we say, as most men do, that God for wise and good purposes *permits* what we call evil, then we say that the same wise and good purpose would not only justify him in ordaining it, but its introduction by positive ordination so far from impeding him, is an evidence of his wisdom and goodness. With this view of the subject we can respond the hearty Amen, to the language of the poet,

All nature is but art unknown to thee,
All chance, direction which thou canst not see,
All discord harmony, not understood,
All partial evil, universal good;
And spite of pride, in erring reasons spite,
One truth is clear, Whatever is, is right.'

I. D. W.

GERMAN THEOLOOY.—On another page, will be found an interesting and valuable article in relation to this subject, setting forth the views of professor Tholuek, one of the most eminent divines of the German school, in respect to endless misery, together with the state of theology in that country. The high reputation of German theologians, certainly, entitles them to some respect, even from their brethren of the orthodox profession in this country. Much complaint is made, especially by American orthodox divines against the orthodoxy of Germany. The knowing ones on this side of the Atlantic seem to think that the German giants in literature, science, oriental lore, and Biblical criticism, are hardly fit to be trusted. It should be remembered, that, according to President Dwight, whose testimony we have no reason to doubt, the orthodoxy of Germany is Universalism; and could not therefore be expected to be well relied upon by the ho-headed orthodox of this country. The article above alluded to, we commend to the serious consideration of our readers; let them read it themselves, and then read it to their orthodox neighbors for their instruction. It may convince them that Universalism, after all, has more to support it than they have hitherto imagined; since some of the most learned and pious divines in the world have embraced it; and could not be supposed to have embraced it without sufficient evidence of its truth.

R. O. W.

'LET NOT YOUR HEARTS BE TROUBLED.'—It was just before our Savior was to take his departure from this vale of tears, that he comforted his disciples with the language above. They had left their little all to follow him. Friendless and unprotected as he was, in the midst of a world that despised his name and abhorred his doctrines, they had engaged in his cause. They had seen the malice of his enemies plotting his destruction, and had heard him declare that his hour was come, and he was going up to Jerusalem to be put to death of the Jews. He in whom they had confided, and the wonders of whose power had given them faith in his ability to defend them, was about to depart, and leave them alone to buffet the waves of sorrow, and struggle with the fearful odds, that were against them. Surely it was with

them a time of trouble, and upon the common principles of human nature, it was reasonable to suppose that their minds would be filled with fearful forebodings, and troublous thoughts in relation to the issue of that fiery trial with which they were to be tried.

But in that hour of darkness we see the Savior unmoved by his gloom. Calm and tranquil, as at the moment when he was escorted to Jerusalem by the multitude, he stands. Around him are the fearful disciples, all looking to him for protection and safety. Before him in full prospect, is the agony of Gethsemane, and the torture and blood of Calvary. And yet we hear him with unfeigning tongue, soothing their anxious hearts, and speaking in the majesty of that word that was calculated to hush every emotion of fear to rest. 'Let not your hearts be troubled; ye believe in God; believe also in me.' Oh! It is a scene that angels might contemplate with wonder and marvels with delight! It finds no parallel in the history of earth's most favored sons. Heroes have boasted of courage, and philosophers of fortitude; but here, and here only, can we find an example of that confidence in God that calms each rising fear, when dangers throng around, and death threatens to destroy. Thirst of fame and love of glory may nerve the arm with strength, and overcome fear in the noise and din of battle, where every feeling is lost, but that of self defence, or eagerness for conquest; but it is the power of faith in God and that alone, which in cool moments of reflection, can expel each troublous thought, and preserve the 'soul calm as sunshine and the heart full'; with persecution and ignominy and death before us. Reader, may the Lord give thee faith that thy heart may not be troubled, at the presence or approach of those dangers and ills which are the common lot of humanity. Then shall thy life pass in a smooth and even current and 'not a wave of trouble o'er thee roll.' I. D. W.

CHEERFULNESS.—Many Limitarians seem to think it a mortal sin for any one to be gay and cheerful. They endeavor in every possible manner, to sink the minds of believers in the depths of gloom, which they call *piety*. They consider this an essential characteristic of the christian race. To enjoy the refined pleasures and innocent amusements of social life, is, in their view, forbidden and sinful.

We grant that in the belief of their doctrines, consistency of faith and practice requires gloom and sorrow and weeping, and wailing, and even trembling with apprehension. But if their views are correct, what means the brief exhortation of the apostle Paul—*rejoice evermore*? Does it mean that our minds should be wrapped in gloom, as if we were on the very point of going down to the hollow cell of death with no hope of a return? It certainly does not mean that we should regard, lightly and unthankfully, the high privileges we enjoy, nor be insensible to the afflictions that come upon us. But it does mean that we ought always to maintain a becoming cheerfulness of disposition—that our religion should exert such an influence upon the heart as to elevate, and lighten the

feelings, and excrete our joy and gratitude; rather than to sink us in the depths of gloom and despondency. It is pure religion which expands and elevates the feelings; and may not that be considered false and corrupt which has the contrary effect? Let every one then, *rejoice evermore*—not with that bacchanalian glee which cries out, *'hail fellows well met'*, but with a consciousness of right, and a proper sense of the blessings we enjoy, and gratitude for the favors we receive. Let every one maintain that sobriety and sweetness of disposition and serenity of soul, in possession of which, though we are troubled, we are not distressed, though perplexed yet not in despair—though persecuted, yet not forsaken—and though cast down yet not destroyed; and which are always accompanied by resignation, patience and cheerfulness in all the vicissitudes of life. In this way, *rejoice evermore*. R. O. W.

ILLUSTRATION OF SCRIPTURE.

And grieve not the holy spirit of God. Eph. iv. 30.

The *holy spirit*, in the passage above quoted, is usually understood as alluding to the third person in the ever blessed trinity, who sometimes gets most grievously vexed by the misconduct of those converts in whose unhalloved and ungovernable hearts he takes up his residence. Though it is contended that the grief of this spirit is not like that experienced among men; yet the common expositions of the subject generally proceed on the ground that it is in no wise different.

They appear to us however a mistake in the interpretation of this passage; arising chiefly from a misunderstanding of the meaning of the phrase '*holy spirit*.' This phrase, we conceive, was not designed to apply to God; but to designate those spiritual gifts, such as prophecy, healing, working miracles, and speaking with divers tongues, with which the apostles and early christians were endowed. In this opinion we are not alone. Dr. Lardner, remarking upon this passage, says, 'here may be a reference to Isa. lxiii. 10.—*By the spirit of God, the apostle means those powers and gifts, with which those christians had been sealed; and by which they might be known, both to themselves and others to be the people of God.*'

The passage—*grieve not the holy spirit*—unquestionably signifies very nearly the same as the exhortation found in 1 Thess. v. 19—*quench not the spirit*. In reference to this Macknight says—'here the spirit denotes the miraculous gifts which were bestowed upon the first christians, called (Heb. ii. 4) *distributions of the spirit*.' Grotius, on the same passage, remarks, 'that the *spirit* denotes the gifts of healing and of tongues, which were given in the form of fire, and thus fully compared to fire.' And Wolff, writing on the same subject says, *that is pneuma*, the spirit, signifies all the gifts of the holy spirit, which is often compared with fire. This is unquestionably the meaning of the phrase in Ephesians under consideration.

If this view of the subject is correct, it will not be hard to determine what it is to *grieve* and

quench the holy spirit. The spiritual gifts conferred upon the early disciples, were not only compared to fire which may be fanned to a flame and then extinguished, but also represented as possessing human passion, and susceptibilities of joy and grief. To grieve the holy spirit then is to do such acts as will suppress the operations, or pervert the exercise of the gifts of grace. The remarks of Macknight in relation to quenching the spirit, are equally applicable to the grief of the self same spiritual gifts or powers. 'Quench not the gifts of the spirit, by hindering others to exercise them, or by neglecting, to exercise them yourselves, or by exercising them with strife.'—As fire is extinguished by the application of water, so the gifts of the holy spirit may be quenched or suppressed by indolence and improper exercise. And as, by immoral conduct the heart of the righteous is made sad with a sadness that enters both the body and mind; so the gifts of the holy spirit are represented as being grieved, in consequence their feeble and languishing aspect and morbid action occasioned by unworthy conduct. 'Quench not,' says Dr. Lardner, 'i. e. do not damp the spiritual gifts, with which you have been favored, either by neglect of any of them, or by irregular exercise of them or by the indolence of any sin.'

The grief then, and quenching of the holy spirit allude to the operation and manifestation of the spiritual gifts conferred upon the early disciples. If there is any difference in the meaning of the two phrases, the one expresses a languid operation of the gifts of grace, and the other a suspension of their operation. The passages however in their original application were confined exclusively to those on whom these supernatural gifts were bestowed; and have not the same reference to men at the present day. True, we may improve or abuse the privileges we enjoy at this age of the world, and our abuse of privileges and neglect of opportunities may be appropriately expressed by grieving or quenching the holy spirit; but still we have not the same gifts and privileges to abuse, that were enjoyed by the disciples in days of old. We shall close this article with the following extract from the notes of Macknight, on the phrase *Quench not the spirit*.

R. O. W.

'From this precept, as well as from that to Timothy, "stir up the gift of God that is in thee," 2 Tim. i. 6, it appears, that even the miscellaneous powers might be improved; and that the continuance of them with individuals, depend in a great measure upon the right temper of their minds, and the proper use which the spiritual men made of their gifts. The Greek words in the above-mentioned precepts are expressed, have a relation to those flames by which the presence of the spirit was manifested, when it fell on the apostles and brethren, as mentioned, Acts ii. 3. For in this verse the banishing of the holy ghost is expressed by words which signify the extinguishing of flame: "quench not the spirit." On the other hand, the strengthening the spiritual gifts, by exercising them properly, by banishing all vicious passions and by cherishing inward purity; is expressed in words which denote the blowing up

of fire into flame. 2 Tim. i. 6. 'I put thee in mind to stir up the spiritual gift of God which is in thee.' Some Commentators suppose these precepts have respect likewise to the ordinary influences of the spirit, which, no doubt, are banished by resisting or abusing them, and by indulging sensual, malevolent, worldly dispositions; but are cherished by yielding to their influence, and cultivating a virtuous temper of mind.'

STRANGE THINGS.—Most of our readers have seen the tract called 'a strange thing.' Now there are some things which to speak in common parlance, are no more strange than true. Such is one of the strange things noted in the above tract. The author thinks it strange that the apostles should meet with such opposition and persecution, if they preached the doctrine of universal salvation. We acknowledge it appears strange, that any human being, who claims to have in his heart, the common principles of humanity, should rise up, and persecute a man for preaching a doctrine which breathes the very life and soul of benevolence to all mankind; and, overlooking all the proud distinctions of earth, breeds peace and joy alike to the king and the beggar. But as we mind before strange things are sometimes true. And it is so less true than strange, that the apostles were persecuted for preaching this same doctrine of universal salvation.

Will the reader take Paul's word for the truth of this? Hear him. 'This is a faithful saying and worthy of all acceptance, for therefore we both labor and suffer reproach, because we trust in the living God who is the saviour of all men especially of those that believe.' Now God is the savior of no more than he saves, and hence, if Paul can be credited as to the cause of his labour and reproach, it was for believing and preaching the salvation of all men. Who now suffer reproach for preaching the same doctrine? The Calvinists? Who ever heard it cast as a reproach upon the Calvinists of our day that they trust in God the savior of all men? Is it the Methodists? No. For he does not believe or trust in a God who is, or will be the Savior of but a part. When Calvinists accuse them of such a trust, they always stoutly deny it. Is it not equally strange then that Universalists should be reproached for trusting in God the Savior of all men? Yes. But strange things are sometimes true. I. D. W.

JOINT STOCK.—A writer in the New York Evangelist states that 'the missionary enterprise is a joint stock concern of all Christians'—it should have been 'evangelical' Christians. It has long been known that this is a kind of stock-juggling affair; and the *Pit*, i. e. those who claim exclusive *piety*, seem to have had the *fortune*—whether good or bad we know not—together with the missionaries, to become stockholders. The stock however, we believe is very profitable. The profit arises from a kind of 'begging taxation' imposed upon the lay stockholders. But when the dividend is made, it is generally apportioned exclusively to the missionaries; so that, in reality, the profit is but a mere transfer of cash from

pockets of one part of the stockholders, to the pockets of another. We wonder stock in this concern does not bear a higher price in market.—We should suppose people would be endeavoring to get it, in preference to taking stock in the United States Bank. But in reality it is so very poor that, though 'the books are still open,' it requires quite an effort on the part of the commissioners—missionaries—to make people take it, even as a gift.

R. O. W.

POWER OF TRACTS.—*Barnak must be evangelized by tracts.* This is the language of tract manufacturers and tract peddlers at the present day. The Christian religion, as embodied in the sacred Scriptures, according to their view, contains no effectual power in evangelizing the great continent. It must be done, however, and what is more astonishing as well as singular, it must be done by dint of tracts. These constitute the mighty engine that is to perform this great work. But there is no little mystery resting over this matter, arising from the fact that to evangelize, is to impart good news and inspire good, and holy feelings; whereas tracts are usually filled up with the most comminatory lies, bad news, damnable stories about a deep black pit of endless torture, full of snakes, and brimstone and wicked narratives calculated to inspire any thing but good and holy feelings in the human heart. How then these tracts are to evangelize the heathen, we confess, is, to us, somewhat unaccountable.

R. O. W.

OBITUARY.—Died, on Saturday evening last, Rev. W. L. RUSSE, Pastor of the Universalist church in this city, aged 35 years. The society over which he was pastor, have lost in whom they loved and respected—the cause in which he was engaged, an able advocate—the city a useful citizen, and the world a philanthropist. He was beloved by all who knew him. *Buffalo Western Star.*

RETIREMENT.

THE CONTRASTED LAKE.
Warns us with its stillness to forsake
Earth's troubled waters for a purer spring.
Thus the muddy water of a torrent which has
waste the country, spreading itself into some
muddy basin remote from its current, sinks the
muddy particles to the bottom of its bed, recovers
its former limpidity, and having again become
transparent, reflects together with its own banks
the verdure of the earth and the light of heaven.
St. Pierre.

DIED.

In Winsted, on the 5th of July last, Mrs. Laura W. Johnson, wife of Mr. Martin Johnson, daughter of the late Mr. Lorain Whiting in the 26th year of her age.

In justice to the memory of Mrs. Johnson, it may with truth be said that those virtues which commend the wife and the mother and daughter above completely from her character and manner of life.

For many years Mrs. Johnson professed a belief in the doctrine of God's universal love and benevolence as revealed in the scriptures of eternal truth; and in this faith she faithfully en-

dured a short though painful illness and met death without a murmur and without expressing a fear. She has left a companion and three small children and other relations and friends to mourn her exit.

May her death be sanctified to them for their good, and that doctrine which gave her support and consolation in the afflicting hour of death be their happy inheritance until they join her society in the realms of immortal bliss.

Com.

RELIGIOUS NOTICES.

Rev. Hosea Ballou will preach to Granby the first Sabbath in Oct.

Pr. F. Hitchcock will preach in Egrement, on Sunday the 21st of Sept.

Br. R. O. Williams will preach at Middletown on the 4th Sunday inst.

Br. Wm. A. Stickney will preach in New London the 3d Sunday in Sept.; and at Burlington the 1st Sunday in Oct.

Br. Charles Spear will preach in Westfield the first Sabbath in Oct.

Br. M. H. Smith will preach in Danbury on the 4th Sunday inst., in exchange with Br. A. Case, who will supply his desk in this City, (Hartford.)

Br. F. Hitchcock will preach in the west school house in Colebrook on Sunday the 28th inst. in New Hartford, (North-end,) on the evening of the same day; at Colebrook River on Monday evening the 29th; in Sandfield Centre on Tuesday evening the 30th; in Lime Rock Village in Salisbury on Sunday the 5th of Oct., and in the school-house near John Smith's in Sharon on the evening of the same day.

Rev. Hosea Ballou of Boston, will preach in the Universalist Church in Schenectady, N. Y., on Monday evening the 22d inst.; and at Charlton, N. Y., on Tuesday the 23d, at 2 o'clock; P. M.; and at Saratoga Springs on Wednesday the 24th inst., at 2 o'clock P. M.

Br. Charles Woodhouse will preach at Eaton's Corners Herkimer Co. N. Y., on the 2d Sunday in Oct.; and lecture in Little Falls on Wednesday evening, the 15th of the same month;

At Saratoga Springs on the 4th Sunday in Oct., and lecture in Milton on the evening of the same day;

At Mechanicville on the 2d Sunday in Nov.

DEPICATION.—The meeting house of the First Universalist Society in Barkhamsted, will be dedicated on Thursday Oct. 2d. The services will commence at half past 10, A. M.—Sermon by Rev. Hosea Ballou, of Boston.—Ministering brethren are invited to attend.

The Connecticut State Convention of Universalists will hold its annual session at New London on Wednesday and Thursday (8th and 9th) of October.

LECTURES ON THE PARABLES.—A course of lectures on the Parables of the New Testament, will be delivered in the Universalist Church in Hartford.

The second lecture will be delivered next Sabbath evening, on the Parable of 'the light of the world and salt of the earth.' Matt. v. 13—17.

POETRY.

SOLITUDE.—A PRIZE POEM.

Deep solitude I sought. There was a dell
Where woven shades shut out the eye of day.
While towering near the rugged mountains made
Dark back-ground 'gainst the sky. Thither I
went,
And bade my spirit drink that lonely draught
For which it long had languish'd 'mid the strife
And fever of the world. I thought to be
There without witness. But the violet's eye
Look'd up upon me,—the fresh wild rose smil'd,
And the young pendant vine-flower kissed my
cheek
And there were voices too. The garrulous brook
Entering to the patient pebbles told
Its history,—up came the singing breeze,
And the broad leaves of the cool poplar spoke
Responsive, every one. Even busy life
Woke in that dell, the tireless sparrow threw
From spray to spray her silver tissued ears.
The wary ant, whose curving pincers pierc'd
The tremur'd grain, toil'd towards her ciudel.
To the sweet hive went the loaded bee,
And from the wind-rocked nest, the mother bird
Sung to her nurslings.

Yet I strangely thought

To be alone and silent in thy realm,
Spirit of Life and Love! It might not be!
There is no solitude in thy domains,
Sere what Man makes, when in his selfish breast
He locks his joys and lars out others' grief.
Thou hast not left thyself to Nature's round
Without a witness. Trees and flowers and streams
Are social and benevolent, and he
Who oft communeth in their language pure,
Roaming among them at the cool of day,
Shall find like him who Eden's garden drest,
His Maker there, to teach his listening heart.

THE BAPTISM OF FIRE.

As the day was drawing to a close, and the rays of the setting sun climbed slowly up the dungeon wall, the prisoner sat and read in a tome with silver clasps. He was a man in the vigor of his days, with a pale and noble countenance, that wore less the marks of worldly care than of high and holy thought. His temples were already bald; but a thick and curling beard bespoke the strength of manhood, and his eye, dark, full, and eloquent, beamed with all the enthusiasm of a martyr.

This solitary prisoner was Anne Du Bourg, a man who feared not man. Once a merciful judge in that august tribunal, upon whose voice hung the life and death of those who were persecuted for conscience sake, he was now himself accused,—a convicted heretic, condemned to the baptism of fire, because he would not unrighteously condemn others. He had dared to plead the cause of suffering humanity before the dread tribunal, and in the presence of the king himself to declare, that it was an offence to the majesty of God to shed man's blood in his name. Six weary months, from June to December, he had lain a prisoner in that dungeon, from which a death by fire was soon to set him free. Such was the clemency of Henry the Second.

As the prisoner read, his eyes were filled with tears. He still gazed upon the printed page, but it was a blank before his eyes. His thoughts were far away amid the scenes of childhood, amid the green valleys of Riom, and the golden mountains of Auvergne. Some simple word had called the vision of the past.—He was a child again. He was playing with the pebbles of the brook,—he was shouting to the echo of the hills,—he was praying at his mother's knee, with his little hands clasped in

This dream of childhood was broken by the grating of bolts and bars, as the jailer opened his prison door. A moment afterwards, his former colleague De Harley stood at his side.

"Thou here?" exclaimed the prisoner, surprised at the sight, "Thou in the dungeon of an heretic! On what errand hast thou come?"

"On an errand of mercy," replied De Harley.

"Have come to tell thee—"

"That the hour of my death draws near!"

"That thou mayest be saved."

"Yes; if I will bear false witness against my God—batter heaven for earth—an eternity for a few brief days of worldly existence. Lost, thou shouldst say—lost, not saved!"

"No! saved," cried De Harley with warmth; "saved from a death of shame and an eternity of woe! Renounce this false doctrine—this abominable heresy—and return again to the bosom of the church, which thou dost rend with strife and dissension."

"God judge between thee and me, which has embraced the truth."

"His hand already smites thee."

"It has fallen more heavily upon those who unjustly persecute me. Where is the king!" he who said, that with his own eyes he would behold me perish at the stake!—he, to whom the unsuited Du Four cried, like Elijah to Ahab, it is thou who troublest Israel! where is the king!—called through a sudden and violent death to the judgement seat of heaven!—Where is Minard, the persecutor of the just!—Slain by the hand of an assassin! It was not without reason that I said to him when standing before my accusers, Tremble! believe the word of one, who is about to appear before God; thou likewise shalt stand there soon,—thou, that sheddest the blood of the children of peace.—He has gone to his account before me."

"And that sentence has hastened thine own condemnation. Minard was slain by the Huguenots, and it is whispered, that thou wert privy to his death."

"This at least might have been spared a dying man!" replied the prisoner, much agitated by so unjust and so unexpected an accusation. "As I hope for mercy hereafter, I am innocent of the blood of this man, and of an foul a crime.—But tell me, hast thou come here only to impute my last hours with such an accusation as this! If so, I pray thee, leave me. My moments are precious, I would be alone."

"I come to offer thee life, freedom and happiness."

"Life—freedom—and happiness! At the price thou set upon them, I scorn them all! Had the postles and martyrs of the early christian church listened to such paltry bribes as these, where were now the faith in which we trust! These holy men of old shall answer for me.—Hear what Justin Martyr says in his earnest appeal to Antonine the Pious, in behalf of the christians, who in his day were unjustly loaded with public odium and oppression."

He opened the volume and read.

"I could wish you would take this also into consideration, that what we say is really for your own good, for it is in our power at any time to escape your torments, by denying the faith, when you question us about it; but we scorn to purchase life at the expense of a lie, for our souls are winged with a desire of a life of eternal duration and purity, of an immediate conversation with God the father and maker of all things. We are in haste to be confess-

ing and finishing our faith; being fully persuaded, that we shall arrive at this blessed state, if we approve ourselves to God by our works, and by our obedience, express our passion for that divine life, which is never interrupted by any clashing evil."

The Catholic and the Huguenot reasoned long and earnestly together; but they reasoned in vain. Each was firm in his belief; and they parted to meet no more on earth.

On the following day, Du Bourg was summoned before his judges to receive his final sentence. He heard it unmoved, and with a prayer to God, that he would pardon those who had condemned him according to their consciences. He then addressed his judges in an oration full of power and eloquence. It closed with these words:

"No! whatever snares are spread for us, whatever suffering we endure, you cannot separate us from the love of Christ. Strike them—slay—grind me to powder!—Those who die in the Lord shall live again; we shall all be raised together.—Condemn me as you will—I am a christian and am ready to die for the glory of our Lord;—for the truth of the evangelist."

"Quench, then, your fires! Let the wicked abandon his way, and return unto the Lord, and he will have compassion on him. Live—be happy—and meditate on God, ye judges! As for me, I go rejoicing to my death.—What wait ye for! Lead me to the scaffold!"

They bound the prisoner's hands, and leading him forth from the council chamber, placed him upon the cart that was to bear him to the Place de Greve. With his own hands he divested himself of his outer garments, and gazing round upon the breathless and sympathizing crowd, he exclaimed—

"My friends; I come not hither as a thief or a murderer; but for the gospel's sake."

A cord was then fastened round his waist, and he was drawn up into the air. At the same moment the burning torch of the executioner was applied to the faggots beneath, and the thick volumes of smoke concealed the martyr from the horror stricken crowd. One stifled groan arose from all that vast multitude, like the moan of the sea; and was hushed again, save the crackling of the faggots, and at intervals the funeral knell, that smote the very soul. The quivering flames darted upward and around; and an agonizing cry broke from the murky cloud.

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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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REVELATION ESSENTIAL IN ESTABLISHING A CORRECT MORALITY.

Next to the knowledge of one God, maker of all things, a clear knowledge of their duty was wanting to mankind. This part of knowledge, though cultivated with some care, by some of the heathen philosophers, yet got little footing among the people. All men indeed, under pain of displeasing the Gods, were to frequent the temples, every one went to their sacrifices and services; but the priests made it not their business to teach them *virtue*. If they were diligent in their observations and ceremonies, punctil in their feasts and solemnities, and the tricks of religion, the holy tribe assured them the Gods were pleased; and they looked no farther. Few went to the schools of the philosophers, to be instructed in their duties, and to know what was good and evil in their actions. The priests sold the better penny-worth and therefore had all their custom. Instructions and processions were much easier than a clean conscience, and an expiatory sacrifice, that atoned for the want of it, was much more convenient, than a strict and holy life. No wonder then, that religion was every where distinguished from, and preferred to virtue, and that it was dangerous heresy and proneness to think the contrary. So much *virtue* as was necessary to hold societies together, and to contribute to the quiet of governments, the civil laws of commonwealths taught, and forced upon men that lived under magistrates. But these laws, being for the most part made by such who had no other aim but their own power, reached no farther than those things, that would serve to tie men together in subjection; or at most, were directly to conduce to the prosperity and temporal happiness of any people. But *natural religion*, in its full extent, was no where, that I know, taken care of by the force of natural reason. It should seem, by the little that has hitherto been done in it, that 'tis too hard a task for unassisted reason, to establish morality, in all its parts, upon its true foundations, with a clear and convincing light. And 'tis at least a surer and shorter way, to the apprehensions of the vulgar, and mass of mankind, that one manifestly sent from God, and coming with visible authority from him, should, as a king and law maker, tell them their duties, and require their obedience, than leave it to the long, and sometimes intricate deductions of reason, to be made out to them. Such strains of reasoning the greater part of mankind have neither leisure to weigh, nor, for want of education and use, skill to judge of. We see how unsuccessful in this, the attempts of philosophers were, before our Savior's time. How short their several systems came of the perfection of a true and complete morality, is very visible. And if, since that, the christian philosophers have much outdone them, yet we may observe, that the first

knowledge of the truths they have added, are owing to revelation; though as soon as they are heard and considered, they are found to be agreeable to reason, and such as can by no means be contradicted. Every one may observe a great many truths which he receives at first from others, and readily assents to, as consonant to reason, which he would have found it hard, and perhaps, beyond his strength to have discovered himself. Native and original truth, is not so easily wrought out of the mine, as we who have it delivered, ready dug and fashioned into our hands, are apt to imagine. And how often at fifty or threescore years old, are thinking men told, what they wonder how they could miss thinking of! which yet their own contemplations did not, and possibly never would have helped them to. Experience shows that the knowledge of morality, by mere natural light, (how agreeable soever it be to it) makes but a slow progress, and little advance in the world. And the reason of it is not hard to be found in men's necessities, passions, vices, and mistaken interests, which turn their thoughts another way. And the designing leaders, as well as the following herd, and it not to their purpose to employ much of their meditations this way. Or whatever else was the cause, 'tis plain in fact, that human reason unassisted, failed men in its great and proper business of *morality*. It never, from unquestionable principles by clear deductions, made out an entire body of the *law of nature*. And he that shall collect all the moral rules of the philosophers, and compare them with those contained in the new testament, will find them to come short of the *morality* delivered by our Savior, and taught by his apostles; a college made up for the most part of ignorant, but inspired fishermen.

Though yet, if any one should think, that, out of the sayings of the wise heathens, before our Savior's time, there might be a collection made of all those rules of *morality*, which are to be found in the christian religion; yet this would not at all hinder, but that the world nevertheless stood as much in need of our Savior, and the *morality* delivered by him. Let it be granted (though not true) that all the moral precepts of the gospel were known by some body or other, amongst mankind, before. But where, or how, or of what use, is not considered. Suppose they may be picked up here and there; some from Solon and Bias in Greece; others from Tully in Italy; and, to complete the work, let Confucius, as far as China, be consulted; and Anacharsis the Scythian contribute his share.—What will all this do, to give the world a complete morality, that may be to mankind, the unquestionable rule of life and manners? I will not here urge the impossibility of collecting from men, so far distant from one another, in time, place and languages. I will suppose there was a Stoicism in those times, who had gathered the moral sayings from all the sages of the world. What would this amount to, towards being a steady rule, a certain transcript of a law that we are under? Did the saying of Aristippus, or Confucius, give it an authority? Was Zeno a lawgiver to mankind? If not, what he or

any other philosopher delivered was but a saying of his. Mankind might hearken to it or reject it, as they pleased, or as it suited their interests, passions, principles, or humors. They were under no obligation; the opinion of this or that philosopher, was of no authority; and if it were, you must take all he said under the same character. All his dictates must go for law, certain and true, or none of them. And then, if you will take any of the moral sayings of Epicurus (many whereof Seneca quotes, with esteem and approbation) for precepts of the law of nature, you must take all the rest of his doctrine for such too, or else his authority ceases; and so no more is to be received from him, or any of the sages of old, far parts of the law of nature, as carrying with it an obligation to be obeyed but what they prove to be so. But such a body of ethics, proved to be the law of nature, from principles of reason, and reaching all the duties of life, I think no body will say the world had before our Savior's time. 'Tis not enough, that there were up and down scattered sayings of wise men, conformable to right reason. The law of nature, was the law of conscience too; and 'tis no wonder that those men of parts and studious of virtue, (who had occasion to think on any particular part of it), should by meditation light on the right, even from the observable conscience and beauty of it, without making out its obligation from the true principles of the law of nature, and foundations of morality. But then incoherent apophthegms of philosophers, and wise men, however excellent in themselves, and well intended by them, could never make a morality, whereof the world could be convinced; could never rise to the force of a law that mankind could with certainty depend on. Whatsoever should thus be universally useful, as a standard to which men should conform their manners, must have its Authority either from reason or revelation. 'Tis not every writer of morals, or compiler of it from others, that can thereby be erected into a law giver to mankind; and a dictator of rules, which are therefore valid, because they are to be found in his books, under the authority of this or that philosopher. He that say one will pretend to set up in this kind, and have his rules pass for authentic directions, must shew, that either he builds his doctrine upon principles of reason, self-evident in themselves, and that he deduces all the parts of it from thence, by clear and evident demonstration; or, must shew his commission from heaven, that he comes with authority from God, to deliver his will and commands to the world. In the former way, no body that I know, before our Savior's time, ever did, or went about to give us a *morality*. 'Tis true there is a *law of nature*; but who is there that ever did, or undertook to give it us all entire, as a law; no more nor no less than what was contained in, and had the obligation of that law? Who, ever made out all the parts of it, put them together, and shewed the world their obligation? Where was there any such code, that mankind might have recourse to, as their governing rule, before our Savior's time? If there was not, it is plain, there was need of one to give us such

a morality; such a law, which might be a sure guide of those who had a desire to go right; and, if they had a mind, need not mistake their duty; but might be certain when they had performed, when failed in it. Such a law of morality, Jesus Christ hath given us in the New Testament: but by the letter of these ways, by revelation. We have from him a full and sufficient rule for our direction, and conformable to that of reason. But the truth and obligation of its precepts, have their force, and are put past doubt to us, by the evidence of his mission. He was sent by God; his miracles shew it, the authority of God in his precepts cannot be questioned. Here morality has a sure standard, that revelation vouches, and reason cannot gainsay, nor question; but both together witness to come from God the great law-maker. And such an one as this out of the New Testament, I think the world never had, nor can any one say is any where else to be found. Let me ask any one, who is forward to think that the doctrine of morality was full and clear in the world, at our Saviour's birth; whether would he have directed Brutus and Cassius, (both men of parts and virtue, the one whereof believed, and other disbelieved a future being) to be satisfied in the rules and obligations of all the parts of their duties; if they should have asked him where they might find the law, they were to live by, and by which they should be charged or acquitted, as guilty or innocent? If to the sayings of the wise, and the declarations of philosophers he sends them into a wild wood of uncertainty to an endless maze, from which they should never get out: if to the religions of the world, yet worse; and to their own reason, he refers them to that which had some light and certainty; but yet had hitherto failed all mankind in a perfect rule; and we see, resolved not the doubts that had arisen amongst the studious and thinking philosophers; nor had yet been able to convince the civilized parts of the world, that they had not given, nor could without a crime, take away the lives of their children, by exposing them.

If any one should think to excuse human nature, by laying blame on *mensa negligencia*, that they did not carry morality to an higher pitch, and make it out entire in every part, with that clearness of demonstration which some think it capable of, he helps not the matter. Be the cause what it will, our Savior found mankind under a corruption of manners and principles, which ages after ages had prevailed, and must be confessed was not in a way or tendency to be mended. The rules of morality were, in different countries and sects, different. And natural reason no where had, nor was like to cure the defects and errors in them. Those just measures of right and wrong, which necessity had any where introduced, the civil laws prescribed, or philosophy recommended, stood not on their true foundations. They were looked on as bonds of Society, and conveniences of common life, and laudable practices. But where was it that their obligation was thoroughly known and allowed, and they received as precepts of a law, of the highest law, the law of nature? That could not be, without a clear knowledge and acknowledgment of the law-maker, and the great rewards and punishments, for those that would or would not obey him. But the religion of the heathens, as was before observed, little concerned itself in their morals. The priests that de-

livered the oracles of heaven, and pretended to speak from the God, spoke little of virtue and a good life. And on the other side, the philosophers who spoke from reason, made not much mention of the Deity, in their ethics. They depended on reason and her oracles, which contain nothing but truth. But yet some parts of that truth lie too deep for our natural powers easily to reach, and make plain and visible to mankind, without some light from above to direct them. When truths are once known to us, though by tradition, we are apt to be favorable to our own parts, and ascribe to our own understandings the discovery of what, in reality, we borrowed from others; or, at least, finding we can prove what at first we learnt from others, we are forward to conclude it an obvious truth, which, if we had sought, we could not have missed. Nothing seems hard to our understandings, that is once known. And because what we see, we see with our own eyes, we are apt to overlook or forget the help we had from others, who showed it us, and first made us see it, as if we were not at all beholden to them for those truths they opened the way to, and led us into. For knowledge being only of truths that are perceived to be so, we are favorable enough to our own faculties to conclude, that they, of their own strength, would have attained those discoveries, without any foreign assistance; and that we know those truths by the strength and native light of our own minds, as they did from whom we received them by theirs, only they had the luck to be before us.

Thus the whole stock of human knowledge is claimed by every one, as his private possession as soon as he (profiting by others discoveries) has got it into his own mind: and so it is; but not properly by his own single industry, nor of his own acquisition. He studies, it is true, and takes pains to make a progress in what others have delivered; but their pains were of another sort, who first brought those truths to light, which he afterwards derives from them. He travels the roads now, and applauds his own strength and legs, that have carried him so far in such a scantling of time, and ascribes all to his own vigor, little considering how much he owes to their pains, who cleared the woods, drained the bogs, huilt the bridges, and made the ways passable; without which he might have toiled much with little progress. A great many things which we have been bred up in the belief of, from our cradles, and are notions grown familiar, (and, as it were, natural to us, under the Gospel,) we take for unquestionable obvious truths, and easily demonstrable; without considering how long we might have been in doubt or ignorance of them, had revelation been silent. And many are beholden to revelation, who do not acknowledge it. 'Tis no diminishing to revelation, that reason gives it its suffrage too, to the truths revelation has discovered. But it is our mistake to think, that because reason confirms them to us, we had the first certain knowledge of them from thence, and in that clear evidence we now possess them. The contrary is manifest, in the defective morality of the gentiles before our Saviour's time, and the want of reformation in the principles and measures of it, as well as practice. Philosophy seemed to have spent its strength, and done its utmost; or if it should have gone farther, as we see it did not, and from undeniable principles given us ethics in a science like mathematics, in every part demonstrable, this

yet would not have been so effectual to man in this imperfect state, nor proper for the cure.—The greatest part of mankind want leisure or capacity for demonstration, nor can carry a train of proof, which in that way they must always depend upon for conviction, and cannot be required to assent to till they see the demonstration. Wherever they stick, the teachers are always put upon proof, and must clear the doubt by a thread of coherent deductions from the first principle, how long, or how intricate soever that be. And you may as soon hope to have all the day-laborers and tradesmen, the spinsters and dairy-maids, perfect mathematicians, as to have them perfect in ethics this way; hearing plain commands, is the sure and only course to bring them to obedience and practice. The greatest part cannot know, and therefore they must believe. And I ask, whether one coming from heaven in the power of God, in full and clear evidence and demonstration of miracles, giving plain and direct rules of morality and obedience, is not likelier to enlighten the bulk of mankind and set them right in their duties, and bring them to do them, than by reasoning with them from general notions and principles of human reason? And were all the duties of human life clearly demonstrated, yet I conclude, when considered, that method of teaching men their duties, would be thought proper only for a few, who had much leisure, improved understandings, and were used to abstract reasonings; but the instruction of the people were best still to be left to the precepts and principles of the gospel. The healing of the sick, the restoring sight to the blind by a word, the raising, and being raised from the dead, are matters of fact, which they can without difficulty conceive; and that he who does such things, must do them by the assistance of a divine power. These things lie level to the ordinarist apprehension; he that can distinguish between sick and well, lame and sound, dead and alive, is capable of this doctrine. To one who is once persuaded that Jesus Christ was sent by God to be a king, and a Savior of those who do believe in him, all his commands become principles; there needs no other proof for the truth of what he says, but that he said it; and then there needs no more but to read the inspired books to be instructed; all the duties of morality lie there clear and plain, and easy to be understood. And here I appeal, whether this be not the surest, the safest, and most effectual way of teaching; especially if we add this further consideration, that as it suits the lowest capacities of reasonable creatures, so it reaches and satisfies, any enlightens the highest. The most elevated understandings cannot but submit to the authority of this doctrine as divine; which coming from the mouth of a company of illiterate men, hath not only the attestation of miracles, but reason to confirm it, since they delivered no precepts, but such, as though reason of itself had not clearly made out, yet it could not but assent to when thus discovered, and think itself indebted for the discovery. The credit and authority our Savior and his apostles had over the minds of men, by the miracles they did, tempted them not to mix (as we find in that of all the sects of philosophers, and other religions) any conceits, any wrong rules, any thing tending to their own by-interest, or that of a party, in their morality; no tinge of prepossession or fancy; no footstep of pride or vanity; no touch of ostentation or ambition appears to have had a hand in it: it is all pure, all sincere;

nothing too much, nothing wanting; but such a complete rule of life, as the wisest men must acknowledge, tends entirely to the good of mankind; and that all would be happy, if all would practise it.—*Locke.*

GENESIS xi. 6-9. 'And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do. . . . Let us go down and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel, because the Lord did then confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.'

The descendants of Noah are represented, at no very remote time after the destruction of mankind for their wickedness, by the flood, as setting about to erect a monument to their pride and vanity by building a city, and raising a tower of vast height. God it is said interposed to prevent the execution of their plan, by destroying the means of their unity of purpose;—by confounding or mingling their language.—The account given by Moses, is very general and rapid, and it is not easy to discover the exact order of circumstances; it is not immediately obvious, in regard to the confounding of their language, as it is expressed in our translation, and to the dispersion of the people, which is cause and which is effect; and some latitude must be allowed in the interpretation.

The miracle by which Jehovah put an end to the projected building of the city and the tower has been supposed, by the generality of readers, to have produced not only an immediate, but a lasting effect; to have destroyed, by causing a variety of some kind in the language of those concerned, all power of communication at once and forever. But the account of Moses, critically examined, does not declare that there was any miraculous division of languages. 'If the confusion of languages of the builders of the tower,' says Dr. Gregory Sharpe, 'implies the making of a new language, or breaking the old one into a variety of dialects, so that he who spoke one would not be understood by his brethren, it is too remarkable a fact to be omitted. The Scriptures make no mention of any diversity of speech till the time of Jacob; so that whatever might have been the confusion of Babel, which prevented the builders from hearing or understanding each other, there was no diversity of language till long after the dispersion. When a diversity did take place, it was not the cause, but the consequence of dispersion.—Men may be confounded without having the gift of tongues, or the power of talking a new language; for when a man babbles or talks confusedly, he rather speaks no language than a new language.'

It is inferred therefore that there was no miraculous division of language into different dialects. The descent of Jehovah, or any signal miraculous interposition of Deity is a cause sufficient to account for the fact of men's deserting their labor, and for the confounding of their understanding, their hearing, or their speech. Whatever, therefore, the immediate effect might be, there is no reason to suppose that the language which was one, became immediately divided into various dialects, nor does this appear to be the fact. Changes, very con-

siderable changes would naturally take place among those speaking the same language, in the infancy of the world, as it were, before language had become copious, or fixed by written characters or letters, when they came to separate into different classes, which preserved little or no intercommunity. And this is all that we find to have taken place in the instance of which we are speaking. A close affinity ever continued to exist among the oriental languages, such as proved them to be the branches of 'the same family, the near or remote offspring of a common parent.'

Christ. Reg.

TRUTH.

What is truth?—a staff rejected.—*WOMAN.*

We should not see the light of the sun were not his rays reflected by bodies or at least by the clouds. It escapes our view beyond our own atmosphere and dazzles us at its source. The same is the case with truth: we should not seize it were it not to fix itself upon perceptible events or at least on metaphors and comparisons by which it is reflected. It requires a body to transmit it to us.

As very often the clouds dispersed in a thousand fantastic forms, decomposed the rays of the sun into much richer and more varied tints, than those which color the regular work of nature; so fables reflect the truth to a greater extent than real events; they transport it into every kingdom; they appropriate it to animals, trees, the elements, and produce from it a thousand reflections.

In the like manner the rays of the sun play without being extinguished in the depths of the waters, in which they reflect objects on the earth and in the heavens, and redouble their beauties by means of consonances.

ST. PIERRE.

COMMUNICATIONS.

RULE OF SOCIAL DUTY.

ORIGINAL.

It is a precept of the gospel with which every one is familiar, that 'whatsoever ye would that men should do to you, do ye even so unto them.' And a better rule for regulating the conduct of men in their intercourse with one another could hardly be established. Here is the criterion of social duty—a general index to point out the course of conduct we ought to pursue in relation to those with whom we associate. It is based upon the broad principle of equality, of mutual wants and mutual obligations. Heaven has constituted us with human imperfection, and made us mutually dependant upon each other. And the same indignant heaven has set the bounds and given us the rule to measure for ourselves how far we ought, and how far we ought not, to go in the performance of the social duties. The rule is excellent as a general principle, and equally so in its application to all the varied branches of duty between ourselves and fellow-men.

Do we wish for the good will of others?—We have only to exercise the same spirit towards them. Do we seek their favor, friendship, kindness, or charity? The proper course to be pursued is clearly pointed out, a course, too, that will effectually secure the object.—Give to them what we ask of them. Bad as the world is, few are so abandoned and destitute of all sense of goodness as not to be subdued

by persevering kindness. The ferocious tiger is tamed by kind and gentle treatment; and a similar exercise of kindness will also tame the rude spirit of the most abandoned wretch.

Do we wish for assistance and the performance of kind offices at the hand of others?—We have only to do for them, as far as we are able, the very same things. An accommodating spirit will always beget a spirit of accommodation in those within its immediate influence. 'And all things indeed whatsoever ye would that men should do to you, do ye even so to them.'

Mankind are far more inclined to do as they are done by, than as they would be done by.—The former practice is the great source of all the broils and tumults and dissensions that occur among men; and the latter is the only effectual method to suppress all these. If the precept of our Savior were universally observed, the whole world would at once become a paradise—a vast family of true brethren among whom no dissensions and tumults would arise; but peace, and love, and concord would reign on earth,—as we fondly hope they will in the Paradise above—with unlimited away. Such a consummation is truly desirable; and may it not be effected? It depends altogether on individual effort. Let each individual perform his own part of the work and however mighty and impracticable it may appear, it would soon be accomplished.

We desire, for instance, to avoid the petty broils so common in society, and be at peace with all men. Let it then be regarded as our indispensable duty to offer no offense provocation. For if to gratify a petty grudge, or retaliate a wrong, we provoke others; we must expect the same will be reciprocated. And when discord is once introduced, there is enough to fann the flame. The combustible materials of which society is composed easily take fire; and, unless the flame is soon extinguished, its result perhaps will be the desolation of a whole community. Hence if we have received injury, it is better to suffer, than to retaliate. It is our desire that others should suffer patiently the wrongs we heap upon them; and it is no more than meet for us, to set an example of forbearance.

We cannot, perhaps, always command our passions. Possessing human weakness, we are sometimes liable to sudden and involuntary excitements. If, however, we could realize our own infirmities, we should be more likely to throw a veil over the corresponding frailties of our fellow men. We could more readily endure evil at their hands, knowing that it springs from human imperfection; and could indeed with pleasure obey the precept of Jesus—'bless them that curse you; and do good unto them that despitefully use you;' for if there is any gratification in generous revenge it would certainly be ours. We should heap coals of fire upon the heads of those who would injure us. And such revenge would, not only gratify ourselves, but result in good by securing the friendship and good will of our bitter enemies.

The great difficulty in the matter, lies within ourselves as individuals. We are unwilling to do what we require of others. While we call upon others collectively, to do as they wish to be done by; we seem desirous individually to be in some measure excused. It seems something of a hardship that we must be linked in, with all the rest of the world, to do as we

would be done by. It will answer our purpose well enough if they do it. And we can hardly prevail upon ourselves to yield to their wishes: they, we think, ought to yield to *ours*, especially if we happen to sit, or are striving to sit in the 'uppermost seats.' So (conscious are we of our rights that we generally prefer to hold what of right belongs to others than relinquish any thing of our own. In the little turmoil that occur among us, we generally like to have the last blow. Our opposer wants the same principle. One stroke therefore follows another until from small beginning our quarrels rise to such a degree as to destroy the peace of society, or perhaps

'Wield in justice in blood and wrap cities in fire.' And before they can be adjudged one party or the other is obliged to acknowledge that 'might makes right.'

A very little forbearance however, and an observance of the precept, do as you would be done by would prevent all such difficulties. It should be recollected that with the conduct of others we have no concern. It is enough to look to our own. *We* are called upon to observe the precept, and whether others do, or do not, it belongs to us to make the individual effort. If we wish to prevent being injured we can very easily do it, by a practical application of this precept. Do as you would be done by 'if thine enemy smite thee on one cheek turn the other also.' He would not repeat his blows many times before he would be ashamed of his evil conduct.

How often from the most trifling causes, quarrels arise between families who have long enjoyed the sweets of friendship and social intercourse—quarrels that involve them in a long course of expensive litigation, and set them at an almost eternal variance with each other.—And all this while, each perhaps is blaming the other, as being the author of the difficulties, and each calling upon the other to do as he would be done by; but neither of them pay any regard to his own maxim. How easily such difficulties might be reconciled. Let each one do what he requires of the other and all would soon be well. And *he*, also, is the bravest, noblest, and most magnanimous of the two, who first makes the sacrifice—yields to the other and does as he wishes the other to do. He not only subdues the obstinacy of his own heart but overcomes the enmity of the other.—This, therefore, is a noble conquest nobly achieved.

It is recorded of the venerable John Murray that, among his many *worldly* peccata he and his better half, on a certain occasion had a kind of *love quarrel*; or met with one of those *sudden squalls* which the married state is heir to, and which make the pleasant day that follows, still more pleasant. The cause of it was—no matter what—but both were obstinate for some time. The wife refused to yield the point; and he was inflexible, thinking that the dignity of the husband required it. At length, after several days of *cloudy weather*, Murray yielded, confessed his fault and with many tears entreated pardon. The wife was so affected with this tenderness and flexibility that she awarded to him the palm of victory. He had done as he would be done by, and she had not. And he had in reality achieved a double conquest. He had conquered his own obstinacy and subdued the heart of his fair companion.

Tales are useful only as they afford us a mor-

al. May we not then, from a perusal of this incident, be advised to practice on the principle of this victorious husband? And especially let those so practice who have been caught in the toils of matrimony. It is verily believed that many would find it much to their advantage to do as did the affectionate, kind and venerable Murray. I do not wish to be understood that the husband should suffer the wife, or wife the husband, to be always victorious in this manner; but let both strive for a similar victory.

To conclude this long article, I know not but your readers will begin to complain of its length and tediousness.—But before they condemn it, and throw it aside in disgust, I wish them to recollect once more, that 'all things whatsoever ye would that men should do to you, do ye even so to them.'

UNSUBQUINAR.

INQUIRER AND ANCHOR.

SATURDAY, SEPTEMBER 27, 1834.

MINUTES OF THE PROCEEDINGS OF THE HUDSON RIVER ASSOCIATION.

The ministers and delegates, composing this ecclesiastical body, convened, pursuant to adjournment on Wednesday Sept. 10th 1834, at Amsterdam, Montgomery co. N. Y.; and after uniting in prayer with Br. C. F. Le Fevre, proceeded to business by electing Br. I. D. Williamson, Moderator, and Br. L. C. Marvin, Clerk, and Br. R. O. Williams, assistant Clerk.

1. Chose Br. P. V. Bovee, L. C. Marvin, and I. Sanders, a committee to arrange the order of services during the session.

2. Appointed Brs. T. J. Whitcomb, W. Whitaker, and I. D. Williamson, a committee to receive and report requests for letters of fellowship and ordination.

3. The committee of discipline for the year past reported that no cases of complaint had been brought before them during the year. Accepted.

4. Appointed a committee of discipline for the year ensuing, consisting of Brs. C. F. Le Fevre, L. C. Marvin, and I. D. Williamson.

Adjourned till afternoon.

Met again according to adjournment; and received and examined credentials of the delegates from different societies within the limits of the Association.

5. Voted to grant requests for the fellowship of this Association from the 'First Universalist Society in Fort Ann, N. Y.; 'The First Universalist Society in Lansingburgh; the 'First Universalist Society in Mount Pleasant; and the 'First Universalist Society in Hartford,' Wash. co. N. Y.

The subject of a Theological Seminary was introduced, and referred to a committee, consisting of Brs. Le Fevre, S. Van Schack, and E. Murdock to examine and report the result of their investigations during the present session.

A suggestion was offered as to the propriety of dividing this Association; whereupon a committee was appointed consisting of Brs. Williams, Williamson and Whitcomb, to examine the subject, and report thereon at an extra session of this Association.

The subject of circuit preaching was taken into consideration, and referred to a committee of three—Brs. Williamson, Le Fevre and Rogers—to report during the present session.

6. Br. I. D. Williamson, Clerk of an ordaining council called to sit at Hartford, Washington co. N. Y. on the 28th of August, reported that, by order of that council, ordination was conferred on Dr. Alvin Gates of that place at the time above mentioned. Accepted.

7. Appointed Brs. C. F. Le Fevre and T. J. Whitcomb, (ministers) and W. U. Chase and S. Van Schack, (laymen) Delegates to attend the session of the New York State Convention, to be held at Cooperstown N. Y. on the 4th Wednesday and Thursday in May 1835. Appointed Brs. T. J. Sawyer and I. D. Williamson, (ministers) and E. Murdock and O. Hatch (laymen) Substitutes for the foregoing. Adjourned till Thursday morning.

Met according to adjournment, and opened the council by uniting in prayer with Br. R. O. Williams.

8. The committee to whom was referred the subject of itinerant preaching reported the following preamble and resolutions:—

Whereas, the Convention of this State, at its last session, passed a resolution recommending to the several Associations the adoption of some efficient measures for supplying the destitute societies with the word of life: And whereas this Association deeply feel the importance of the object contemplated in this recommendation; therefore

Resolved, That it is expedient to appoint a committee with discretionary powers, whose duty it shall be to adopt such measures as, in their opinion, may be calculated to carry into immediate effect an object so desirable; and report their doings at the next session of this body.

Resolved, That this committee consist of three members to be selected in different parts of the Association in reference to the case of communication between them and the societies and destitute places. Accepted.

Appointed Brs. S. Van Schack, T. J. Sawyer, and A. Gates, the aforesaid committee.

9. Br. C. F. Le Fevre, chairman of the committee to whom was referred the subject of a Theological Seminary, offered the following report:—

Your committee, in discharging the duty devolving upon them, are aware that, in approaching this subject, they will come in contact with some of the strongest prejudices of their brethren; and hence they feel the difficulty of framing a report, which shall be so plain as not to be made a subject of misconception. But however difficult and indeed unenviable the task may be, they consider the instruction and education of those who would devote themselves to the ministry, of the first importance to the advancement of our common cause; and therefore they would not, through fear of reproach, shrink from the discharge of this important duty.

Your committee have seen the various arguments which have been adduced by the opponents of a Theological Seminary; but they must con-

few that, after the most considerate and calm examination of them, they have found nothing which can weigh against the more important considerations urged on the other side. And your committee imagine that, in the discharge of their present duty, they cannot perhaps take a better course than to present briefly to view some of the most prominent of those objections.

It is not pretended by the most strenuous opposers that the information and education of our brethren who are preparing themselves for the ministry, is not an object most desirable of attainment; but the method by which that shall be accomplished, is the controverted point. It appears to your committee that, as there is no place so fit for the scholar to acquire any branch of literature, as the school in which that particular branch is taught; so for the youth preparing for the ministry, no place seems so suitable as a Seminary in which Biblical knowledge forms a principal part of the instruction. It is objected, however, against the establishment of such a school, that Theological Seminaries have been subject to abuse and corruption; and a fear is therefore entertained from the experience of the past, that these evils are necessarily connected therewith. But your committee cannot coincide with this opinion; and should it even be admitted, that some evils might grow out of it, they would, in their view, be more than counterbalanced by the actual good that will attend such an establishment. They therefore do not esteem it sound policy to forego certain positive advantages for prospective inconveniences. There is no greater or more obvious truth than that the gospel ministry has, in all ages of the church, been abused to corrupt purposes; but, while they meet with decided opposition to elevating the standard of ministerial qualifications, their opposers advocate as strongly as themselves, the actual necessity of such a body of men.

Your committee deem it unnecessary to go further into detail on this subject. To them it appears highly important that some measures should be adopted, to afford those who wish to join in the ministry, a favorable opportunity of qualifying themselves; and there appears to them no means so feasible as the institution of a Seminary which should be under the supervision of some experienced brother to direct their studies, with the addition of a good library, where they might certainly acquire, in one year, what in the ordinary way of proceeding now costs them years of labor.

While your committee cannot agree with those who altogether reject the establishment of any school for the purpose of ministerial education; they would gladly avail themselves of any hints, which their wisdom might suggest, in guarding the institution from those abuses that seem so much the object of their dread.

On due consideration of the whole subject, it is the opinion of your committee that the establishment of some school for those who are candidates for the ministry of reconciliation is a desideratum; and they invite those favorable to their views to

adopt such measures as may carry the same into successful operation.

C. F. LE FEVRE,
S. VAN SCHACK,
E. MURDOCK, } Committee.

The above report was not accepted.

10. Voted that the Clerk be instructed to request for publication in the *Religious Inquirer and Gospel Anchor* a copy of the sermon delivered during the session by Dr. J. B. Dods, on the occasion of dedicating the new Universalist church in which the services of the sanctuary were attended; and also a copy of the occasional discourse delivered by Br. W. Whittaker before the council during the session of this Association.—Adjourned.

Met pursuant to adjournment; and

11. Voted that on the adjournment of this Association, it adjourn to meet again at Hudson N. Y. on the second Wednesday and Thursday in Sept. 1835.

12. Voted that this Association hold an extra session between this time and its next annual session, at such time and place as the standing Clerk may appoint, to hear the report of the committee and consider the question in relation to a division of this Association.

13. Appointed Br. I. D. Williamson to deliver the occasional sermon before the council at the next session of this Association; and Br. L. C. Marvin, substitute.

14. Appointed Br. C. F. Le Fevre to deliver a statistical address before the council of the extra session of this Association, taking a survey of the condition and progress of our order within its limits during the past year.

15. Appointed Br. R. O. Williams to prepare the minutes of this Association for publication in the *Inquirer and Anchor* and *Christian Messenger*; and accompany them with a Circular.

After uniting in prayer with the Moderator adjourned.

I. D. WILLIAMSON, Moderator.

L. C. MARVIN, Clerk.

R. O. WILLIAMS, Assistant Clerk.

ORDER OF SERVICES.

Wednesday Morning.

Dedication services.—1. Voluntary. 2. Reading the Scriptures by Br. Whittaker. 3. Prayer by Br. Le Fevre. 4. Hymn. 5. Sermon by Br. J. B. Dods, from I John iv. 20. 6. Dedictory prayer by Br. R. O. Williams. 7. Original Hymn (given below) which was written for the occasion by Br. R. O. Williams. 8. Benediction.

DEDICATION HYMN.

To thee, O God of grace,
To whom all praise belongs,
In this thy dwelling place,
We raise our willing songs,
In gratitude and fervent praise,
And sing of all thy wondrous ways.

Thou dost our labors bless,
When we perform our vows—
Hast crowned us with success—
In building this thy house:
And now, O Lord, though foes revile,
Still grant us thy approving smile.

O bless us—we thine aid
Implore, and so thee wait;

While—for thy service made—
This house we dedicate
To thee—and may we here proclaim
The lasting honors of thy name.

Here may we ever meet,
In harmony and love—
Here offer incense sweet
To thee, the God above—
Here may thy truth our hearts illumine,
And guide us to our heavenly home.

—Afternoon.

Prayer by Br. Gates.

Occasional Sermon by Br. W. Whittaker, text Rom. i. 16.

—Evening.

Prayer by Br. T. J. Whitcomb.

Sermon by Br. I. D. Williamson from I John v. 10, 11.

—Thursday Morning.

Prayer by Br. I. D. Williamson.

Sermon by Br. Charles Woodhouse, from Acts xiv. 14.

—Afternoon.

Prayer by Br. Gates.

Sermon by Br. C. F. Le Fevre from Heb. xi. 24—26.

—Evening.

Prayer by Br. Woodhouse.

Sermon by Br. Gates from Matt. xxiv. 13. Ministers present.—I. D. Williamson, and Chas. Woodhouse, Albany; Alva Gates, Hartford, N. Y.; T. J. Whitcomb, Schenectady; W. Whittaker and J. Hatcheller, Hudson; C. F. Le Fevre, New York; L. C. Marvin, Swans' Corners; M. B. Newell, Schoharie, N. Y.; R. O. Williams, Hartford, Ct.; J. B. Dods, Taunton, Mass.

Lay Delegates.—S. Van Schack and E. Murdock, Albany; James Galloway, New York; Calvin Townsend, Hartford, N. Y.; Charles Sanders and H. C. Billings, Schenectady; S. C. Howe and Orrin Hatch, Danversburgh; Orlando Root and P. V. Bovee, Amsterdam; Artemus Childs, Saratoga; John Rogers and Aaron Carrol, Charlton.

—CIRCULAR.

To all the elect within its territorial limits who are called to be heirs and stagger not at the promises of God; and to all men, every where, who call upon the name of the Lord believing in the full consummation of the great plan of universal salvation, the Hudson River Association send salutations of peace and good will.

Blessed Brethren.—It is our high privilege again to write unto you touching the good things of the everlasting gospel, the abundant blessings bestowed upon us, and the measures adopted in council for the general furtherance of our Redeemer's kingdom. And we improve this privilege with high gratification in view of the rapid progress of our cause, and with hearts grateful to God for the smiles of his favor enjoyed through our lives and especially in the harmonious deliberations of our council.

On taking a survey of the condition of our order within the limits of this Association, we find it enjoying a higher degree of prosperity at the present time than at any former period. The most cheering intelligence was received by mail

of the delegates from the different societies in fellowship with the Association. We have the happiness to learn that there is a deep and increasing interest felt in the great cause of a world's salvation. Four new societies, it will be seen, have been organized within the past year and received the fellowship of the Association at its late session. And in many, very many places, where there are no societies, we have brethren warm & ardent in the good cause, who are, not only without administration of the bread of life, but without organization and appointed means of grace. Even in many places where societies do exist, or have existed, there is a denudation of the regular ministration of the word; partly because of the difficulty of obtaining preachers, and partly because of the inability to support them if obtained.

To remedy, in some degree, these evils, measures were adopted in council for the establishment of universal preaching. A committee was appointed, as will be seen by reference to the minutes, to correspond with societies and individuals favorable to the cause, and ascertain their wants and the condition of the order in the different places where they reside. This committee was invested with discretionary powers to make such arrangements with societies and individuals as they may deem proper or practicable; and obtain preachers, if possible, to send among those who may require their labors. In order however to render the measures of this committee effectual, in upbuilding the cause of Zion, it will be highly essential for our brethren in different parts of the Association to co-operate with them. Without such co-operation, it will be impossible for the committee to secure the object for which they were appointed. Let our brethren then be active and furnish the committee, or the standing Clerk of the Association.—Br. I. D. Williamson—with such information relative to the waste and destitute places of Zion, as may come within their observation. If, in any destitute places, a preacher is wanted, let those residing in such places who feel the importance of an efficient warfare against the kingdom of darkness, unite their efforts, raise a small fund, as much as may be requisite or their ability will allow, and place it in the hand of some individual appointed for that purpose to be appropriated in procuring the labors of a preacher. Let them correspond with adjoining towns and places and induce those friendly to the cause around them to take the same steps; and then report the result of their labors to the committee, whose duty it is to adopt such means as may be in their power to supply their wants. In this way much might be done to advance the good cause which we love, and in which we are mutually engaged. The good sense of our brethren will suggest the necessity of promptness and activity in the great work of mental and moral improvement. Let them act accordingly.

By reference to the minutes, it will be perceived what disposition was made of the question in relation to the establishment of a Theological Seminary. It is due however to the members of the council to state, that the report of the committee

was opposed, not so much from an actual hostility to an institution of that kind, as from the apprehension that the measure was premature.

The subject of dividing the Association was taken into consideration, and, as the minutes show, referred to a committee. From the desultory discussion of the subject that passed in council the general feeling of the members seemed opposed to the measure—they seemed to doubt the expediency of a division. It was believed by the council that the interests of the cause would be more effectually subserved by so altering the constitution, if necessary, as to admit of two sessions in different parts of the Association during the year.—This would obviate difficulties that have already arisen in consequence of the rapid advancement of our cause. It would afford facilities for all the Societies to be represented at one, or the other, session of the Association.

Though 'we labor and suffer reproach, because we trust in the living God who is the Savior of all men' yet we are grateful for the many favors we enjoy. We invoke the blessings of high Heaven upon our brethren of the like precious faith; and commend to all mankind the word of his grace and the riches of his gospel.

By order R. O. WILLIAMS.

'WHO BELIEVE THE BIBLE?—Those who oppose us in faith often call us infidels and accuse us of unbelief in the Scriptures. They say we may profess to believe, and perhaps do believe a part of the Scriptures, but that we do not believe the whole. We will not return railing for railing, but we wish to ask those kind friends, who thus oppose us, a few plain and simple questions, and we want a candid answer.

1. Do you believe that all nations and kindreds and families of the earth ever were, or ever will be, blessed in Christ?

2. Do you really believe that 'God is the Savior of all men,' and that he 'will have all men to come unto the knowledge of the truth, and be saved'?

3. Do you believe that 'all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations, shall come and worship before him'?

4. Do you believe that 'every creature in heaven, and on earth, and under the earth, and such as are in the sea and all that are in them, ever did, or ever will, unite in saying blessing, and honor, and power, dominion and glory to the Lamb, and unto him that sitteth on the throne forever and ever'?

5. Do you really believe in the 'restitution of all things, which God has spoken by the mouth of all his holy prophets, since the world began'?

If you really believe in all these things, and are willing to say so, there will be no contention between us and you, for we are brethren; but, if you do not believe them, we may be permitted to ask again, Do you believe the Bible?

I. D. W.

ORDINATION.—Br. Charles Woodhouse was ordained to the work of the gospel ministry in the village of Lansingburgh, N. Y. on Friday eve-

ning 12th inst. The services were very interesting and attended by a large concourse of people. The following was the order, 1. Voluntary. 2. Reading the Scriptures by Br. Woodhouse. 3. Hymn. 4. Prayer by Br. La Fevre. 5. Hymn. 6. Sermon by Br. I. D. Williamson. 7. Hymn. 8. Ordaining prayer by Br. Williamson. 9. Charge and delivery of the Scriptures by Br. La Fevre. 10. Right of fellowship by Br. L. C. Marvin. 11. Voluntary. 12. Benediction.

R. O. W.

REV. N. LEVINGS.—We understand that this gentleman has been removed by the conference, from Albany, but we are not informed of his present location. We regret his removal from among us. He was by his untiring opposition to Universalism, one of the most efficient coadjutors we had in the cause. True, he meant it unto evil, but God meant it unto good. We doubt not that Universalism will prosper wherever he goes, and we wish him much success in building up the cause he vainly strives to pull down.

I. D. W.

THE LEAVEN AT WORK.—To the christian whose views of the Creator's grace and goodness extend beyond the limits of his own church, it is pleasing to observe the progress of Liberal and extended views of the gospel of Christ. 'Our Savior compared his gospel to leaven which a woman took, and hid in three measures of meal till the whole was leavened.'

We are gratified to witness the thousand evidences which are presented, that this leaven is at work in the hearts of the children of men.—We regard the doctrine of a world's salvation, as the chief and crowning excellency of the gospel, and it gives us great joy to perceive, that this much despised gospel is making rapid strides towards universal prevalence in christian countries. In the United States it is spreading far and wide; and in Germany it has become the orthodoxy of the age, and is publicly defended by the great mass of the clergy. There are evidences of its onward march. But there are signs of the times which cannot be misunderstood which clearly indicate that this doctrine is obtaining a footing, even in places where its distinctive name is not known, and many are hailing it with joy without dreaming it is such a heresy as it is often called, when it appears under its proper name.

We have been led to these remarks from the perusal of an article in the Westminster Review, one of the most respectable literary periodicals of England. The article to which we refer purports to be a review of a series of sermons, on the morality inculcated in the holy Scriptures, by J. Fox, London. We believe Mr. Fox is a Unitarian of high standing in that metropolis. We have not seen the sermons, and all we know of them is from the above named review, in which they are highly extolled. There is enough, however, said to show that the doctrine of the sermons is what would be called, in America, Universalism of the most decided character. The Review says, 'It is a book to make a man look up to heaven, and de-

rive from heaven feelings which exalt his nature and bless his species. Here there is nothing narrow or sectarian. The Deity is represented as the beneficent parent of the human race, superintending, for each individual and for the whole mass, a vast plan, by many instruments and agencies, that of evil among the rest. All the individuals of all the families of all the people of the wide earth are represented as *brethren*; and this beautiful and magnificent world as the habitation which is given them to enjoy in common. And morality and religion are guides to point out the safe and pleasant places; safe and pleasant for one, and for all; safe and pleasant today, and tomorrow, and forever. And these safe and pleasant places, will at last be found by all, and be free to all; and notwithstanding his present ignorance, viciousness and wretchedness, man will yet be happy not only in that future and brighter world for which the christian is ever hoping and preparing, but happy ever in this world, happy in himself by witnessing and promoting the happiness of his fellows.—This, whatever the text may be, is the uniform doctrine of the sermon.

Thus for the Review. These are indeed sentiments that can make 'a man look up to heaven, and draw from heaven feelings that exalt his nature and bless his species.' But what are those sentiments? He must be dull of apprehension that does not recognize in them those identical principles which are in this country often stigmatized and condemned as a dangerous and damnable heresy. They are such as are advocated by the great body of Universalists in America. We know not what the Review would have said of such sentiments if they had come from America, and been called by their proper name—Universalism. We presume, however, that he gave his undisguised judgment in the case, and we regard this circumstance as an evidence that there is a loveliness and beauty in truth that will command the respect of the world, and call out an approving response from all hearts, that can speak fully what they feel. We record it also as an evidence that the heaven of truth is at work, and that men in their views and feelings are approximating the doctrine of impartial grace.

The reader will be amused to find that a doctrine which draws out from one of the most popular and able reviews of Europe, the willing confession, that it is calculated to exalt human nature and bless mankind, is the self same Universalism, which every ranting fanatic in this country will denounce, as a licentious doctrine, calculated to degrade human nature, and lead to all manner of iniquity. We have not as we said seen a copy of the discourses, but from the character given of them in the Review, we cannot doubt, that they would be instructing and useful to the liberal christian in America. We judge there is little of that ambiguity of language and sentiment which characterize many of the productions of Universalists this side the Atlantic. I. D. W.

THE GENERAL CONVENTION OF THE UNITED STATES.—This ecclesiastical body held its annual session at Albany, N. Y. on the 17th and 18th inst.

A large number both of ministerial and lay delegates was present on the occasion. The number of clergymen present, including delegates from the different State Conventions, amounted to about fifty—which is a greater number than ever before attended a Convention of Universalists in the United States. The business before the council was important and interesting; and the deliberations harmonious and useful. We shall be able, probably, to lay before our readers the minutes of the proceedings next week; and shall therefore omit further remarks at present.

R. O. W.

TO CORRESPONDENTS.—We have several communications on hand, from different individuals, received at this office (Hartford) during our absence, which shall be attended to as soon as we find time. We shall lay before our readers next week the excellent sermon of Br. J. B. Dods of Taunton Mass. delivered at the dedication of the new Universalist church in Amsterdam Mont co. N. Y. This will be followed, in a few weeks, by the occasional discourse of Br. Wm. Whittaker of Hudson N. Y. We are under the necessity of asking our correspondents generally to exercise patience.

R. O. W.

We cannot expect too little from man, nor too much from God.

MARRIED

In this city by Rev. M. H. Smith, Mr. Charles C. Cone, of Saybrook, to Miss Jane R. Warner, of this city.

DIED.

In Berlin, on the 9th inst. Horace Howell, child of Simon C. and Rachel Steele, aged 2 weeks and 2 days.

'As the sweet flower which accents the morn,
But withers in the rising day,
Thus lovely seemed the infant dawn,
Thus swiftly fled its life away.
Ere sin could blight, or sorrow fade,
Death timely came with friendly care,
The opening bud to heaven conveyed
And unde it bloom forever there.'

W. A. S.

In Meriden, on the 14th inst. of typhus fever, Mrs. Lorinda, wife of Mr. Ralph Beckley, of Meriden, and daughter of Mr. John Miles of Cheshire, aged 23 years.

Thus has fallen another of earth's loved ones, in the midst of usefulness, expectation and promise. Her funeral obsequies were attended on Monday the 15th. After prayer at the house where her death took place, her remains were carried to Cheshire for interment, where an address was delivered on the occasion, by the writer. A large circle of relations, with numerous worldly acquaintances and friends assembled to mingle their sympathies, and drop the tear of affection over the relics of departed loveliness and worth. In their bereavement and desolation, may they 'seek unto God and unto God commit their cause,' in the full assurance, that he will never leave nor forsake them.

W. A. S.

On the 3d ult. at Vistula M. T., Mrs. Olive Porter wife of Elijah Porter Esq. late of East Windsor, Conn.

RELIGIOUS NOTICES.

Rev. Hosea Ballou will preach in Granby the first Sabbath in Oct.

Br. R. O. Williams will preach at Middletown on the 4th Sunday inst.

Br. Wm. A. Stickney will preach in Burlington the 1st Sunday in Oct.

Br. Charles Spear will preach in Westfield the first Sabbath in Oct.

Br. M. H. Smith will preach in Danbury on the 4th Sunday inst., in exchange with Br. A. Case, who will supply his desk in this City, (Hartford).

Br. F. Hitchcock will preach in the west school house in Colebrook on Sunday the 28th inst. in New Hartford, (North-end), on the evening of the same day; at Colebrook River on Monday evening the 29th; in Sandisfield Centre on Tuesday evening the 30th; in Lime Rock Village in Salisbury on Sunday the 5th of Oct., and in the school-house near John Smith's in Sharon on the evening of the same day.

Br. Charles Woodhouse will preach at Eastonville Herkimer Co. N. Y., on the 2d Sunday in Oct.; and lecture in Little Falls on Wednesday evening, the 15th of the same month.

At Saratoga Springs on the 4th Sunday in Oct., and lecture in Milton on the evening of the same day.

At Mechanicville, N. Y. on the 2d Sunday in November.

Br. A. Stickney will preach a lecture in New Hartford at the school house near Henderson's store, the first Sunday in October at half past 6 o'clock.

Br. R. O. Williams will preach in New London the 2d Sunday in October.

DEDICATION.—The meeting house of the First Universalist Society in Barkhamsted, will be dedicated on Thursday Oct. 24. The services will commence at half past 10, A. M.—Sermon by Rev. Hosea Ballou, of Boston.—Ministering brethren are invited to attend.

The Connecticut State Convention of Universalists will hold its annual session at New London on Wednesday and Thursday (8th and 9th) of October.

LECTURES ON THE PARABLES.—The third lecture will be delivered in the Universalist Church in this city, (Hartford), a week from next Sabbath evening. Text Matt. v. 29, 30. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

THE office of the Inquirer & Anchor at Albany, is kept at No. 49, Herkimer street. Orders left with E. Murdock, corner of Church and Lydian street, or with S. Van Schaeck, 392 South Market Street, will receive prompt attention, and the receipts of either of those gentlemen for money on account of the paper, will be valid.

POETRY.

NATURE.

BY ALLAN CUNNINGHAM.

O, NATURE! holy, meek, and mild,
 Thou dweller on the mountain wild;
 Thou haunter of the lone wood;
 Thou wanderer by the secret flood;
 Thou lover of the daisied sod,
 Where Spring's white foot hath lately trod;
 Finder of flowers fresh sprung and new,
 Where sunshine comes to seek the dew;
 Thou lover of bowers for the poet's nest;
 Saviour of sods for poets' feet;
 Thrice mingled matrix! in whose face,
 Who looks in love will light on grace;
 Far-worshipped goddess! one who gives
 Her love to him who wisely lives—
 O! take my hand, and piece me out
 The daisied footsod of thy throne;
 And pass before my darkened night
 Thy hand, which lets in charmed light;
 And touch my soul, and let me see
 The ways of God, fair dame, in thee.

Or lead me forth o'er dales and meads,
 Even as her child the mother leads;
 Where corn, yet milk in its green ears,
 The dew upon its shot blade bears;
 Where blooming clover grows, and where
 She licks her scented foot, the hare;
 Where twin-nuts cluster thick, and springs
 The thistle with ten thousand stings;
 Untrodden flowers and unpruned trees,
 Glad'den'd with songs of birds and bees;
 The ring where last the fairies danced—
 The place where dark Will latest glanced—
 The tower round which the magic spell
 Of minstrel thrives in lasting spell—
 The stream that steals its way along,
 To glory consecrate by song;
 And while we saunter let thy speech,
 God's glory and his goodness preach.

Or, when the sun sinks, and the bright
 Round moon sheds down her hazy light;
 When larks leave song, and men leave toiling,
 And hearts burn clear, and maids are smiling;
 When hoary hinds with rustic saws
 Lay down to youth thy golden laws;
 And beauty is her wet cheek laying
 To her sweet child, and silent praying;
 With Thee in hallow'd mood I'll go,
 Through scenes of gladness or of woe;
 Thy looks inspired, thy chastened speech,
 Me more than man hath taught, shall teach;
 And much that's gross, and more that's vain,
 As chaff from corn, shall leave my strain.

I feel thy presence and thy power,
 As feels the rain yon parched flower;
 It lifts its head, spreads forth its bloom,
 Smiles to the sky, and sheds perfume.
 A child of woe, sprung from the cloud,
 Through Thee seeks to ascend to God.

MEDITATION ON DEATH.

Some from the stranded vessel force their way;
 Fearful of fate they meet it in the sea:
 Some who escape the fury of the wave,
 Sickened on earth, and sink into a grave:
 In journey or at home, in war or peace,
 By hardships many, many fall by ease:
 Each changing season does its poison bring,
 Rheums chill the winter, ages blast the spring.
 Wet, dry, cold, hot, at the appointed hour,
 All act subservient to the tyrant's power:
 And, when obedient nature knows his will,
 A fly, a grasshopper, or a hair can kill—Prior.

The miseries to which human nature is liable, have often been the subject of contemplation. Viewing the gloomy side of the question, the feelings of a benevolent heart are apt to be exceedingly agitated.

'Man is born unto trouble, as the sparks fly upwards—'he cometh forth like a flower, and is cut down—'he flourisheth in health and vigor, but continueth not—his days pass like a shadow, and he is gone—he existeth in darkness, hath much sorrow, and returneth to his original dust, and no further remembrance of him remains.'

Death is the law of our nature—the debt which all must pay, and there is no discharge in that war. The works of nature wax old and decay: the loftiest monuments of human art, pyramids, cities, states, and empires, have their periods, beyond which they will not endure—all things have a tendency to change; and man, among the rest of the creation, when called by Providence, must submit to part with the life which was given him. The great and the good, the wise and the prudent, the learned and the ignorant, the renowned and the obscure, the prince and the peasant, are all travelling the road which leads to the grave.

The time of our departure is utterly uncertain; and the accidents which may deprive us of life, are innumerable. An unexpected bruise, an undesign'd fall from a horse, the scratch of a pin, the paring of a nail, or the dust of a wall, may be made the instruments of immediate death. Thus Anacreon the poet was choked with a grape-stone—Fabiæ the Roman senator, was suffocated with a single hair in a draught of milk—Pope Alexander with a fly, which flew accidentally into his mouth—Homer died of grief—Sophocles with excess of joy—Dionysius with the good news of the victory he had obtained—and Aurelianus in the midst of a dance.

Disasters and death, say an ingenious author, are secretly lurking every where—they are in our bosoms, in our bowels, in every thing we taste, in every thing we enjoy. We have death dwelling with us in our houses—walking with us in the fields—lying down with us on our beds—and wrapped about us in our very clothes—always ready at the divine command to give the fatal blow. If heaven permit, Belshazzar in his cups—the Egyptian first born in his sleep—Saul in the field—Cæsar in the senate—Caligula in the theatre—Antiochus in his coach—Zachariah in the temple—and pope Victor at the sacrament.

Excluding from our thoughts that which cannot be avoided, betokens a weakness and timidity which a wise and prudent man, who desires to act his part with propriety, would not indulge. Meditation on death, which terminates every scene of the short period of existence allotted to man, in his transitory state, tho' gloomy, is interesting, and may be highly beneficial. It induces us to inquire wherefore we were made—to ascertain the duties incumbent upon us—and to a serious and attentive practice of them. No event is more solemn and important than that which is to close the connexion of life.—To prepare for this last hour is a momentous object. To be able to meet it with a rational composure and dignity, calmness and fortitude, should be the earnest desire, and ingross our principal attention.

TURKISH JUSTICE.

A grocer in the city of Smyrna had a son who, with the help of the little learning the country could afford, rose to the post of Naib or deputy to the Cadi or Mayor of that city, and

as such, visited the markets and inspected the weights and measures of all retail dealers.—One day, as this officer was going his rounds, the neighbors who knew enough of his father's character to suspect that he might stand in need of his caution advised him to shift his weights for fear of the worst: but the old habit depended upon his relationship to the inspector, and sure, as he thought, that his son would never expose him to a public affront laughed at their advice and stood very calmly at his shop door waiting for his coming. The Naib, however, was well assured of the dishonesty and unfair dealing of his father, and resolved to detect his villany and make an example of him. Accordingly he stopped at his door, and said to him, 'Good man, fetch out your weights that we may examine them.' Instead of obeying, the grocer would have fin put it off with a laugh, but was soon convinced his son was serious by hearing him order the officers to search his shop, and seeing them produce the instruments of his frauds, which elicited an impartial examination were openly condemned and broken to pieces. His shame and confusion, however, he hoped would plead with a son to remit him all further punishment of his crime; but even that, although entirely arbitrary, the Naib made as severe as for the most indifferent offender; for he sentenced him to a fine of 50 piasters and to receive a bastinado of as many blows on the soles of his feet. All this was executed upon the spot after which the Naib leaping from his horse threw himself at his feet and watering them with his tears, addressed him thus:—'Father I have discharged my duty to my God, my sovereign, my country, and my station; permit me now to beg thy respect and submission to requit the debt I owe a parent. Justice is blind; it is the power of God on earth; it has no regard to father or son. God and our neighbor's rights are above the bias of nature. You had offended against the laws of justice; you deserved this punishment; you would in the end have received it from some other; I am sorry it was your fate to have received it from me, my conscience would not suffer me to act otherwise. Behave better for the future, and instead of blaming me, pity my being reduced to so cruel a necessity. This done, he mounted his horse again, and continued his journey amidst the acclamations and praises of the whole city for so extraordinary a piece of justice, report of which having been made to the Sublime Porte, the Sultan advanced him to the post of Cadi, from whence, by degrees, he rose to the dignity of Mufti, who is the head both of religion and law among the Turks.—Paris Messenger.

Deliberate with caution, but act with decision; and yield with graciousness, or oppose with firmness.

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DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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THE PREACHER.

ORIGINAL SERMON

Delivered at the dedication of the Universalist Church in Amsterdam, N. Y. during the session of the Hudson River Association at that place Sept. 10, 1834.

BY JOHN MOYER DODS.

[Published by request of the Council.]

If a man say, I love God and hatek his brother who is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John iv. 20.

The purpose for which we have now assembled is to dedicate this edifice to the worship of the living God, who is the Savior of all men, to the preaching of the ministry of reconciliation revealed to the world by Jesus Christ, and to the purity of that religion which gives to man his sweetest enjoyments in life, and his fondest hopes of surviving the ruins of death.

I stand before you on this occasion with feelings of peculiar interest. This is the home of my childhood and youth, sacredly endeared to me by many pleasing associations—by many fondly cherished delights around which memory still hovers with emotions better felt than expressed. I find myself surrounded with many of those who were the companions and associates of my early days, and with whom I have so often engaged in the sports attendant on boyhood. And alas, how changed the scene!—Those, who but yesterday, were blooming youth, and whose countenances were mantled with fairy smiles, are now grave and thinking men; and many, whose temples were adorned with burnished locks, are now down thick with grey hairs. What a change is this for sixteen summers! But greater still, if possible, is the change in our sentiments. We grew up together believers in unending joy for millions of the human race, but to day we are assembled to dedicate this temple to the universal Father, the Creator and Savior of all.

On an occasion like this, I know of no subject of higher moment to the cause of Christ, or that would be of more thrilling interest to the brethren who have reared this beautiful building, than the true worship of God, or pure and undefiled religion. This will be my theme.—And the congregation cannot but perceive, that, in order to do this subject justice, I shall be compelled to come in contact with conflicting sentiments of the day. In defending the true worship of God and the religion of Jesus Christ, I shall have to pay some attention to what passes for religion and divine worship in the present day; and shall closely examine the doctrine of total depravity and a mysterious change from nature to grace.

It is a matter of trivial moment for us to rear and dedicate houses of public worship, unless we understand the character of that Being to whom we dedicate them, and the nature of that worship which he requires us to render.

There is, indeed, a strange infatuation in the human mind in regard to religion. What constitutes the true worship of God, or true religion, is a subject which has for many centuries occupied the christian world. The prevailing opinion seems to be that it consists in that species of reverential homage paid to God, which will placate his wrath, secure his favor, and induce him to save his creatures from final ruin in the immortal world to which he, in the plan of creation, exposed them. It is believed by a large portion of the christian community that man comes into existence totally depraved—naturally opposed to God, and adverse to all that is good, virtuous, and amiable—that though he is a moral agent, yet that moral agency consists in freely pursuing a course of sin and transgression against the moral Governor of the world, and that no one of the human family would ever be saved unless God by his irresistible grace brought them to a state of salvation in Christ.

These with a thousand minor speculations constitute the present systems of theology in the christian world. Though they vary in doctrine so far as salvation may be conditional or unconditional, yet they all agree in general terms, that the worship of God does, indeed, consist in doing something to secure salvation in the future world by causing the divine Being to be merciful to men. Even those who hold to the doctrine of election and reprobation, nevertheless maintain, that worship is a necessary means to obtain the favor of heaven; and the preaching of every denomination among us, does certainly impress the several congregations that something is to be done by man to influence God to save him; and this argument is always resorted to when conversing with those, who believe that God will finally save all his creatures from sin, imperfection, death and pain.

But we would inquire—if God is the cause of all things, and we are but an effect from his hand, then how can the effect operate on the cause? If all the feelings of love and benevolence in the human soul are the gift of God,—if they are but an effect from him as the great cause, then how can human love and benevolence influence God to be merciful to his creatures? It is impossible, because it is a contradiction in terms. It involves the extravagant idea that man can make God more merciful, benevolent, and kind than he naturally is. This would prove that he is not infinite in goodness. It would prove that he was imperfect, and subject to be changed in his feelings and purposes in regard to his creatures. Hence all worship which is calculated to influence the divine being, or to render him any benefit is worse than useless. It is worshipping him in vain, teaching for doctrine the commandments of men.

The creator being infinitely happy in his own immortality, unchangeable in his divine attributes and perfections, and entirely independent

of angels and men; it is impossible that he should have revealed a religion to his creatures, which they were to employ as an instrument to operate on him, or change his purposes, or exalt his happiness. The question then presents itself; what was his object in making a revelation of his character and nature? I answer; for the purpose of communicating happiness to his creatures, by inducing them to imitate his perfections. And for what purpose did he reveal to us a religion? Answer; to give us a rule of conduct so as to promote each other's happiness and welfare in the world, by inducing us to love all mankind and do them good as we have opportunity. From a participation in these affections even our enemies are not to be excluded. In order to induce us to pursue this worthy course of conduct, God has set before us his parental character as the model worthy of our imitation, declaring himself to be good even to the evil and unthankful, good unto all and his tender mercies over all his works. He has demonstrated his unbounded love in revealing to mankind a life of immortal and unending felicity in the future world through Jesus Christ our Lord! He has revealed his goodness by kindling in our souls inter-mutual and undying affections for the welfare of parents, friends, and children! He has revealed his goodness in the most pleasing gratification of our senses, and elevated our souls with the sublime and immortal hope of perpetual felicity in the paradise of God!—He has revealed the goodness and also the grandeur of his character in the stupendous volume of nature. He has thrown over its fair face, variety, beauty, and delight; and sketched the broad landscape with consummate skill! He has made the grove vocal with melody, and the distant wood resound with the wild songs of animated nature. He has poured profusion over the face of the globe we inhabit, and presented for our contemplation, the countless exhibitions of his love and mercy. Wherever we turn our eyes, we behold the lessons of our Creator's love inviting us to check our ingratitude and unkindness, and to be kind one to another, even as he is kind to us.

True worship, then, does not consist in that homage which is rendered to God to make him merciful and kind to his creatures, or to placate his wrath, or to induce him to save his offspring from his own vengeance; but on the contrary it consists in a humble endeavor to imitate the goodness of our Creator, which we see manifested in the countless exhibitions of his love to man, both in the volume of nature, and of revelation. We must possess the temper, and follow the example of Christ. This will be imitating God. It will be worshipping him; for the Savior shadowed forth the character of his Father, and so exactly imitated him, that he was the express image of his perfections. Yes he was in all his feelings and conduct so like God that he exclaimed, 'that hath seen me, hath seen the Father also.'

Worship, then, does not consist in striving to obtain the divine favor, because that favor God exercises towards all, and has manifested it in nature and revelation. Neither does true

worship consist in causing him to love his creatures because he loves all, and has manifested this love in the gift of his son. God so loved the world that he freely delivered up his Son for us all. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Neither does true worship consist in striving to obtain salvation in the future world, because we were saved according to his own purpose and grace which was given us in Christ Jesus before the world began. But the genuine worship of God consists in feeling the bursts of gratitude and veneration for his favor and boundless love in having secured our salvation from sin, and our everlasting happiness in his immortal kingdom. These devotional feelings will induce us to love our brethren of the human race, and in imitation of our benevolent Creator, to do them good and that continually.

We now see the propriety of our text—"If a man say I love God and hate his brother, he is a liar." The reason why he is a liar is because the loving of God consists in loving and doing good to our fellow creatures, the same as God loves and does them good continually. We must imitate God. If we do not, his love has no abiding place in our hearts. The scriptures declare that, if we love God, we will keep his commandments; and his commandment is, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and unjust." The rain and the sunshine on the evil and the good were not the blessings Jesus had intended. He did not come to inform mankind that the sun shone and the rains poured on all; but he held up these to prove the universality of the love of God; and on this ground he commanded them to love all, even their enemies, that they might be perfect, as their Father in heaven is perfect.

Perhaps it may be said, that to love our brother means a member of the same church, or at most the christian. This is not correct. "If we love them that love you, what reward have ye: do not even the publicans the same?" We will now prove that it means any one of the human race. That the Jews, God's chosen people, were all his children, and consequently brethren, cannot be denied. It is immaterial whether they were converted or rebellious, they were still re-nourished the children of God. He says, "I have nourished and brought up children, but they have rebelled against me." Here he calls the rebellious his children. But why were they called the children of God? Because they were the descendants of Abraham, who was the father of the promised seed, and with whom the first covenant was made. They were the children of the covenant, to whom pertained the glory, the promises, the giving of the law and the service of God to the exclusion of other nations.

In the same scriptural sense, Jesus Christ was the head of every man in the second covenant. He by the grace of God tested death for every man: revealed the love of God to all; broke down the middle wall of partition between Jew and Gentile, to make in himself of the twain one new man; and the promises of God in him

are, not yet and nay, but yes and amen. "He was not ashamed, therefore, to call them brethren; saying, I will declare thy name unto my brethren." Here then he called them brethren before he declared God's name to them, and they, certainly, at that time could not have been christians. Again, "As the compass are partakers of flesh and blood, he himself likewise here men all, who are partakers of flesh and blood. And if children, they must have one common father, and of course all be brethren. Jesus Christ says, when ye pray, say 'Our Father which art in heaven.' Hence it must be certain that they were his children before they prayed; otherwise they could not say in their first prayer, 'Our Father.' Paul says to the Athenians, (who certainly were unconverted heathen) "inasmuch as we are his offspring." But why multiply arguments, when it is absolutely declared, "there is one God and Father of all?"

We have, therefore, proved that all, under the second covenant, are the children of God in the full scriptural sense of the word, as much so as the Jews were his children under the first covenant. If we are children and have one father, then are we all brethren. In perfect agreement with this, Jesus commands us to love our enemies, that we may, in conduct as well as in relation, be the children of our Father in heaven.

Now if we hate one of the human race, we hate a brother; and it is immaterial what our professions of love to God may be, we are liars; for if we love not our brother whom we have seen, how can we love God whom we have not seen? He who sincerely loves God, will certainly be actuated by the same spirit, imitate the divine Being, and obey his commandments. It is impossible to love God without loving his rational creatures. It is impossible to worship and serve the living God, only by discharging the various duties we owe to mankind. To discharge these duties is obeying his commands and serving him out of a pure heart and love unfeigned. It is worshipping him in spirit and in truth.

Hence we perceive that the religion of the present day is any thing but the religion of Jesus Christ. It consists in believing certain creeds and confessions of faith in experiencing certain mysterious changes and frames of mind, and in having so much to do for the Lord, that they have no time to do any thing for their fellow creatures. It consists in converting men to the belief of a doctrine, joining a church, exhorting in public, praying in the family night and morning, whether they feel devotional or not; saying grace at meals; reading, perchance, a stated number of chapters, each day, in the Bible, and doing many such things for God; expecting, however, to be well paid for the task in another world—something like being hired to serve the Lord, which some declare they would not do, if they were Universalists, because they could then obtain eternal life as a free gift of God, without serving the Lord so hard for it. Meetings are sometimes attended night and day, from four to twenty days in succession; while perhaps honest creditors are suffering for their just dues.

This is not only called religion and the genuine worship of God, but living zealous for the Lord—doing much for him and his cause in the world. He who does all this, is honestly considered religious. He may hate the men of the world, and even slander the reputation of those of other denominations, if he will only love the brethren,

which, in orthodoxy, means none but the members of his own church and denomination. He must manifest his charity by loving those that love him and believe as he does; and by calling Universalists Deists, infidels and blasphemers, and by showing them no favors. He may even manifest holy wrath towards them; and carry the stern warning motto in his forehead, "break them down if you can, ruin their reputation, and blight their dearest prospects in life; the end justifies the means." He may jockey them and the world's people, by taking every advantage in trade and making a good bargain; if he will only pay well into the treasury of the Lord.

But is this, indeed, the religion of our Savior? Is this the worship of God for which churches are dedicated to him? We again say no; but to worship God is to discharge all the duties which Christ recommends in the gospel. In no sense can God be worshiped only by making ourselves and our fellow creatures better and happier. All worship must have reference to human improvement and happiness—its object is to enlighten the understanding, to regulate the passions—to refine and elevate the affections—to expand and brighten the mental powers by studying God and his works—to reconcile the mind to the administration of his government and to the revelation of his will, and thus raise man to the true moral grandeur and dignity of his nature. This is the worship of God. It is not to chain the mind down to a dark, exclusive, and mysterious creed only calculated to mould man, "the noblest work of God, into a sour, sanctimonious, and inhuman bigot, who dreams that worship is an act by which the Deity is to be influenced to be merciful to his creatures, and made to interpose in behalf of their final salvation. God is not only unchangeable, but he cannot be benefited by the righteousness, nor injured by the sin of man. The scriptures say 'Look unto the heavens and see, and behold the clouds which are higher than thou. If thou sinnest, what doest thou against him or if thy transgressions he multiplied, what doest thou unto him? If thou be righteous what giveth thou him? or what receiveth he of thy hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.' Here we perceive that our sine cannot in the least injure our Creator, nor disgrace him, nor sully his perfections, nor in any sense diminish his happiness. Sin can only injure ourselves, and our fellow men by destroying our own internal peace and their external comfort. Nor on the other hand can our righteousness add to his divine glory, or in the least augment the infinite happiness of the Supreme Being. It can only be profitable to men by increasing and extending their happiness, peace, and joy, and thus lighting up the smile of friendship and contentment in the abodes of men.

This is worshipping God—this is reverencing his name—this is serving the Lord—this is praying without ceasing in the desires of our hearts for the advancement of human happiness and the glory of the Lord among men. This is all the worship God requires of us. When Christ was predicting his coming to the destruction of Jerusalem, he did not say he would enquire how much they had served God by praying and exerting in public and constantly attending meetings by night and by day, but to the neglect of the duties of life—just the

he declared should be the test by which the true worshipper should be known:—I was a hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.' And on inquiring when they had ever done all these things to him? he replies:—'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Here the Savior teaches us that to discharge all the duties of benevolence, love, and humanity which we owe to mankind, is in reality worshipping God. It is doing it to the Lord—and I do say, that there is no other worship can be rendered to God. Of himself he needs nothing at our hand; for man cannot be profitable unto God, neither does his goodness extend to the Lord. Even if we pray, it is not to change the Almighty, but to improve our own hearts and the hearts of others so that they may be elevated towards one another, reconciled and devoted to God, and thus more and more prepared to be useful and happy in the world. If we are sincere, we shall have our petitions. If a man sincerely pray, that he may lead a quiet and peaceable life, it will be his desire to do it, otherwise he is a hypocrite. If he pray, that the wants of the poor may be supplied, he will do his duty towards accomplishing it. If he pray, that discord, slander, and envy may cease, then he will injure no one by such wishes. If he do, his prayer is a mockery to God. If he pray for his own growth in knowledge and virtue, he will strive to promote it. If he pray for all these blessings before a congregation, he desires through this medium to soften their hearts before God, and thus influence them to discharge the christian duties of life with cheerfulness. This is genuine religion. This is serving God. But all worship, which is intended to make God merciful to his creatures, and save them from his own vengeance, is spurious and vain. It is such as heathens offer to propitiate their gods.

From what has been argued we perceive that there is but little of true religion in the world. A mysterious change from nature to grace has, therefore no foundation in the teachings of Christ. It is an invention of man, which has been handed down in the religious creeds from father to son ever since the days of Calvin, the thundering reformer of Geneva, so that the impression has become general that this is, indeed, the religion of the Bible. Those, who honestly believe in experiencing this change before they can be Christians, cry down morality as good for nothing at all to sustain them at the bar of God, while this mysterious change—this frame of mind is all sufficient in life, in death, in eternity. Now, my friends, it is exactly the reverse of this. A belief in God, and in the divine mission of his Son, and a conscientious discharge of the duties of life—in one word, a sound morality is all, &c. a mysterious change is nothing, having not the slightest foundation in reason or revelation. To love our fellow creatures as our text teaches, and to do them good is all that God requires of us. 'For what doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?' This is not only the whole of his requirement, but it is vital religion. 'Pure religion and undefiled before God and the Father is this, to visit the widow and the fatherless in their affliction, and keep himself unspotted from the world.' This is not,

only the whole requirement of God and pure religion, but it is the whole duty of man. The scriptures say—'Let us hear the conclusion of the whole matter—fear God and keep his commandments, for this is the whole duty of man.'

Now it is certain that all these things are done by thousands, who have never met with a mysterious change, who never made a profession of religion, and never thought they were religious, because the church did not consider them so. Too many of those, who do so much upon this mysterious change, and upon what they profess to have experienced, think they may hate and slander their fellow creatures, feel no charitable towards other denominations, and be what we should call immoral, still it is no harm in them because they have experienced religion! But this is a most unhappy delusion. Less than 300 years ago, this very class of Christians sincerely believed that it was doing God service to torture and harm all who differed with them in faith.

All are now sensible that such were not only destitute of religion (though they had experienced the same mysterious change) but that they were unmercifully wicked. And the days has dawned when men will learn that such changes, and frames of mind, as many now experience, are nothing at all, so long as they fill the mind with bigotry, envy, and hatred towards any denominations of Christians.

Having probably said all that is necessary in defence of the religion of Jesus Christ and of the true worship of that God to whose service we dedicate this house, we will now take hold of the doctrine of total depravity, and prove that a mysterious change from nature to grace is not true. Before we grapple with this strong hold of orthodox faith, we would caution you to bear in mind that the expression 'from nature to grace' is not in the Bible.

The reason why such a change is supposed to be necessary, is because they contend, in the first place, that man comes into existence totally depraved. Now if this were true, then I readily grant that such a change would be necessary as a pre-requisite for the enjoyment of happiness in virtue. If, then, we succeed in proving that man, in a state of nature, is not totally depraved our point is gained.

We will first state what we are to understand by total depravity. It is to be born into existence completely averse to all that is good, and wholly inclined to all that is evil—so that we can neither speak a good word, think a good thought, nor perform a good action acceptable to God; that it is just as natural to do evil as for water to run downwards. In fine, that in our nature to do wrong. In this state no man, however moral, is considered in a better condition for immortal happiness than the most abandoned or profligate wretch, because all he does is out of mere selfishness. But after a man has met with this mysterious change from nature to grace, even though he is not so good as the moral man, he is still acceptable to God, because what little good he may do, is for the glory of God and not out of selfish motives.

We will now bring this doctrine of total depravity to the test of reason and revelation. The fish in the water is happy in that element, and would die were he to be brought into the air without changing his nature. The bird is happy in the air, and would die were he to be put into the water without changing his nature. It would be no favor to the fish to be converted

into a bird by some mysterious change, neither would it be any favor to the bird to change its nature into a fish so as to be happy in the water. Each is happy in its own element because that element is perfectly adapted to its nature.—Now, if man is brought into existence totally depraved and in a state of nature perfectly fitted to do evil, then sin is his element, in which alone he can be happy. How then can man be punished in sin with the horror of a guilty conscience? Impossible, because sin, on this principle, must be his delight, his peace and joy, out of which he could not be happy. We then inquire, why do the scriptures aver 'there is no peace saith my God to the wicked'? If men are totally depraved, then the scriptures ought to declare that there is no peace to natural men in working righteousness, but there is great peace in doing wickedness because it is their nature.

The bird does not die by being in the air, but would, if it were put under water. So if sin were man's nature, he could not morally die in sin, because it is his element. He would die, that is, lose his enjoyments, in righteousness.—In this case the Bible ought not to declare, 'ye are dead in trespasses and sins,' and 'alive in righteousness. No—but ye are dead in the practice of bulliness, and alive in trespasses and sins, because it is your nature—your element to do wrong.

Again. What sense or propriety is there in exhorting men, totally depraved, to change themselves from nature to grace, or to perform one good action? Just as much as there is in exhorting the fish to become a bird and live in the air, or exhorting the tiger to throw off his fierceness of nature, and to become a lamb. As then the scriptures declare men to be miserable in sin, it cannot possibly be their moral element, and decidedly proves that they are not totally depraved. If they are, then there is no sense in calling them morally dead while in sin. The very circumstance of their being morally dead in trespasses and sins, absolutely proves that moral rectitude is the element in which alone they can live happy, and out of which they soon become morally dead and miserable.

Again. The scriptures, instead of teaching that men must be changed from nature to grace, declare that they only need washing, purifying, cleansing, &c. Now if a cloth be filthy, it can be washed; but in this process, the nature of the cloth is not changed. The filth is simply removed, while the cloth is the same. And not only so, but the cloth possessed all its properties—all its intrinsic worth before it was cleansed as afterward. The filth it contracted was no part of the cloth, neither did it in the least change its nature but only obscured its beauties. If man, then, is to be washed or cleansed from sin, it can not exist in his nature, but must be something contracted by practice, otherwise it could not be removed. But if a cloth were wholly filthy (pardon the expression) then there would be no cloth to be cleansed. Filth would, in such case, have to be changed from its state of nature into cloth. It would be a new creation; making that which was of no worth, valuable. Hence if man were totally depraved, he would be of no value, and his conversion to holiness would be a new creation. There would be no propriety in those scriptures which speak of cleansing him.

Again.—The prophet Malachi speaking of

Christ says—'He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' Gold while in its ore is of the same nature and value as when the dross is removed. But if it were all dross it would require a new creation to turn it into gold. This is equally applicable to man. He has all his properties of natural excellence when he is born into being, and sin is but dross mixed with the pure gold, and this dross can be removed without changing his nature. Jesus Christ took up little children, and blessed them, and said of such is the kingdom of heaven. On another occasion he called a little child unto him and set him in the midst of his disciples, and said, 'except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.' Here Christ himself, instead of saying that little children were totally depraved, held them up as models of conversion to his own disciples, and pronounced them heirs of the kingdom of heaven. Children are in a state of nature, and have no occasion to be changed from it while in this life, if our Savior is to be believed. As they grow up, they at times do wrong. They wander like the prodigal from their father's house, or from a state of innocence. They are in the scriptures exhorted to retrace their steps, to return to the Lord, to become as they once were—to become as little children; and this is called *conversion*. Just so with the prodigal. He returned to the same paternal mansion in which he was born—to his father's house. He retraced his steps to the spot from whence he set out—to a state of innocence, and this was *conversion*. But in these days men are exhorted to enter, by conversion, a house they never were in before neither in infancy, nor in any other period of life. And this is called being changed from nature to grace. Thus we see that the doctrine of total depravity and a mysterious conversion from nature to grace are at issue with the most plain instructions of Jesus Christ. Yes, at war with the whole tenor of revelation.

We have now proved, *absolutely proved* that this shocking sentiment is *false* as it is withering to the holiest enjoyments of life, and blasting to our fondest hopes of a future, blissful, and immortal being. And on the other hand we have proved that a sound morality embracing the various duties of life is *conversion*. I mean that morality which is produced by faith in God as the Almighty Father of his erring children, whose tender mercies extend over all; and by faith in Jesus the Saviour of the world, and an unwavering confidence in the sublime doctrine he revealed and taught to mankind. This is worshipping God, not in profession, but in very deed. This is all the change you need experience in order to be a follower of Christ, and a worthy partaker of his supper. You must guard against wearing a long disfigured face to appear unto men. You must be cheerful as is natural to you. Be open and frank in your life and conversation—in one word adorn the dignity of human nature.

As to these experiences and frames and feelings, they vary according to different denominations. Some among the ignorant hold to being struck down, as they were lifeless, by the power of the spirit. The Dutch reformed hold simply to making a resolution to join the church and reform without any other experience. The Quaker holds that the spirit is a still small voice,

and moves him only at times to speak. Others think the spirit comes, as it were, in the lightning, the whirl-wind and the storm, and motions to shout as loud as they can scream. The Shaker believes that the spirit moves him to shake and even dance. Others believe that the spirit shows them to be the vilest of sinners, and makes them so resigned to the will of God as to be willing to be damned in order to be saved. All these denominations have each their peculiar experience, all differing one from another, yet each declares, he knows his doctrine to be true by his own experience and others to be false.

But, my brethren, as you worship in this house remember that many spirits have gone out into the world, believe not every spirit, but listen to that still small voice which caused the prophet to wrap his face in his mantle, and say *this is the way, walk ye in it*. Try therefore the spirits whether they be of God. It is immaterial what the profession or experience of any may be; bring them all boldly to the criterion of our text, and by that let them stand or fall. If you see any man among any denomination hate one of his fellow men, or strive to injure any by evil speaking, even though he professes to love God, yet you may be certain that he is a liar, for the inspired word sets him down as such.

We have now faithfully and scripturally disproved the doctrine of total depravity and of a miraculous change from nature to grace, and the fallacy of that worship which is rendered to God with an intention to make him merciful to his creatures, and influence the unchangeable Jehovah to save a part of his creatures from his own vengeance, and consign the residue to immortal damnation, because they neglected the means prescribed by creeds to placate his wrath and secure his favor. To such a God and to such worship this church is not to be dedicated. We have set before you the exalted character and eternal and unchanging benignity and perfections of the Divine Being, his immutable love to man, and that worship which he requires. It is a worship which recognizes him as the Father and friend of his erring creatures, chastising them in mercy and saving them by his free grace. It recognizes him as that amiable object in whom all perfections centre, and from whom all love, goodness, order and harmony emanate. It is a worship which devoutly and sublimely bows the soul in filial resignation to the grandeur of his laws, and to the majesty of his reign over the stupendous universe! It is a worship which unites the soul to God and causes it to act in union with him in dispensing good to his creatures. Breathing in his spirit, it is constrained to love all mankind, to encircle the universe in the arms of faith and labor for human improvement and human happiness. It is a worship which feels the yearnings of distress over the miseries of its enemies and persecutors and rolls the big tears of grief and pain from their living fountain in the soul when we discard the fond hope of meeting them again in brighter scenes. It is a worship which moved the tender soul of Christ to weep over the temporal sorrows and misfortunes of men—yes to die for his enemies, and in the overflowing compassion of his soul to pray 'Father forgive them they know not what they do.' It is a worship which sanctifies the heart through the truth; which continually opens to the soul new sources of mutual felicity; which refines and elevates

the affections; which gives favor and energy to the mental powers; which baptizes the soul in its fountain God, and brings into active operation towards our fellow creatures every thing that is amiable and God-like in the human character. In no word it is to love our brethren of the human race.

The unbounded goodness of creation's Father to whom we dedicate this house is manifested throughout every department of nature and revelation, pouring oceans of bliss and mercy over the universe he sustains and governs. He has furnished the most admirable proofs of his unbounded goodness and parental affection to all mankind! Infinitely happy, immortal and independent of all, he aroused into existence countless worlds, and peopled them with noble intelligences designed for happiness and destined to laud his eternal praise in immortal realms of boundless bliss! He has given us senses susceptible of the most pleasing gratification; and powers of imagination and thoughts that revel in their greatness, range the universe, lift the curtains of eternity, and, on wings of immortal hope, surmount the boundaries of the darkness tomb, and soar through the regions of everlasting day! We feel a conscious power stirring within us, pressing a future world of immortal felicity in the highest heavens, where we shall meet with countless worlds of glorified beings in one amazing congregation beyond the reach of sorrow, imperfection and pain!

Let us then in view of the unbounded goodness of our Creator in such a gift as this, break off our sins by righteousness, and worship and glorify our Father in heaven by loving all and saving none. This is the worship of God which we have endeavored to illustrate, and to which we now dedicate this house.

We dedicate it to the one only living and true God, the Creator of the universe, the King eternal, immortal, and invisible, the Father and Savior of all. We dedicate it to the one Mediator between God and men, the Man Christ Jesus who gave himself a ransom for all to be testified in due time. We dedicate it to his heavenly example, to his dying love and to the gospel of his impartial grace. We dedicate it to the Holy Spirit, the Spirit of truth, that sanctifies and comforts the heart. We dedicate it to Christian intercourse and communion—to human improvement and morals, to peace on earth and good will to men. We dedicated it to Christian comfort and consolation, to the voice of friendship and the breathings of charity. We dedicate it to the doctrine of universal salvation, and to those sublime and immortal hopes that reach beyond the grave and anchor in heaven. AMEN.

SIN AND MISERY.—The Editor of the Religious Inquirer has made a singular discovery. He says,

'If the practice of vice hardens the heart and sears the conscience, it also plants the seeds of premature decay; and, if conscience ceases to inflict its mental anguish, there is a pain of body—disease and all its attendant evils almost insensibly stealing on, that cannot be avoided. This, we doubt not, is the result of every sin persisted in to the stupefaction of a man's moral sense.'

Driven by necessity to give up the point that conscience troubles men the more, the deeper they fall into sin, and not daring to affirm that the outward estate of men is a good test of

their moral character, he must either relinquish the absurd dogma that the full desert of sin is suffered in this life, or take the ground that the body suffers here the penalty of transgression, when the conscience becomes too stupid to do it work. Let us put his position to the test.

The pirate's conscience has become so seared, that he robs and murders without any trouble of mind from his villainy. Well, then, his body of course becomes sickly,—like 'seeds of premature decay' are planted in it! We believe this would be regarded as some thing new in medical science. Physicians and the world at large have long known that the penalty of some sins is inflicted on the body. Intemperance and gluttony are examples of this class. But it was left, we suppose, to the Editor of the Religious Inquirer, to discover that piracy 'plants the seeds of premature decay' in the physical constitution, and lays the foundation of 'disease' that 'cannot be avoided'!

Take another case. The profane man comes long ago, to feel any qualms of conscience, any uneasiness of mind, when he takes the name of God in vain, and sets his mouth against the heavens. Of course, he must be a great invalid—the 'seeds of premature decay' must be planted thick in his constitution.

Again, men break the Sabbath—neglect public worship, and yet feel no 'compunctious visitings of conscience.'—Of course, 'disease' must be fixing its deadly grasp on their bodies, and they must be sinking into the grave 'by premature decay.'

Not to dwell on individual cases,—the proud, the vain, the ambitious, the ungrateful—those who forget God, and those who are contentious with their fellow men—these, and a great multitude more of a similar stamp, who sin in these different ways, and have sinned so often that conscience ceases to sting them for these transgressions, must be tending to 'premature decay' of body, and be fastening on themselves 'disease and all its attendant evils,' that cannot be avoided.

But the proposition that men suffer in their bodies in proportion to their wickedness—that disease follows in every case, and for every sort of transgression, when conscience has lost its sting, may safely be left to the common sense of men to combat, or, rather to reject with contempt. One might just as well undertake to show that the sun in the heavens shines with unequal beams on men, according to their moral character, as that the providence of God inflicts pains and diseases on men, according to their deeds, when conscience has, by their habits of sin, become blunt and inactive.—*Con. Observer.*

INQUIRER AND ANCHOR.

SATURDAY, OCTOBER 4, 1834.

CONNECTICUT OBSERVER.—We promised, a few weeks since, to bestow some attention on this paper, as soon as time and opportunity would permit; and now it is our design to fulfil this promise. The article which claims attention we insert in another column of this paper, as we are not unwilling that our readers should see both sides—yes, all sides of the doctrine we have embraced. The Editor of the Observer, however, seems somewhat afraid of giving our remarks to his readers, lest they should see the deformity and absurdity

of his doctrines, and cast them away for the truth of heaven. The natural heart, i. e. the heart of purity and benevolence is, for him, quite too much inclined to Universalism, and he seems aware of it.

Our remarks, we perceive, have added something to his stock of knowledge. He seems to have made a 'singular discovery' of truth which he had not before known. We are very happy, if, by the blessing of God, our humble labors have been instrumental in imparting one single ray of light to a mind so peculiarly constructed as is that of the Editor of the Observer. We can assure him however, that the 'discovery' he has made, is not original with us. The fact that vice, pursued to the stupefaction of conscience, produces disease and premature decay, we, long since, ascertained from a good old book which we have frequently read, and read too with much pleasure and profit—which we were taught to read in our childhood, and which, if the Editor of the Observer would read with a little more care and attention, he would be liable to fewer mistakes. He may not understand, unless we tell him, that we mean the book of divine Revelation.

He ought to have noticed, in commenting upon the short extract from our remarks, that we did not say 'men suffer in their bodies in proportion to their wickedness when conscience has lost its sting, nor did we say that 'the full desert of sin is suffered in this life.' But this, in his hurry, he overlooked; and has, therefore, misrepresented us. Here then he stands corrected. We did say, however, and we say still, that disease and premature decay are the unavoidable consequence, either immediately or remotely, of sin in its every form, when indulged to that excess as to destroy the operations of conscience, if such a thing can be; though we doubt whether any one can be brought to such a state as not 'to feel any qualms of conscience or uneasiness of mind,' when he transgresses the law of God. This fact we adduced to show, that even those whose consciences are seared do, in this life, receive a good share of the punishment they deserve. And this may appear a novel idea to the Observer; but, if it was so to the inspired writers, we are at a loss to understand what this means.—'The fear of the Lord prolongs days, but the years of the wicked shall be shortened.' Does it mean that their lives shall be prolonged like the lives of the righteous? Of wisdom, Solomon says that 'length of days are in her right hand; and in her left hand, riches and honor'; and her words 'are life unto those that find them, and health to their flesh.' Does this mean that vice and folly are productive of health and long life; that the same 'length of days,' the same 'health' that wisdom grants, are found also in the hand of folly? Every person, we presume, except the Editor of the Observer, will perceive that, as wisdom holds out to her votaries health and long life, so folly, to her unhappy devotees, imparts disease, pain and death. The fact is confirmed by the threatening of Moses against the children of Israel, in case of transgressing the law. 'If thou dost not hearken to the voice of the Lord, to do

his commandments, all these curses shall come upon thee.' 'The Lord will smite thee with consumption, and with fever, and with inflammation, and with extreme burning.' 'Also every sickness, and every plague which is not written in the book of this law; then will the Lord bring upon thee, until thou be destroyed.' 'What meaneth all this? Are we not justified in saying that sin produces disease and death?

Let us appeal to facts. The Lord has so arranged the administrations of his government, that any deviation from his law, that law which is adapted to the peculiar state of man, is sure to bring upon the transgressor the most painful consequences. As an attempt to live without food is a violation of the law of our physical constitution, and therefore is visited upon us with disease and pain; so the vice of life are a violation of the law of our moral nature, and are therefore attended with pain and sorrow. And there is such an intimate connection between the physical and moral nature of man, that a violation of the laws of the one, occasions disorder and confusion in the operations of the other. This, though the Observer may not know it, is the opinion of many eminent physicians. Hence the continued perversion of the moral powers of man and the consequent misery, so disturb the operation of his animal faculties as to induce pain, disease, and premature decay.—Take, for example, the pirate, whose conscience is seared. If the consequences of his crime are not immediately discoverable, they are not therefore any the less steady, sure, and fatal in their approach. His labor and incessant watchfulness, his fear of detection, his buffetings of body and mind, his toil-spent days and sleepless nights, the spectral visions that haunt his midnight slumbers, and his mental anguish before conscience ceases to do its work—all tend to consequences which verify the assertion that, though they may escape the claims of the civil law, though judgment is not speedily executed, yet 'bloody and deceitful men shall not live out half their days.'

Take the profane swearer. His crime may have a less perceptible influence upon his animal system; still no one but the Observer will deny that 'he sweareth to his own hurt.' Vice seldom comes alone. One false step leads to another, and sin begun, connects with other sins, combines, accumulates, and leads to consequences most sad and distressing. There is too much truth in the prophetic assertion, that 'because of swearing the land mourneth; the pleasant places are dried up; their course is evil, and their force is not right.

It is useless, we presume, to contend with the Editor of the Observer in respect to Sabbath breaking; for, though he admits that the Sabbath is a day of rest, yet he seems not to have discrimination enough to see, that when a man's rest is destroyed his health is impaired.

Pride, vanity, ambition, ingratitude, anger, discontent, revenge, and every other evil passion or emotion of the mind, are alike deleterious in their remote consequences. Full many a beautiful vis-

* Prov. iii. 16; ix. 22; x. 27; Deut. xxviii. 15, 22, 61.

gin has been ruined in health by the pride that induces right lacing. Full many a son of Mara has sacrificed all that can make life agreeable at the shrine of ambition. How many incidents might be adduced in proof of the and consequences of passion. A plague was sent among the Jews, while the flesh of quails was yet between their teeth, in consequence of their murmuring spirit. We need adduce no more examples in proof of the point; for we have yet another view of the subject to present to our readers.

It is believed by Unitarians generally that our first parents were created *immortal*. But by *idle curiosity* they were induced to eat of that forbidden fruit,

— whose mortal taste

Brought death into the world and all our woe—
a transgression whose corrosive nature made man mortal, and 'subject to all the miseries of this life and even death itself.' Now we feel very anxious to know what meaneth all this, if sin does not 'plant the seeds of premature decay?' If original sin made such havoc with our progenitors, will not actual transgression be visited with equal vengeance upon their posterity? And if original sin corrupted the powers of man as to destroy his immortality and inflict within him the seeds of death; is it saying too much to affirm that disease and premature decay are the result of every sin, pursued to the stupefaction of conscience? We wait for answer.

Our readers perhaps will see that we are not 'driven' to so great extremities as the Observer imagined. From the pains of the body thus occasioned by sin, wicked men receive a *good share* of punishment in this life. If it had been requested of us to point out the just deserts of men, we have many other things to add to the catalogue of evil suffered here on earth. But this was not our object—not the point in discussion, and we therefore dismiss the subject for the present.

R. O. W.

WHITTAKER'S NOTES ON THE PARABLES.—Our thanks are due to the author of '*Notes and Illustrations of the Parables of the New Testament*,' for his good intentions in forwarding to our address a copy of the second edition of this valuable work. It is much to our regret that, from some unaccountable circumstance, the copy with which his courtesy would have favored us, has not come to hand. We have made special inquiries for it in this place, but cannot find it.

To our high gratification, however, we have been furnished with a few copies of the same work from another source. We have had time to give it only a very cursory examination; but, from what we have seen, we are convinced that it needs not our feeble efforts to recommend it to the public. The volume before us is a revised edition, improved and enlarged by the author, containing 321 double-column pages, and at least one third more matter than the former edition; and yet is afforded at the same price. It is not designed to supplant the excellent work of Rev. Hosen Ballou on this subject. But, although the exposition of the parables is somewhat similar, yet it embodies a

fund of information which is not comprised in that work, and especially in relation to the laws and customs of eastern nations, both in ancient and modern times. It is enriched with extracts from celebrated orthodox commentators, and distinguished travellers ancient and modern, designed to explain allusions to Jewish antiquities, and the natural history of the Bible, and all tending to throw much light on the peculiar phraseology of the parables which the author was attempting to illustrate. In this respect the work is, at least in some measure, what it should be. It is impossible to understand correctly many expressions of Scripture—and the parables in particular—without an intimate acquaintance with the laws, manners, customs, food, dress, modes of life, and various circumstances and incidents from which the imagery is borrowed. This work therefore is calculated to do much good in advancing the cause of truth; and should be in the hands of all, especially our ministering brethren. We have a few copies for sale.

R. O. W.

A QUESTION.—We insert the following at the special request of the writer, just as it appears in the manuscript.

Mark, 3, 29 we read of a certain Character that never hath forgiveness but is in danger of eternal damnation. Now the question is why should Christ be so unwise as to say that he is in danger if it were his no such thing, let the Universalist answer if he please.

T. W. L.

The person who propounded this question thinks, no doubt, that Universalism is now completely demolished. He ought to know however that no one denies, there was such a thing as *eternal damnation*. We deny that eternal damnation means endless misery. The Greek phrase, *aiōnistos kairōs*, is rendered by Dr. A. Clarke, *everlasting judgment*; and alludes to the judgment or punishment of moving to death, inflicted, according to the Jewish law, upon those who were proved guilty of blaspheming God. See Leviticus xxiv. 15, 16. Hence blasphemy is called 'a sin unto death.' It was an *everlasting judgment* in the same sense that the covenant, statutes, and priesthood were everlasting. Indeed it was itself one of the everlasting statutes connected with the Jewish dispensation, and was in force under the Christian dispensation until it was out of the power of men to commit the specific sin of blaspheming the holy ghost.

'Hath never forgiveness' is literally 'hath not forgiveness in the age.' The Jewish age knew no forgiveness for the crime of blaspheming God—He, therefore, who was guilty of it, was in danger of suffering the agonizing penalty, the *eternal damnation*, or judgment that continued in force during the Jewish dispensation. It is not said that the individual shall never be forgiven. On the contrary it is said that 'all sin shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme.' We do not therefore think our Savior was *unwise* in saying the blasphemer was in danger of eternal damnation. It was only reminding him of the fact, that

he was in danger of being stoned to death according to law. But we do think that 'T. W. L.' is very unwise in so misapplying the words of Jesus. And we really hope he will give heed to the proverb of Solomon, '*Get wisdom.*' R. O. W.

ASSOCIATIONS.—The *Rockingham Association* of Universalists convened at East Kingston, N. H.; but the time of its meeting is not given in the Minutes. The delegates and brethren present from different parts brought with them the pleasing intelligence of the rapid progress of the good cause of truth and salvation and purity and joy. It is highly gratifying to mark the contrast between the reports given in at a convention or association of Universalists, and the sad lamentations of orthodox when they meet in annual convention, over the desolations that are fast extending throughout their borders. It tells well for the good doctrines of Jesus Christ. And this tale too was well told at the Rockingham Association. The usual business was transacted, and the Association adjourned to meet again at Deerfield N. H. on the last Wednesday of August and following Thursday, 1835.

On Wednesday Sept. 3d, a number of brethren from different parts of Cheshire co. N. H., assembled in Swansey and organized a new Association to be called the *Cheshire county Association of Universalists*, and to embrace in its territorial limits the county of Cheshire N. H. A committee appointed for that purpose, framed a constitution which was adopted. Some other business was done and the council adjourned to meet at Hinsdale N. H. on the first Wednesday in Sept. 1835.

R. O. W.

DEDICATION.—The Universalist Church lately erected at Newark, N. J. was consecrated to the service of God on the 14th of September. Sermon by Ev. A. C. Thomas.

BOOKS FOR SALE AT THIS OFFICE.—We have the pleasure to inform our readers, that we have just received from B. B. Mussey, Boston, a quantity of Universalist books, 'comprising almost all the standard works of the denomination. We are now enabled to furnish our office at this place (Hartford) with a general assortment of books on the subject of Universalism, and supply those who may please to call. We have heretofore had frequent calls for such works, and the inquiry has been often made why they were not kept at our office? Our friends who may desire to purchase are now respectfully invited to call again; as we are in a condition to give a different answer to their question.

We have on hand Smith on Divine Government; Balfour's 1st and 2d Inquiry; Reply to Stuart; Ballou on Atonement; 11 Sermons; Select Sermons; Lecture Sermons; Life of Murray; Pickering's Lectures; Modern History of Universalism; Hell Torments Overthrown; Petit Pierre on Divine Goodness; Primary Questions by Rev. Charles Hudson; Street's's Hymns; Ballou's Notes on the Parables, and the Diverser Discussion.

Besides the foregoing we have several new works, among which are Ballou's examination of

Future punishment. This is the last work of that venerable and justly celebrated writer. It has been variously noticed by the different periodicals in our connexion. We have not read it in full, but presume from the well known talents of the author that it possesses much ingenious argument. Also Paige's Selections from different orthodox Commentators. These are Selections from the writings of those who believed in endless misery on the passages now adduced to prove that doctrine. And it is here shown that the interpretation, now given of almost every one of those passages by Universalists, has been given at different times by believers in endless torture. This is therefore a valuable work.—We have on hand also and for sale the new edition of Whittemore's Notes on the Parables, as noticed in another column.

In addition to these there are many other works for sale at this office; among which are Winkley's Dialogues, Dean's Lectures, Canfield Review, Dods Sermons, Hudsons Letters to Ballou, Convention Sermons, Ballou's Letters on Divine Revelation, Balfour's Letters to Hudson, Mitchell's Christian Universalist, Moses Reply to Joel Parker's Lectures, Reply to Dr. Hawes, and a great variety of sermons and pamphlets on different subjects.

We have also for sale a few copies of the 3d volume of the Universalist Expositor bound.—This is a very valuable work, consisting of elaborate essays on various doctrinal and practical subjects connected with Universalism; and edited by Hosea Ballou of Roxbury Mass. It should be in the library of every Universalist and especially every clergyman of that sect.

We have also on hand a great variety of small pamphlets in a cheap form designed for gratuitous distribution. Our friends and those wishing to purchase, are respectfully invited to call and examine for themselves.

ACCESSION TO THE MINISTRY OF RECONCILIATION.—The 'Christian Messenger' states that Br. John H. Gibson of Philadelphia has entered the field of ministerial labor in defence of the 'common salvation,' bringing with him good talents and an unblemished character.

In the 'Trumpet' we find the intelligence that Br. James G. Bart has commenced preaching the gospel. He at present resides in the family of Br. G. Noyes of Spencer Mass., with whom he is pursuing his studies. He is a convert from the Methodists; and brings to the aid of the cause of truth, an unblemished character, exalted talents, humanity of heart, and an unflinching zeal.

From the 'Magazine and Advocate' we learn that Br. Almon R. Gardner, formerly of Warren, Hermon Co. N. Y., has commenced preaching the gospel of salvation in the far off West; and has started on a circuit with Br. E. B. Mann of Crawford Co. Indiana. He is represented as a man possessed of talent, moral worth, and devotedness to the cause of truth. Success attended him. R. O. W.

Dr. Aaron Hitchcock, the author of a letter addressed to Rev. Chas. Sherman, and published in No. 20 of the present volume of this

paper, requests us to give the date of that letter, which was inadvertently omitted in transcribing. It was dated at Burlington, Ct. April 24th 1834. We are requested to state also that the letter has not yet been answered.

TO CORRESPONDENTS.—Communications have been received from 'E. R. C.', 'Celesta', 'I. H. W.', 'T. W. Lamphar', and 'L. C. M.' which shall be inserted as soon as possible. The article from 'W. A. S.' shall appear next week.—The manuscript sermon from Br. Jacob Chase has not reached us.

ORDINATIONS. Br Timothy C. Eaton was ordained as an evangelist at Solus, Wayne co. N. Y. on the 7th of August last. Services were attended in the Episcopal church in that place, which was very generously opened for the accommodation of the Universalist at that interesting occasion. The sermon was delivered by Br. S. R. Smith of Clinton Onondaga co.

On Thursday the 21st of August, Br. E. C. Wolley was ordained to the work of the ministry of reconciliation at Hamilton Madison co. N. Y. His labors are enjoyed in the place formerly occupied by the late lamented Br. L. Freeman.—The sermon was preached by Br. S. R. Smith.

R. O. W.

MODESTY.

As lamps burn silent with unconscious light,
So modest ease in beauty shines more bright.

The good qualities of individuals are like those flowers which appear more beautiful when their leaves are a little contracted and folded up, than when they are full blown and display themselves without any reserve to the gaze of the spectator. The imagination is thus excited to invest them with additional excellencies and charms merely from the circumstance of their modest concealment, while the same virtuously blazoned forth produce only the envy and contempt of the observer. CAUC.

MARRIED

In Stafford, by Rev. J. H. Willis, Mr. Samuel Rockwell, to Miss Hannah Hyde, all of Stafford.

At Brattleborough, Vt. on the 13th inst., by Rev. J. McGee, Mr. Isaac C. Pray Jr., Editor of the Hartford Pearl and Literary Gazette, of this city, (Hartford,) to Miss Sarah Eleanor Ann Henry, of South Hadley, Mass.

DIED.

In Marlborough after a distressing illness of ten months, Mr. Gamaliel Huxford, in the 55th year of his age. For some years he had been a believer in a world's salvation; and in his last sickness his faith was strengthened by hearing and meditating upon the word of God and the sufferings of his Saviour, who he said appeared to him as the 'chiefest among ten thousand and the one altogether lovely.' Assured that his hope was founded upon the Rock of ages, he felt willing to go whenever his Lord should call, having a desire to depart and be with Christ which is far better.

In Springfield on Sunday last, Mrs. Mary F. wife of Nathaniel B. Mosley, aged 29. In

the death of this amiable and universally beloved woman, society has been deprived of one of its most obliging members—an afflicted and affectionate husband of a kind, benevolent and endearing wife—young and obedient children of a tender, docting and indulgent mother. Her amiable and benevolent character had endeared her to a large circle of friends, and in justice to her memory it may with truth be said that all those virtues which commend and adorn the wife and the mother shone conspicuously in her character and manner of life. In all deeds of charity and goodness she was pre-eminent—and while the memory of her well-spent life remains, her name cannot cease to be cherished with a reverent affection by every lover of true merit and worth.

For many years Mrs. M. professed a belief in the doctrine of God's ceaseless love and benevolence as revealed in the scriptures of eternal truth; and in this belief she endured with great resignation a short though very distressing illness, and died without a murmur or the expression of a fear. In the fullness of the spirit of her heavenly father, after bidding adieu to her earthly friends and acquaintances, the last words she was heard to utter, were—'Glory to God in the highest—peace on earth, and good will to men.'

RELIGIOUS NOTICES.

Rev. Hosea Ballou will preach in Granby the first Sabbath in Oct.

Br. Wm. A. Stickney will preach to Burlington the 1st Sunday in Oct.

Br. Charles Spear will preach in Westfield the first Sabbath in Oct.

Br. Charles Woodhouse will preach at Eastonville Herkimer Co. N. Y., on the 2d Sunday in Oct.; and lecture in Little Falls on Wednesday evening, the 15th of the same month.

At Saratoga Springs on the 4th Sunday in Oct., and lecture in Milton on the evening of the same day.

At Mechanicsville, N. Y. on the 2nd Sunday in November.

Br. A. Stickney will preach a lecture in New Hartford at the school house near Henderson's store, the first Sunday in October at half past 6 o'clock.

Br. R. O. Williams will preach in New London the 2d Sunday in October.

The Connecticut State Convention of Universalists will hold its annual session at New London on Wednesday and Thursday (5th and 6th) of October.

LECTURES ON THE PARABLES.—The third lecture will be delivered in the Universalist Church in this city, (Hartford,) next Sabbath evening. Text Matt. v. 29, 30.

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Br. F. Hitchcock will preach in Milton, Ct. on Sunday the 12th Oct. and at South Farms on the evening of the same day.

POETRY.

THE TOWER OF BABEL.

C. C. C.

A feast was spread, in Babylonian halls,
And brilliantly a thousand lights there shone,
On domes, and palaces, and lofty walls
Of that famed city, peerless Babylon;
Whose name of former greatness lives alone—
Thy towers and palaces have sunk, forgot;
Perchance the traveler passes thy unknown
Lost site, where dark oblivion veils the spot,
Nor dreams, nor thinks that here thou wert, yet
now art not.

I've said it was a festival—nor lie,
Great Alexander, Macedonia's pride,
Now mingled in the rev'ler's heartless glee,—
Years pass'd ere there he feasted, drank and died,
'Mid widows wants and orphans unsupplied.
But mighty men were met—who sought renown
Striving their names to bear down time's swift
tide.

Building, nor dreaming soon would be cast down
Their work, and slumbering vengeance on them
darkly down.

They spake of immortality and fame,
Of their proud city, and a lofty tower;
To reach unto the heavens, and save their name
From dark oblivion's flood,—with matchless
power
To stand, though earthquakes shake and tempests
lower;
And ere the sun, a countless throng awoke,
Loud rung the clamor in that early hour—
The bustling haste, the loud and frequent stroke
Of laborers timely met,—such sounds on silence
broke.

Whence is your rushing sound? know ye not Him
Whose chariot is the wind? Earth does not open,
Nor mountains quake, nor death appear so grim
—No rustling leaf or lightest breeze now broke
On that vast crowd, who stood, nor moved, nor
spoke.
A mighty spell had bound that multitude,
A voiceless paroxysm of awe and fear
Enwrap'd alike the gentle and the rude;
The weak, the powerful—all, that rushing sound
subdued.

The charm is over—and each voice would say
Whence, how, and wherefore? but it was in
vain—
For words unmeaning reached the ear, as they
Wildly and loudly spoke and strove to gain
Attention, there, where fear and discord reign.
Fathers and sons and brothers spoke, yet none
Knew what was uttered, round that towering
fane,
Though harsh words mingled with soft sweet
tone
Swept with affright, each sought a desert place
alone.

* MY SISTER.

One morning in my early life, I remember to
have been playing with a younger sister, not
then three years old. It was one of those bright
mornings in spring, that bring joy and life to
the heart, and diffuse gladness and animation
through all the tribes of living creatures. Our
feelings were in perfect harmony with the uni-
versal gladness of nature. Even now I seem
to hear the merry laugh of my little sister, as
she followed me through the winding alleys of
the garden, her cheek suffused with the glow of
health and animation, and her waving hair float-
ing in the wind.

She was an only sister, the sole companion of
all my childish sports. We were constantly to-

gether; and my young heart went out to hers,
with all the affection, all the fondness, of which
childhood is capable. Nothing afforded me en-
joyment, in which she did not participate; no
amusement was sought, which we could not share
together.

That morning we had prolonged our play till
near the hour of breakfast, with undiminished
ardor, when at some slight provocation, my im-
patient nature broke forth, and in my anger, I
struck my little sister a blow with my hand.—
She turned to me with an appealing look, and
the large tears came into her eyes. Her heart
was too full to allow her to speak, and shame
made me silent. At that moment the breakfast
bell summoned us away, and we returned to the
house, without exchanging a word. The ex-
citement of play was over, and as she sat beside
my mother at breakfast, I perceived by occasion-
al stolen glances at her, that she was pale and
sad. A tear seemed ready to start in her eye,
which her little self possession could scarcely re-
press. It was only when my mother inquired if
she was ill, that she drank her coffee and en-
deavored to eat. I was ashamed and grieved, and
inwardly resolved to embrace the first opportu-
nity when we were alone, to throw my arms
round her neck, and entreat her forgiveness.

When breakfast was ended, my mother retir-
ed with her into her own room, directing me
in the mean time to sit down to my lesson. I
seated myself by the window and ran over my
lesson, but did not learn it. My thoughts were
perpetually recurring to the scene in the garden,
and at table.

It was long before my mother returned, and
when she did, it was with an agitated look and
hurried step, to tell me that my poor Ellen was
very ill. I asked eagerly if I might go to her,
but was not permitted lest I should disturb her.
A physician was called, and every means used
for her recovery but to no purpose. The dis-
ease which was in her head, constantly increas-
ed in violence, and she became delirious. It
was not until evening that I was permitted to
see her. She was a little recovered from the
severity of her pain, and lay with her eyes closed,
and her little hand resting on her pillow, beneath
her head.

How I longed to tell her the sorrow I felt for
my unkindness to her in the morning, and how
I had suffered for it during the day. But I was
forbidden to speak to her, and was soon taken
out of the room. During that night, and the
day following, she continued to grow worse.

I saw her several times, but she was always
unconscious of my presence.

Once indeed, she showed some signs of con-
sciousness, and asked for me, but immediately
relapsed into her former state.

On the morning of the third day, I rose at
an early hour, and repaired to the sick room.—
My mother was sitting by the bed. As I enter-
ed she drew me to her, and for some time was
silent, while the tears flowed fast down her face.
I first learned that my sweet sister was dead, as
my mother drew aside the curtain that conceal-
ed her from me. I felt as though my heart would
break. The remembrance of her affection for
me, and my last unkind deed, revived in my
mind, and burying my face in the folds of the
curtain, I wept long and bitterly.

I saw her laid in the coffin, and lowered into
the grave.

I almost wished to lie down there with her,
if so I might see once more, her smile, and hear
my forgiveness pronounced in her sweet voice.

Years have passed away, and I am now a
man—but never does the recollection of this in-
cident of my early life fail to awaken bitter feel-
ings of grief and remorse.

Never do I see my young friends exchanging
looks or words of anger, without thinking of my
last pasture with my own loved Ellen.—*Religious Magazine.*

THE AUTUMN.—The season of the year is
fast approaching when there will be a pitting
up of stores—a gathering in of the autumnal
harvest—the purchasing of blankets, cloaks, and
woollen habiliments, and the putting on of night-
caps and red noses. Still there is a pleasing
melancholy attached to the scenes of autumn,
which no other season of the year furnishes.
It reminds us of the autumn of life, when the
leaves of joy fall one by one, and we are borne
onward towards that state of existence where
there is no bustle or preparation. All as regards
the voyage upon the dark waters beyond the
grave, is as noiseless and still as if on such jour-
ney was to be taken; for how different are the
feelings of the multitude as respects the future
of this world, and the future of another, and it
is to be hoped a better! Wealth, honor, fame,
and the bright plume of glory is sought after,
the objects of future worldly happiness are in
view, so far as life may extend; yet ourselves
—when we shall have become mere cyphers,
a blank in the memory of the living—ourselves
are too apt to be forgotten, and we lay not up
treasures of name and fame for an eternal ex-
istence. Autumn and old age have long been
synonymous; and when old age overtakes us,
we shall feel the truth of the comparison. Hopes
and the bright anticipation of the future, which
sprang up in youth, may be blighted by the
frost of time, and the rich harvest of manhood's
gain fall with the autumn leaves. But man, the
noblest work of creative intelligence, though
his strength should pass away, should ever re-
member that his spirit is immortal; and when
the axe of time shall cut him from the field of
existence, the same verdant bough, which designat-
ed his perfection of virtue at his birth, should
characterize his departure from among the scenes
of earth.—*Ind. Inq.*

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DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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JACOB CHASE, JR. Associate Editor.

COMMUNICATIONS.

FRIENDLY CORRESPONDENCE.

To I. D. W.—*Dear Brother,*—Your 'reply' to my last communication is before me. In this 'reply,' you have undertaken to vindicate the application you made of Ezek. xviii: 4, in your answer to the question of 'A Subscriber.' I am, however, dissatisfied still, with that application of the passage. If natural death were intended, in the text in question, there seems to be some difficulty in construing the remaining part of the chapter. The terms of the passage alluded to, are *positive*. 'The soul that sinneth, it shall die.' Besides, it is asserted, without qualification, that 'the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.' It is also expressly declared, that he who 'doeth that which is lawful and right, shall surely live.' But, 'if he turn away from his righteousness, and do according to all the abominations that the wicked man doth, in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.' Again: 'If he will turn from all his sins that he hath committed, and do that which is lawful and right, in his righteousness that he hath done, he shall live.' But, 'if the soul that sinneth shall surely die a natural death, in his sin, as you think, what is meant by his turning from his sin, and doing that which is lawful and right, and living in his righteousness? Would not such a death preclude the possibility of a change like this, on the earth? And will you allow that the prophet was speaking of a reformation in an intermediate state, or that he caught a glimpse of the incorruptible life hereafter? Understanding a moral death to be intended, we can very easily perceive how the wicked man, by reformation, could be quickened from his death in trespasses and sins, to a spiritual life in righteousness. 'To be carnally minded is death; but to be spiritually minded is life and peace.'

You think the prophet continues to speak of a death by the sword from the 17th, through the 18th, chapter. But it appears from the commencement of the latter, that he had delivered his instructions on the subject embraced in the former, and was about to introduce a new topic: 'The word of the Lord came unto me again &c.' verse 1. The idea of the two chapters being one continued discourse on the same subject, therefore, seems to lack foundation.

In your 'reply,' you say,—'I have been not a little puzzled to ascertain what you mean by the soul.' Permit me to observe, then, that I simply used the term as I understood it to be used

by 'A Subscriber,' and that my object in writing did not lead me into the work of definition. In the original question, the term appeared to me to be used in its modern, popular sense, and in your answer, I supposed it to be 'used as it is used in Scripture.' In this supposition I also felt quite confirmed by your subsequent remark, that 'a distinction is usually made between soul and spirit.' Understanding you to make this distinction, your answer did not, in my estimation, meet the intent of the question of 'a subscriber.' It is true, he asked for the evidence in scripture against the idea that the soul dies with the body; still, if I mistake not, he used the term soul, as synonymous with spirit, or in its present, popular acceptance.

I admit that the 'soul,' or 'souls,' may be destroyed by the sword, according to the reading of the passages adduced in your communication to me. In those texts to which you refer, without quoting, and in Josh. x: 37, I consider the term to be synonymous with people, and the destruction there mentioned to be simply the cutting them off, as men, from the earth. 'He left none remaining, but utterly destroyed all that breathed.' Verse 40. 'And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any [souls] left to breathe.' xi: 11. In Ezekiel xviii, 4, 'soul' seems to be used as a convertible term with 'man' in verse 5; and, admitting your definition of the death there spoken of, this appears to be nothing more than being cut off, or ceasing to exist, as a natural being on the earth. The expression, 'save his soul alive,' signifies to 'save himself alive'—soul being synonymous with self; and meaning the man, as a natural, human being. In some instances, the word is undoubtedly used to signify natural, or animal life; but, in the passages that have been adduced, if I mistake not, it means natural beings.

Respecting the destruction of 'souls,' or of the 'soul,' whereby meaning the man, as a natural, human being, or simply animal life, I conceive that all the scriptures say on this subject, may be true, without implying the total extinction of all conscious existence. Were man merely an animal being, I should think that the destruction of the soul, or the dissolution of this earthly house of this tabernacle, would be followed by our entire cessation of all consciousness. But, in my apprehension, as our Creator originally designed for man, an endless existence, so he originally formed him with a capacity for such an existence; and, while he ordained that 'the dust should [eventually] return to the earth as it was,' and thus set bounds to our present habitation, he also ordained that the spirit should still survive, in an existence purely its own, with 'God who gave it.' If I mistake not, man now possesses the principle of spiritual existence; and is hereby rendered capable of apprehending the Author of his being and 'Father of spirits;' of leaping the divine will; of obeying the divine requirements; and of approximating, in an humble degree, toward the moral perfection of the Infinite Spirit. 'There is a spirit in man, and the inspiration of the Almighty giveth him understanding.' (Job xxxiii:8.)

I may further remark, in this place, that the doctrine of an elevated and imperishable happy existence, beyond the present, imperfect state, did not form a matter of explicit Revelation under the first dispensation. A full disclosure of this important and most interesting fact, was reserved to be made by the mediator of the New Covenant. The ideas entertained by the writers of the Old Testament, respecting the situation of the departed, were, therefore, vague, and, of necessity, to a considerable extent, of their own formation. Left to the guidance of a communication, which, at most, clearly implied little more than the bare fact of surviving existence, they conceived a vast subterranean region in the bowels of the earth, whither the departed descended into darkness, inactivity, and rather a negative state of both happiness and misery. But, as I do not allow their idea of the Ghosts, or spirits, of the dead, inhabiting the deep recesses of the earth, so I disallow their idea of the comparative unconsciousness of the departed. The Savior has dissipated the darkness in which they were left on this subject; and, as I think has presented us with a more glorious prospect, on our departure from this life, than that of an entire extinction of all conscious being, to be followed by a protracted sleep in the absolute silence of the tomb, ere we can behold the light, or taste the joys of eternity.

When Jesus encountered the Sadducees, on the doctrine of future life, or of continued existence beyond the present state, he referred to the Scriptures of the Old Testament, where 'the Lord is called the God of Abraham, and the God of Isaac, and the God of Jacob;' and, inasmuch as these patriarchs all departed this mortal life, long before the language he cited, was uttered, he urged it as conclusively showing that they still survive, and as thus establishing the doctrine of continued life beyond the present mode of being; since 'God is not the God of the dead, but of the living.' (Exodus vi: 6. Luke xx: 37, 38.) We cannot charge him with practicing the duplicity of forcing from this language, an idea which, it was not designed to convey; and of course, must allow the fact of a surviving existence, which he alleged that it taught, in opposition to the unfounded notion of his crafty opposers.

But his instructions go further than merely to establish the simple fact of future, or continued life having every thing beside, to conjecture, or to be but dimly perceived, like an object through the obscurity of night. He gives some distinct and definite views of the character of this surviving existence. And, instead of regarding it as a torpid unconscious state of being, without motive, or interest, he informs us, I think, that it is active, permanent, final, and happy. 'All [there] live unto God; neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection.' Luke xx: 38, 39.

In perusing your 'reply,' I have been not a little puzzled to ascertain what you mean by the 'soul.' Sometimes you use the word, apparently, to signify the entire individual; and then

again, you seem to speak of the *soul* as something distinct from the body; of 'a dissolution of one, and a cessation of conscious individual existence to the other.' In the passages you cited, does the prophet mean, by the *soul*, a particular part of the man, which is not subject to a dissolution like the body—a principle of individual existence, which remains the same after, as before death, excepting the loss of consciousness? And, by the death of the soul, does he mean this cessation of consciousness, in distinction from the 'dissolution of the body'? 'We would know what these things mean.'

Should you reply to this, please to define what 'distinction' you make 'between the soul and spirit'?

Yours in the bonds of the Gospel,

W. A. S.

PRIVATE INTERPRETATION OF SCRIPTURE.—No 2.

Original.

The next instance which I shall notice, is a mistranslation, common orthodox critics themselves being judges. Matt. xvi. 26, is the passage; and as it stands in the common version, reads thus: 'For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?' Thousands firmly believe that the term *soul*, means that principle in man, which, in the unseen world, shall exist as an immortal being; yet the same original which is rendered *soul* in the verse quoted, is also translated *life* in the previous verse—'for whosoever will save his life, shall lose it, and whosoever will lose his life for my sake, shall find it.' If this be true—and evidence of its truth shall be given—how can the same original term, in two succeeding verses of a connected subject, at once mean the simple life of the body and the immortal spirit of a purer world?

On verse 26, Dr. A. Clarke comments as follows:—'Love his own soul'—or lose his life, on what authority many have translated the word *psyche*, in the 25th verse *life*, and in this verse *soul*, I know not; but am certain it means *life* in both places. If a man should gain the whole world, its riches, honors and pleasures, and lose his *life*, what would all these profit him, seeing they can be enjoyed only during *life*?'

Dr. Campbell translates the 26th verse thus—'What is a man profited, if he should gain the whole world, with the forfeit of his *life*?—or what will a man not give in ransom for his *life*?' This view of the subject is confirmed by parallel passage in Luke ix. 25—'For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away.'

Let the word *life* then, be substituted for the word *soul*, and no individual will dream of referring to the passage as proof of endless misery. Besides this—admit that the term *soul* is a correct translation of *psyche*—and does it necessarily prove that it alludes to that principle in man, which God will endow with deathless life? It would be well to recollect, that the word *soul* is never used in relation to the resurrection, while it is clearly used to designate simple animal life. Jer. speaks of the blood of souls *if*.

34. Paul evidently uses the term for *life*—'I pray God your whole spirit, and soul (*psyche* elsewhere translated *life*) and body be preserved.' 1 Thess. v. 23. To be sure, Paul speaks of the

'saving of the soul.' Heb. x. 39 and Peter 'of the salvation of your souls,' 1 i. 9, but before this language is applied to the salvation of an immortal spirit, it is worth while to consider, whether the phrase 'salvation of your souls,' means any thing more, than the salvation of the life from premature death! When Peter said of Noah and his sons, 'wherein fell, that is eight souls, were saved by water.' 1 Epis. iii. 20, he simply meant that eight *lives* were saved by water. But when the resurrection is spoken of, the terms incorruption, glory, power, and spiritual body are used; the term *soul* ceases. Paul speaks of the 'spirits (not the souls) of just men made perfect.' Heb. xii. 23. Solomon declares, that at death, 'the dust shall return to the earth as it was; and the spirit shall return unto God who gave it.' Eccl. xii. 7. It is clear then, that the term *soul* is not used to designate that principle, which, in its new body, shall be equal unto an angel of God—therefore, I repeat it—the verse under consideration affords no proof of endless misery; for, to apply it to such a manner, is altogether a private interpretation, originating in preconceived opinions. G. W. M.

PROCEEDINGS.

Of 'the General Convention of Universalists in the United States,' at its first session, held in the city of Albany N. Y. Sept. 1834.

TUESDAY EVENING, Sept. 10th.

The Convention was called to order by Br. Thomas Whittemore, Moderator of the last of 'the General Convention of the New England States and others;' and the members of the Council were requested to present their credentials: Whereupon the following persons took their seats. From

MASSACHUSETTS.

Hoses Ballou, Thomas J. Greenwood, Benjamin Whittemore, Thomas Whittemore, S. W. Paige, John Woolol, Henry Bowen, Elias Howe.

NEW-HAMPSHIRE.

William S. Balch, H. F. Stearns, Moses Ballou, Robert Morse, George A. Coast.

CONNECTICUT.

Matthew H. Smith, Charles Spear, Zadoc Stevens, Whitfield Coles.

VERMONT.

Warren Skinner, William Bell, J. M. Austin, W. S. Ballou, S. D. Wallbridge, Jeremiah Dow, Davis Rich, Thomas Smith.

NEW-YORK.

Dolphus Skinner, Thomas J. Sawyer, I. D. Williamson, Pitt Morse, Cornelius Harsen, Stephen Van Schaack, Ira Curtis, Levi Wood.

PENNSYLVANIA.

A. C. Thomas, Jacob Myers, S. W. Fuller, Asher Moore, Elijah Dallet, Adam Brown.

After moving the divine blessing with Br. D. Skinner, the Convention proceeded to the election of its officers by ballot, when the following persons were declared by the Chair duly elected.

Br. HOSEA BALLOU, Moderator; Br. T. J. SAWYER, Clerk. Br. A. C. THOMAS, Assistant Clerk.

It was moved that a Committee be appointed to arrange the public services during this session; and that the Trustees of the First Universalist Society in Albany together with its Pastor, Br. I. D. Williamson, be said Committee. Passed. The Report of said Committee will be seen in the order of services.

United in prayer with Br. W. S. Balch, and adjourned to meet at 8 o'clock on Wednesday morning.

Met according to adjournment; and opened the Council with prayer, by Br. S. W. Fuller.

It was moved that a Committee consisting of one member from each State delegation in this Convention be appointed by the Chair, to report a Code of By-Laws for this body. Whereupon the following gentlemen were appointed.

Thomas Whittemore, Mass.; Wm. S. Balch, N. H.; Zadoc Stevens, Ct.; Warren Skinner, Vt.; I. D. Williamson, N. Y.; Elijah Dallet, Penn.

Voted that a Committee of three be appointed to receive requests and report on the most favorable place to which this Convention shall adjourn. Appointed Warren Skinner, A. C. Thomas, and T. Whittemore, said Committee.

Heard Reports of the condition of our cause in Massachusetts, New Hampshire, Connecticut, Vermont and New York.

The Council adjourned to meet at 8 o'clock Thursday morning.

Met according to adjournment and opened the council with prayer by Br. J. Potter.

Heard Report of the condition of our cause in Pennsylvania.

The Committee appointed to draft a Code of By-Laws reported, and after mature deliberation the following was adopted.

CODE OF BY-LAWS.

I. On each annual meeting of the Convention the Moderator of the preceding meeting shall call to order and preside until another is chosen; in case of his absence this duty shall be performed by the former clerk, or in his absence by the standing clerk; and if neither is present, any member may call to order.

II. The first business of the Convention shall be to receive the certificates of delegates.

III. The Moderator, Clerk and standing Clerk shall be elected by ballot—other elections may be made in such manner as may be determined at the time.

IV. After the election of officers, the records of the preceding year shall be read by the Clerk, together with constitution, and the By-Laws.

V. The appointment of Committees shall devolve on the Chair, unless otherwise ordered at the time.

VI. No members of the council shall be allowed to speak more than twice on any motion without permission from the chair.

VII. No laymen shall be received as proxy for a clerical delegate, nor shall a clergymen be received as proxy for a lay delegate.

VIII. All Reports, Resolutions, Motions and Amendments thereto shall be reduced to writing, at the request of any member of the council.

IX. Every member speaking shall address the Chair, and shall not be interrupted, unless to call him to order.

X. The Moderator, vacating the chair, may appoint a chairman *pro tempore*: but this appointment shall not extend beyond an adjournment of the Council.

XI. The Moderator shall have the privilege of speaking on questions of order, in preference to other members.

XII. In case of any regular revision of the By-Laws, the vote of a majority shall be sufficient, but to suspend a rule in any particular case, shall require a vote of two-thirds.

The Clerk read a letter from Br. Hosea Ballou 2d, resigning the office of Standing Clerk which he had for several years held under the General Convention of the New England States, &c.

Proceeded to the election of a Standing Clerk. The votes being counted, Br. Hosea Ballou 2d was declared duly elected.

Br. W. S. Balch introduced the following preamble and resolution which was adopted.

Whereas, it is very desirable to obtain a correct statistical account of the present condition of our denomination throughout the United States; therefore

Resolved, That the several State Conventions be requested to obtain through their Associations as far as possible an exact statistical account of the order of Christians to which we belong, within their respective bounds, and report the same to the next session of this Convention.

It was moved that Br. Stephen R. Smith be appointed to deliver the occasional sermon at the next session of this body, and that Br. A. C. Thomas be designated as substitute.—*Passed*.

The following resolution was introduced and unanimously adopted.

Resolved, That the thanks of the Convention be presented to our worthy Br. Hosea Ballou for his excellent occasional sermon, and that a copy be requested for publication.

Voted that the Clerk be instructed to prepare the Minutes of the proceedings of this Convention for publication, and accompany the same with a Circular Letter.

The Committee on adjournment reported that they had received requests from Hartford, Ct.; Philadelphia and New York, asking the next session of this Convention to be held in these cities respectively. The Committee recommended Hartford as the most suitable place. The Report was accepted.

Voted that this Convention adjourn to meet in Hartford, Ct. on the evening preceding the third Wednesday of September, 1835.

United in solemn thanksgiving and prayer with the Moderator. Adjourned.

Hosea Ballou, Moderator.

T. J. Sawyer, Clerk.

A. C. Thomas, Assist. Clerk.

ORDER OF PUBLIC SERVICES.

Tuesday Evening.—Prayer, Br. A. C. Thomas. Sermon, Br. M. H. Smith. Text, Matt. xix. 27, 'What shall we have therefore?'

Wednesday Morning.—Prayer, C. F. Le Fèvre. Sermon, (Occasional) Br. H. Ballou. Text, Luke xii. 32, 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.'

Afternoon.—Prayer, Br. W. Skinner. Sermon, Br. A. C. Thomas. Text, John xviii. 38, 'What is truth?'

Evening.—Prayer, Br. T. J. Sawyer. Sermon, Br. T. Whittemore. Text, Acts xvii. 18, 'He preached unto them Jesus and the resurrection.'

Thursday Morning.—Prayer, Br. J. Potter. Sermon Br. P. Morse. Text, Isa. lii. 7, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, the publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!'

Afternoon.—Prayer, Br. J. Myers. Ser-

mon, Br. D. Skinner. Text, Acts xviii, 17, 'And Gallio cared for none of these things.'

Evening.—Prayer, Br. J. M. Spear. Sermon Br. K. Haven. Text, Gal. iv. 19, 'It is good to be zealously affected always in a good thing.'

MINISTERING BROTHERS PRESENT.

Massachusetts.—Hosea Ballou, Henry Bacon, Benjamin Whitmore, Boston. Thomas Whittemore, Cambridgeport. T. J. Greenwood, Framingham. Massena B. Ballou, Stoughton. Gilman Noyes, Spencer. David Van Alstine, Princeton. John M. Spear, Ilyannis.

New Hampshire.—Wm. S. Balch, Claremont. Moses Ballou, Bath. H. F. Stearns, Great Falls.

Connecticut.—Matthew H. Smith, Rufus O. Williams, Hartford. Charles Spear, Granby. Daniel Tuttle, Farmington.

Vermont.—Warren Skinner, Shaftsbury. Wm. Bell, Woodstock. Kittridge Haven, Shoreham. Henry Gifford, Shrewsbury. John M. Austin, Montpelier. Eli Ballou, Swanton Falls. Wm. S. Ballou, Hartland. Hosea F. Ballou, Whiteingham. Samuel A. Davis, Rockingham.

New York.—I. D. Williamson, Chelsea. Woodhouse, Albany. Dolphus Skinner, Utica. Pitt More, Watertown. Levi Marvin, Duaneburgh. Mazy B. Newell, Schoodic. Thomas J. Whitcomb, Schenectady. Salmon C. Bolkeley, Peekskill. Jesse Bushnell, Fort Plain. L. C. Brown, Bridgewater. L. L. Sedler, East Bloomfield. William Whittaker jr., J. Batchelor, Hudson. Job Potter, Cooperstown. J. Britton jr., Middleville. Herk. co. Russell Tomlinson, Le Roy. Timothy C. Eaton, Wolcott. Shaler J. Hillyer, North Salem. C. F. Le Fèvre, T. J. Sawyer, New York.

Pennsylvania.—A. C. Thomas, S. W. Fuller, Asher Moore, J. H. Gihon, jr. Philadelphia. Jacob Myers, Petersburg.

CIRCULAR LETTER.

The General Convention of Universalists in the United States to all of like precious faith within its bounds, sendeth Christian salutation; Brethren,—Under the kind providence of God, we have been permitted to hold our first session. It will be seen by a reference to the proceedings that six states were represented in this Convention; viz. Massachusetts, Connecticut, New Hampshire, Vermont, New-York and Pennsylvania. The number of delegates present was respectable, constituting a council of thirty-nine members.

The business of the Council was transacted with great harmony and a spirit of mutual friendship and concession was manifest throughout. A code of By-Laws was adopted, which it was hoped might be found useful in future sessions. The Convention is particularly anxious to obtain more extensive and definite statistical information concerning the sect of Universalists in the United States. For this purpose a preamble and resolution were adopted requesting the several state Conventions to furnish the General Convention with whatever facts they might be able to collect. This is solicited not only from state Conventions which consider themselves in fellowship with the General Convention, but from all without regard to their connexions with this body, and where no state Convention, Association, or other public body exists, any information from our brethren individually will be gratefully received. The convention desires, if possible, to ascertain how

many preachers of the Universalist faith there are in the United States and Canada—how many societies—the number of their members—how large a portion of the time they enjoy the ministry of the word—how many meeting houses are owned wholly, or in part by our friends—and what exertions they are making for the establishment and diffusion of our holy faith.—In short the Convention would be apprised of every thing within the knowledge of our friends concerning the present or prospective condition of our cause.

From the State Convention of Massachusetts we received a very interesting Epistle, "furnishing to a considerable extent the desired information. From this epistle it appears that there are in the State of Massachusetts, fifty-six preachers and ninety-six societies. These constitute three Associations, and one State Convention. Two periodicals devoted to the propagation and diffusion of Universalism, are published within this State possessing an aggregate subscription list of about seven thousand.

From the other states represented in this Convention we received no written statements. Much very interesting information however was furnished by the delegates present. Time will allow us only to mention some of the results drawn from these statements.

Our case in Connecticut was said to be as prosperous as at any previous time. There are about ten preachers in the State, and twenty-five societies. It has one Association and a State Convention. One or two new meeting-houses are in progress.

In New Hampshire seven years ago there was but one preacher. He was located at Portsmouth. Now there are sixteen, and between sixty and seventy societies. We have four Associations, and State Convention. Universalists constitute the third denomination in the State.

In Vermont there are about thirty preachers and between sixty and seventy societies. These are united into four Associations and constitute a State Convention. Four houses of public worship have been completed or are in a state of progress this season.

In New York the progress of Universalism may be said to have been rapid during the last ten years. There are now about one hundred preachers and one hundred and fifty societies.—There are twelve Associations, and State Convention.

In Pennsylvania the cause is highly prosperous. There are twelve or fifteen preachers, and probably twice that number of societies. There is now one Association and State Convention. Two other Associations will be organized during the present season.

This of course affords but a very imperfect view of the denomination in these several States. Most of our ministers itinerate considerably, and many places enjoy occasional preaching where no societies are formed. The press is likewise exerting a powerful influence throughout the Union. Our books, periodicals, pamphlets, &c. are finding their way into every neighborhood and cannot but produce the most happy effects.

During the session of the Convention seven public services were held, and the discourses listened to by respectable and attentive audiences. It was truly a season of refreshing to

* This Epistle is necessarily deferred until next week for want of room.—Eds.

many hearts. Brethren separated by many hundred miles, here met for the first time and enjoyed the delightful interchange of fraternal and christian affection. No root of bitterness sprung up to mar the happiness of the scene, and the hour of parting brought with it many feelings of regret.

The next session of the Convention will be semi-centennial. It will then have been fifty years since the organization of the Old General Convention. God grant that it may be a jubilee indeed. This circumstance will render the occasion one of thrilling interest, and the facilities of access which Hartford presents will, we doubt not, also contribute to ensure a very large attendance, and it is confidently anticipated that we shall then meet delegates from Conventions not this year represented.

With the most lively gratitude to God for past mercies, and the success with which he has crowned our feeble and imperfect labors; with ardent and confident prayers for a continuance of his love and guidance, we look forward with pleasing anticipations to the future. Truth will eventually triumph over prejudice and error. God's love will be known and acknowledged, and the victory of Christ over death and hell be seen and rejoiced in by the whole family of man. Go on, then, brethren in the good work: labor with zeal and perseverance; trust in God who is the Savior of all men: be careful since you have named the name of Christ to depart from all iniquity; And to this end we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.' By order,

THOMAS J. SAWYER.

NORWICH UNIVERSITY.

At a meeting of the Trustees of Norwich University, held at Norwich Vermont on the 27th day of August 1834, the Hon. Joshua Stowe, of Middletown Connecticut, was appointed Chairman; and Isaac N. Cushman, Secretary.

On motion of Mr. Cushman, a Committee of three persons was appointed, to draft a Memorial to the next session of the Legislature of Vermont, requesting an act of incorporation of the proposed University at said Norwich; accompanying the same with a bill, setting forth the specified objects of the memorialists.

Under this motion the following gentlemen were appointed said Committee—viz., Alden Partridge; Truman Ransom of Norwich; and Jonathan P. Miller of Montpelier.

On Motion of Judge Dana, it was voted, that the former and present officers of the University, be continued in office until the next meeting of the said Trustees.

Also, on motion of the same; voted that the aforesaid committee be authorized and requested to prepare and publish a prospectus of the plan and course of instruction to be pursued in said Institution.

Resolved unanimously—that the above proceedings be published in the 'Universalist Watchman'—printed at Montpelier Vt., with a request to the Editors of News-papers, favorable to the proposed objects to republish them in their respective papers.

On motion of Mr. Ransom—voted that the

meeting of the Trustees be adjourned to the first Monday in January.

JOSHUA STOWE, Chairman,
I. N. CUSHMAN, Secretary.

The college buildings at Norwich are now undergoing a complete and thorough repair, under the voluntary contributions of the Inhabitants of Norwich.

INQUIRER AND ANCHOR.

SATURDAY, OCTOBER 11, 1834.

RIGHTFOOT AND WICKED.—Theologians of modern days usually divide mankind into two separate and distinct classes, designated by the terms *righteous and wicked*. To the one, they promise the glories of immortal joy; and to the other, the unending miseries of hell. We do indeed doubt whether there is the least foundation in fact for such a division. The truth unquestionably is, that so far as a man doeth righteousness, he is righteous, and so far as he doeth wickedly, he is wicked. Hence we often find the two characters united in the same man. Such for instance, was the case with Paul. We should have no hesitation in saying that Paul might properly be called a righteous man. We feel certain that so bold a soldier of the cross has as good claims upon that title as any man could ever boast; and yet he himself declares that he is the chief of sinners.—Hence, we conclude that the terms *righteous and wicked*, as they are used in scripture, are used in reference to human conduct, and should be used as relative terms. When a man is said to be righteous, we do not suppose the term refers to the perfection of righteousness; and when he is said to be wicked, we do not suppose it means that he is totally so. Thus, then, the same man may, in some things, be righteous, and in other things wicked. So also comparing the general character of one man with another, one may be said to be righteous, and the other wicked, according as they approximate or recede from the standard of all righteousness.

With this view of the subject the reader can see at once how the scriptures can, consistently, speak of the righteous and the wicked, in one place, and in another, declare that there is none righteous on not one. When the immaculate purity of the divine law is in view, and man is tried by that in all things, every man will be found wanting. But still in some things many, and perhaps all, will be found righteous; and comparing one with the other, some may properly be called righteous, and the others wicked, without meaning that they are, either of them, perfectly so.

Suppose, for instance, we are speaking of the practice of justice and charity. One man is just. In this sense he may be called righteous, and his neighbor wicked. But when we come to talk of clarity, the scale may be reversed, and his neighbor will be the righteous, and he the wicked man. But we pass this. Whatever may be thought of the scriptural meaning of the terms *righteous and wicked*, we believe that the people of our day have departed widely from the truth, in the criterion they have adopted to judge of their fellows.

A man in these days may possess every qualification that is necessary to give him, in the eyes of the world, the character of a righteous man, and yet he may be as far from the righteousness of God, as the east is from the west. 'The Lord hath shown thee, O man, what is good; and what doth the Lord require of thee, that to do justly, love mercy, and walk humbly with God?' This is what the scriptures require. But how different the requirements of men! When they wish to ascertain whether a man is righteous, and consequently an heir of bliss above, the last thing they think of asking, is, whether he is just and honest in his dealings with his fellow men? and whether he is guided by the principles of integrity, justice and truth, in the business of life? No. This is all dead and useless morality, a mere trap which the devil sets to ensnare the unwary and ruin their souls. But let a man relate an empty experience, pray in public to be seen of men, exhort zealously his fellows to escape from hell and flee to heaven—let his name be foremost upon the catalogue of those who give to the church and the missionary cause; and he will be pronounced a good man and true; though he grinds the face of the poor, robs the widow and fatherless, and every day of his life violates every principle of justice and equity in his dealings with his fellows.

These things ought not so to be. The only criterion which God has given to decide upon the character of our fellows is their works. And these works are, not professions, not long prayers and solemn grinnings, but real, solid, and substantial works of justice, mercy, benevolence and truth. The man who practices these, is righteous, and he shall shine forth as a star in the firmament, when the mask of the hypocrisy, and the cowl of the monk, shall moulder in dust, and they shall stand in 'naked ugliness' before the gaze of the world. Render, may God give thee grace to walk uprightly, and practice virtue.

I. D. W.

UNIVERSALISM RISING IN ENGLAND.—We discover, in the public journals of the day, the names of two Presbyterian clergymen—Dr. Matheson and Dr. Reed—who came from England to this country for the purpose of begging money to evangelize the Chinese heathen. And we have noticed, too, the statements they have made, in various places in reference to the condition of Universalism in that country. While on a visit to this place Dr. Reed stated 'a fact' which the Editor of the Observer very opportunely remembered, and of course voted down. 'There are not more than two or three congregations of Universalists in Great Britain, and these are declining. The church built for Winchester, in London, has been devoted to other purposes.'

Now we do not wish to impeach the veracity of these Rev. Gentlemen, but if their assertion is in any way similar to that of Unitarian clergy in this country, we know about in what light to regard it. When the orthodox divines of America speak of the decline of Universalism, we know what the expression means. It means that the doctrine is enjoying a high state of prosperity.—This may be the case with the statements of Dr. Matheson and Dr. Reed. If there are not more

than two or three congregations of *Universalists*, in Great Britain; ought to be remembered that Universalism is not dead, if the same is not known. In England, if we mistake not, the Unitarianism almost to a man are Universalists. There is, therefore, much of the doctrine in that country if the same is not known.

But Unitarianism!—Alas, that too is dying!—Mr. Matheson, before the orthodox general Association of New Hampshire, said 'You may ask, what is the state of Unitarianism in England? To which I reply, it is dying. All the Unitarianism in England who attend public worship could be held in six, or ten such houses as this in which we are assembled; although they own and occupy 200 meeting houses! Now we do not know but this statement is true; but really it looks like a very great story.—We have heard remarkable stories in this country about the effects of revivals & protracted meetings. We have frequently seen it stated *officially* that some ten, twenty, fifty or perhaps an hundred individuals, and a good share of their Universalists, have been brought out by the 'mighty workings' of one protracted meeting; when upon actual examination, it is found that not ten individuals have been in the least degree excited, and not one among those is a Universalist. We have heard of the tremendous shaking and downfall which Universalism has experienced in some specified place where a protracted meeting has been held; but go to that very place, and you find it ten fold more prosperous than it has been at any previous period. Where it dies, then according to orthodox statements, it dies a living death, or a death of increasing prosperity and rapid advancement. Now how do we know but this is the very death which Unitarianism is dying in England? Unless these English divines use words in a different sense from what they are used in this country, when they say that Universalism is declining and Unitarianism is dying, we are to understand them that both are enjoying a high state of prosperity, and are fast increasing, to the subversion of the devil's kingdom and the vanishing away of his favorite doctrine, *endless misery*. And certainly we had rather ascribe to them the adoption of that singular use of words which is peculiar to the orthodox clergy of America, than call in question their veracity. For we do not believe that either Universalism, or Unitarianism is any where near dead or dying in Great Britain.

R. O. W.

CHRIST'S MISSION.—Christians of different sects have varied widely in their views of the object contemplated in the mission of Christ on earth. What did Christ come into the world for? Why, says the Calvinist, he came to redeem the precious elect of God from sin, death and hell, and to save them with an everlasting salvation. What did Christ come into the world for? Surely, says the Methodist, he came to satisfy the claims of divine justice, to taste death for every man, make a full and complete atonement for the sins of the whole world, and thereby open a way whereby all might be saved from the miseries of an endless hell.—What did Christ come into the world for? He came, says the Trinitarian Universalist to atone for the sins of all men, and positively and effectually

to redeem the whole world from the punishment of sin, by suffering in their stead, all that divine justice requires of the sinner. So kind reader you see it will not do to look to men for an answer to the question, for in such a case we shall get as many answers as there are different sects. We will ask the Savior, and he will give us a correct and simple answer. He says, 'To this end was I born, and for this cause came I into the world, that I might bear witness to the truth.' By precept and example he bears witness to the parental character of God, and by his death and resurrection bears testimony to the joyous news, that the dead shall live again. To this end was he born, and for this cause came he into the world, that he might bear witness to the truth, and thus save men from their sins, and deliver those who, through fear of death, were all their life time subject to bondage. 'Jesus, that name shall calm their fears, Dispel their doubts and dry their tears, Shall ease the anxious throbbing breast, And give the weary mourner rest.'

I. D. W.

VERMONT CONVENTION.—The Convention of Universalists for the State of Vermont, held its annual session at Barre, Vt., on the 10th and 11th of September. It was a full meeting and much business of importance and interest came before it.—Two young men—Brs. C. E. Hewes and J. C. Baldwin—were ordained to the work of the ministry of reconciliation. The council adopted a resolution approving and recommending the new Literary Institution lately established at Norwich, Vt. We find on the minutes also the following preamble and resolution relating to ministerial qualifications.

'Whereas, in some instances, Conventions and Associations in our connexion have extended fellowship to persons without having sufficient evidence of their qualifications for the gospel ministry; and whereas the denomination of Universalists have suffered in consequence of granting letters of fellowship to such as have proved unworthy of its confidence, therefore,

Resolved, That we recommend to the several associations in fellowship with this body, the propriety of going into a more thorough examination of the literary and theological qualifications of candidates for letters of fellowship.

We are happy to see the foregoing. The subject of ministerial qualifications ought not to be treated coolly. It is of too high importance to be passed over with silent neglect. There is already too much indifference manifested in our deaconization in reference to a well educated ministry. And there is sometimes manifested a wonderful sensibleness, when any efficient measures are proposed to elevate the literary character of our preachers. We hope, however, the time is not far distant, when these things will not be—when measures will be taken effectually to give our preachers a more scientific, literary, and theological education.

The constitution of this Convention was revised and a resolution passed approving of the constitution of the United States Convention.

The Convention adjourned to meet at Burlington Vt., on the last Wednesday in August 1835.

R. O. W.

NORWICH UNIVERSITY.—This Institution, a notice of the Trustees of which, appears in another column of this paper, is now as believe, in successful operation. We were informed by the Hon. J. Stowe of Middletown, who was present at the meeting of Trustees, that there are connected with it, at this time, nearly one hundred students. It is under the direction of Capt. Farridge and promises to be a useful Institution.—We hope, by the exertions and patronage of its friends in Vermont and New Hampshire, it will be sustained and placed upon a more permanent foundation.

R. O. W.

CHENAGO ASSOCIATION.—This body met at Hauden Delaware co. N. Y. August 26. The societies of Hauden and Stamford were received into the fellowship of the Association. A letter of fellowship was granted to Br. Lewis Hyatt as a minister of the better covenant. Adjourned to meet at Great Brook meeting house, South New Berlin Chenago co. N. Y. on the last Wednesday and following Thursday in Aug. 1835.

REMOVAL.—Br. Nelson Doolittle has removed from Lisle, Broome co. N. Y. to Oxford Chenago co. and is to take the pastoral charge of the society in Oxford.

NEW SOCIETIES.—A Universalist society was formed at Sandy Creek N. Y. on the 24th of August; and on the 31st of the same month another was organized at Williamstown—small in numbers, says the Magazine & Advocate to which we are indebted for the account, yet zealous in the cause of truth. Br. C. B. Brown has been called to labor with the society at Sandy Creek, one fourth of the time.

EXCOMMUNICATION.—A Mr. Chester Perkins of Herford township, Susquehanna co. Pa. in imitation of the apostle Paul who 'when he became a man, put away childish things,' has rejected the childish notions of the Presbyterians and solemnly excommunicated the whole Presbyterian society in the place where he resides from all fellowship or connexion with him in religious sentiment so long as they retain their present heretical opinions. May the mercy of God be extended to their souls in the day of the Lord Jesus.

R. O. W.

ERRATUM.—An error of some importance occurred in an obituary notice published in No. 26 of this paper. Page 207, 2d column and 11th line from the margin, for 'wordly' read *early*.

Will the Editor of the Independent Messenger, not only exchange papers with us, but forward us a few copies of his discussion with Br. D. D. Smith? We think that two dozen copies might be sold in this vicinity without difficulty.

R. O. W.

The Editor of the Philadelphia Liberator is informed that the money sent to him from Br. McCurdy, Paoli, Chester co. Pa. on account of the 'Religious Inquirer,' and 'Inquirer and Anchor' may be transmitted, either to Kemble and Hooper, Troy, N. Y. or J. D. Williamson,

of Albany. It has no connexion with the 'Religious Inquirer' previous to its union with the 'Gospel Anchor.' Sent to either of those places it will be rightly divided between the two proprietors and correctly credited to the subscriber.

DEDICATION.—The dedication of the Universalist church in Barkhamsted to the true worship of the living Father of mercies, took place on Thursday 2d inst. A large congregation, more than could find seats in, or about the house assembled to unite in the solemn service; and every heart seemed filled with joy and gladness. Two years ago only two individuals could be found in the place, who were known to be Universalists; and one year ago Universalist meetings began to be held; at some of which only fifteen individuals attended. But now there is a large and flourishing society, formed within a year. It has enjoyed its formation the labors of our worthy Br. Chas. Spear; and has grown from a small plant to be a great tree. The church is neat and elegant, very tastefully finished and furnished with a fine organ and bell. The services of the occasion were full of interest and calculated to inspire the heart with joy and gratitude. The following is the order.

1. Voluntary by the choir.
2. Reading the Scriptures, Br. M. H. Smith.
3. Introductory Prayer Br. R. O. Williams.
4. Hymn.
5. Dedictory Prayer Br. H. Ballou of Boston.
6. Hymn.
7. Sermon Br. Ballou, text 100th Psalm.
8. Hymn.
9. Concluding prayer Br. A. Case.
10. Benediction, Br. H. Ballou.

Services were attended afternoon and evening. The afternoon sermon was delivered by Br. M. H. Smith, and Bro. S. J. Hillyer and F. Hitchcock took part in the services; and at evening a sermon was delivered by Br. H. Ballou. We fervently pray that the divine blessing may rest upon this active and energetic society diffusing the happy inducements of truth through all its members.

R. O. W.

ORDINATION.—Br. C. B. Brown was ordained as an evangelist on the 3d ult. at Mexicoville N. Y. The sermon was delivered by Br. Pitt Morse, of Watertown, from Isa. lii: 7.

GRATITUDE FOR PARDON.—It is a very common argument with limitarians, against the scriptural doctrine of punishment and forgiveness, that, if pardon is not the remission of punishment—if the sinner is obliged to suffer all he deserves, he has no need of a Savior; and, consequently, no reason to give thanks to any being for his salvation. Having received all the punishment he deserves, and thus satisfied the demands of the law, he can claim redemption on the ground of justice, without being grateful for it, as the free unmerited gift of God.

It need scarcely be observed that the supposition, that because the sinner has suffered the penalty of the law, he can therefore claim redemption

from sin as an act of justice; proceeds on the same ground that a malefactor would make, if, because he had suffered the penalty of the civil law, he should, therefore, claim some of the highest offices and emoluments in the power of government to bestow. But the argument assumes, that if the sinner can, by any means, escape deserved punishment, he will have great reason to be thankful; otherwise he will have nothing to call forth the gratitude of his heart—not even deliverance from the oppressive thralldom of sin is sufficient to effect this. It is the mere escape of punishment that excites his gratitude.

Now this is just what every foul wretch desires, and for the securing of which he is extremely glad and grateful. No matter by what means he can get rid of punishment, nor does he care anything about forsaking his iniquity; indeed he runs deeper into it, very pleased and thankful, if, by any means, he can escape the eagle eye of justice. Take for instance, the murderer. After sending the victim of his deep and abiding malice to the unseen world, in an *unregenerate* state, his heart gladdens with demoniac gratitude, if he is so fortunate as to escape the gallows. All in ecstacy of exultation, he thanks his stars and good luck, for so happy an escape; and, whenever opportunity presents, he is emboldened to impute his already blackened hands in the blood of another victim. If however he cannot escape the stern demands of the civil law; if he is arrested, tried and condemned; he then improves his opportunity and privilege—passes through the modern process of getting religion—is forthwith prepared to enter heaven, and thus escapes that eternity of punishment, which, it is said, all mankind deserve. In this condition, he mounts the scaffold, swings by the neck directly into heaven, and then—what thanks!—what praise to God!—thanks for his own escape from the just punishment of his murderous deeds; and thanks still more, for the gratification of his most holy and heavenly feelings in the blessed prospect of seeing the victim of his fell revenge wail and welter in the endless agonies of hell!

Such is the gratitude which every vicious man would feel for a pardon, considered as the remission of punishment. It should be remembered, however, that God has never promised to pardon our punishment; but, 'though hand join hand the wicked shall not go unpunished.' Pardon, according to scripture, is the remission of sin, and not of punishment. And when the scriptural doctrine, taught by Isa. xl: 1, 2, concerning pardon and punishment, is correctly understood; it will very plainly appear, that the forgiveness or remission of sin, is by no means incompatible with the infliction of deserved punishment. And therefore, the redeemed of the Lord will have every possible inducement to render praise and thanksgiving for the remission of sin, the purification of their hearts from all the pollutions of the flesh, and inspiring them with a better spirit, the spirit of love to God and men, and obedience to the requirements of heaven, even though they may have suffered all the punishment they deserve, for sins committed in their rebellious days. R. O. W.

MERCENARIES.—At a meeting of Congregational clergymen held in this city, (Hartford) a few weeks since, for the purpose of attempting to raise \$5,000 in the northern counties of this State, to pay for circulating the Bible in China, Rev. Mr. Bacon of New Haven was present, and stated that German Theologians were '*foreign mercenaries*.' 'The established Church' of England he says, 'goes over to Germany for her Missionaries, and is obliged to rely on *foreign mercenaries*.'—This very indecent and decorous language is countenanced by the innumerate Editor of the Observer. So it seems that all who cannot embrace the gross absurdities of modern American theology are very modestly and courteously denominated '*mercenaries*!' The Germans, in a particular manner, are obnoxious to this charge, from the fact that their orthodoxy is Universalism. Verily the children of this world in their generation are wiser than children of light! R. O. W.

CAMP-MEETING ELOQUENCE.—A writer in the Boston Transcript, who seems somewhat disposed to wax merry at the expense of the '*state-isms*' of the South, says that, at a camp-meeting in Virginia not long since, 'the preacher, after some very eloquent remarks, wound up his address by telling his audience that, if they didn't repent, they would, in their last moments, feel mighty queer and be in a terrible blue fix.'

R. O. W.

AGENT.—Br. L. C. Marvin is appointed our agent at Swans' Corners, Mont. Co. N. Y., and its vicinity.

Original.

In a town not a hundred miles from this place an elderly lady, noted for her zeal in favor of Methodism, not long ago, was bitterly railing against Universalists; saying, they had no religion, and hated every body who had.—Whereupon, I asked her to tell me what religion was? After considerable thought, and time, she said, 'To have religion, is, to have the love of God shed abroad in the heart.' Very well, said I, You have given an answer very much to my opinion. And now, I wish you to tell me what 'the love of God' is? She hesitated longer than before; and after giving a half dozen answers, none of them seeming to suit her, I finally replied—Does not God love all men? 'Yes, I suppose he does in a certain sense.' Does not the Psalmist say—'The Lord is good to all, his tender mercies are over all the works of his hand?' 'Pretty nearly so I believe.'

Did not our blessed Savior, say to his disciples, 'love your enemies, bless them that curse you, &c.' That ye may be the children of your Father, which is in heaven; for he maketh his sons to rise on the evil, and on the good; and he sendeth rain on the just and on the unjust! 'That is scripture, I believe.' Well said I, you remember the definition you gave to Religion? 'Yes.' You remember that God loveth all? and his tender mercies make him do good to all? and that we are commanded to love all, even our enemies, that we may be like our heavenly Father? 'O Yes, God does love all, he is a most merciful and good Being.'

Very right; and now let us see what all this amounts to. 'Religion,' you say, 'is the love of God shed abroad in the heart.' God's love is universal. Therefore, if God's love dwells in our hearts, we shall love every body, and rejoice to do them every possible good; and to see them all happy on earth, and as 'charity thinketh no evil,' we shall exceedingly rejoice to believe that all will be happy in heaven.—This is universal love, and what every true Universalist must have. This is the love of God. And the love of God shed abroad in the heart, constitutes pure Religion. It is evident therefore, that a Universalist possesses more of God's love in his heart, than any other Christian; and he only can be said to possess that pure, and undefiled religion before God and the Father.

'Do the Universalists love every body?'—Their faith so commands them to do. 'Well then, I never knew what Universalism was before.' I presume you did not, for had you, you would have been more charitable. There are thousands who say all manner of evil against us falsely; but we forgive them, for they, like you, are ignorant of the faith they speak against. J. H. W.

PROSPECTUS

Of the 4th volume of the 'New-York Christian Messenger and Philadelphia Universalist.'

EDITED BY T. J. SAWYER, A. C. THOMAS AND P. PRICE.

As the third volume of the Messenger is now drawing to a close, it is proper we should call the attention of patrons and the public to our proposals for the fourth volume. We ask for their patronage to it, and interest in its behalf, with the greater confidence at this time, as the paper may now be regarded as *permanently established*. And it is with much pleasure and gratification that we recur to the steady and flattering increase of its subscription—to the many private and public commendations which the paper has received, as an evidence that the exertions bestowed upon it in the past have not been fruitless, and that it is not an unworthy coadjutor in the glorious cause in which it is engaged.

In the prosecution of our labors on the 4th volume, no material change will take place in our course, from that which has characterized the preceding ones, other than to avail ourselves of every improvement which may suggest itself, in the spirit and manner of treating the great subject to which the paper is devoted, and which may be within our power. It has been the constant aim of its conductors, and will continue to be, to give it that character and standing, which shall entitle it to respect from its opposers, (whether it receives it or not,) and which shall secure to it the most perfect confidence of its friends—to make it, in short, what *professors* to be, a *Universalist paper*, in truth and verity.

They would come, so far as in them lies, in the spirit and power of that religion which they delight to honor—which shows so conspicuously in the life of Him who should be the pattern and guide of us all—a religion of love, of kindness and of charity, and say to their opposing brethren on the great question of the final destiny of mankind, 'Come now and let us reason together.' They may at times be thought severe, but it will only be in circumstances when great

plainness of speech is called for; and even this plainness will be grounded in the best of wishes for the well being of the opposer.

In addition to the ordinary course of such a work, an interesting discussion is now in progress in its columns, between Rev. Ezra Stiles Ely, (Presbyterian,) and Abel C. Thomas, (one of the editors,) on the all important question, 'Is the doctrine of endless misery taught in the holy scriptures, or, do they teach the final happiness and happiness of all mankind?' We feel justified by the circumstances in the case, in saying that no controversy was ever conducted for the length of time, in a better spirit than this. It has been read with a deep and abiding interest, and so long as it preserves its present spirit and character, it will continue to be sought for with avidity.

In the general conduct of the paper, no exertions will be spared to preserve, and even extend, the favorable character which it has thus far sustained. And in return, we respectfully ask of its friends, a continued, and if consistent, increased effort to extend its circulation. Although it is prospering, and its continuance is sure, it still needs additional support to reasonably compensate its conductors. And if they have been faithful at all to the duties of their station, we believe it will not be in the hearts of *Universalists* to turn them away empty-handed. Let every friend then remember it substantially in the way of increase to its patronage.—They all know the necessity of sustaining a work of the kind in the important locations which this occupies. They have given a net gain of about 900 on the present vol.; and shall we not look for at least the same on the next! The first No. of volume 4, will be published Saturday, Nov. 1, 1834.

TERMS.—The 'Messenger and Universalist,' is published every Saturday, simultaneously in New-York and Philadelphia, in royal quarto, at \$2 per ann. in advance, or \$2 50 if not paid within six months. Publishing Office, No. 2 Marble building, Chatham Square, foot of Bowery, N. Y. and 132 Chestnut st. Philadelphia. Letters to be addressed 'P. Price, 2 Chatham Square, N. Y.' post paid.

PROSPECTUS

FOR THE FOURTH VOLUME OF THE
SOUTHERN PIONEER

AND
GOSPEL VISITER.

Published simultaneously in Baltimore, Md. and Richmond, Va.

O. A. AND S. P. SKINNER, Editors and Proprietors.

REV. S. STEPHEN, Associate Editor.

The Pioneer will, as heretofore, be devoted to the exposition of Scripture, to the defence of Universal Reconciliation, and to the inculcation of piety and morality. It will carefully watch our liberty, zealously advocate free inquiry and equal rights, and faithfully expose the devices of those who are seeking to obtain a lawless power over their fellow beings. It will be the unwearied advocate of Truth and Liberty, and the uncompromising enemy of Error and Tyranny.

As it will be published weekly, it will contain more miscellaneous reading than the previous volumes. Besides, it will contain an impartial record of the passing political events. Living so near the seat of government, we shall be enabled to give the earliest intelligence of all that will interest our readers.

With the first number, we shall commence the publication and review of Rev. Wilbur Fisk's Sermons against our faith. Mr. F. is a gentleman of learning and talents, of high standing among the Methodist, and his Sermons have had an extensive circulation. We shall forward him the Pioneer, till the review is closed, and then our columns will be open for any remarks he may be disposed to offer.

The controversy between Messrs. Ely and Thomas having been resumed, we shall commence its publication forthwith and continue till the close. Mr. Ely is a Presbyterian and Mr. Thomas a Universalist; and their controversy is on the question whether endless misery is a doctrine of the Bible.

The interesting Sketch Sermons, by Dr. R. Streeter, are to be continued. We have also the promise of regular contribution from several brethren, which in addition to those we have already, cannot fail to tender our columns instructive and interesting.

We trust that the new arrangement will meet the approbation of our patrons. We appeal once more to their generosity and their love of our faith. If they will consider the untiring measures of our opponents, they cannot be clothed or inactive. While 'men slept, the enemy came and sowed tares among the wheat.'

CONDITIONS.—The Pioneer will be published weekly in Baltimore and Richmond in a quarto form, with an enlarged page, each number to contain about one quarter more reading than a number of the present volume; and it will be sent to mail subscribers for the very small sum of one dollar and fifty cents, if paid within three months from the time of subscribing. Otherwise two dollars will be charged. City subscribers will be charged two dollars.

2. Single subscribers can remit two dollars and receive credit for fifty cents, or they can pay at the close of the vol.

3. Agents who will remit us ten dollars before the expiration of three months shall be entitled to eight copies. Friends from a distance, who have no chance for private conveyance, by remitting five dollars at our expense shall be entitled to three copies, and useful pamphlets to the amount of fifty cents. Letters (post paid) directed to O. A. and S. P. Skinner, Baltimore, Md. or Jacob Parker, will receive prompt attention.

RELIGIOUS NOTICES.

Br. Charles Woodhouse will preach at Kentonville Herkimer Co. N. Y., on the 2d Sunday in Oct.; and lecture in Little Falls on Wednesday evening, the 15th of the same month;

At Saratoga Springs on the 4th Sunday in Oct., and lecture in Milton on the evening of the same day;

At Mechanicville, N. Y. on the 2nd Sunday in November.

Br. F. Hitchcock will preach in Milton, Ct. on Sunday the 12th Oct. and at South Farms in the evening of the same day.

Br. J. Boyden, jr. will preach in Berlin the 2d Sunday in Oct. and in Wolcottville the following Sunday; and a lecture in New Hartford at the school house near Henderson's Store.

Br. Wm. Whittaker will preach in Egremont on Sunday the 19th Oct. in exchange with Br. F. Hitchcock.

POETRY.

Original.

MESSRS. EDITORS:—I take the liberty of sending you the following piece of original poetry, written by a young man a few years since, which you have permission to publish, if you think proper.

When noisome weeds from lilies grow,
And hyacinths on nettles low;
When briars yield the camphor gum,
And sweets from gall and wormwood come;
When larks have fled, and the cuckoo's din,
And hawks and kites protest the dove;
When foxes shall the hound defend,
And sheep secure by wolves be pent;
When darkest cells shall light adorn,
And wrath pronounce the peaceful word;
When sin shall cease poor man's delight,
And lies with truth be reconciled;
When scripture's warning shall be confuted,
And oaths make the dying lie;
When kings for equal rights contend,
And tyrants do the same defend;—
Then future torments lead to view,
Shall change the heart and make it new.

THE BEGGARS OF ITALY.

BY THEODORE S. FAY.

After the ruins, and the cathedrals, one of the most remarkable features of this renowned country is the beggars. It is said that in some sections that number has been recently diminished. I still recognized in them, however, the original of many a picture which previous travellers have drawn. There can be no portion of the globe where they appear more out of place, and in stronger contrast with all around them, and yet they swarm the roads in flocks. They do not, as in other nations, confine themselves to cities, the more accidently the idle, the intemperate, or misfortunate, and the natural result of a dense population, but they spring upon you on all sides. Not only do they arrest you on the steps of the theatre, lie in wait on the vestibule of the palace, and at the altar of the cathedral, but they rise like Rhododendron from behind the fig-trees, and the olive, in the midst of the loveliest fields; upon the ocean beach; in valleys teeming with abundance, which precludes the idea of want; and on the pinnacles of lofty mountains, where you expect but the scream of the vulture, or the swarthy brow of the brigand. It is a humiliating spectacle, and the unwelcome profusion of nature, to see a creature apparently stricken with all the wretchedness that can blast humanity, start from beneath a vine overburdened with grapes, or a green bending under oranges, or from an arched gateway, richly decked with statuary, or a fountain that cost a fortune, and plead in tones too apocryphal, with looks too woe-begone and eloquent for description, for momentary pittance that casual charity may grant. As their throngs are so numerous, their individual gains must be small, and many of these most extraordinary personifications of poverty—famine—disease and despair, stand in perfect silence by the roadside holding forth their tattered hats, with their hands, to the gay, the affluent, the young, the beautiful, and the happy, as they glide by on their career of pleasure.—What must be the reflections of these unhappy beings! What comparisons must they draw between themselves and others! Can you not fancy one wandering through these scenes where all things are bright but himself—aged—houseless—friendless—dostitute—despaired, and waiting for the gate of a starveling villa, or the passing by of some person with a heart! Wearily drag the lengthened hour. The sun flames up the east, and levels his evening beams against the mountains—yet he is neglected and weak with languor. The arrogant postilion sometimes

cracks his whip in his face, or the pampered dock barks at him as he creeps along, and night finds him at a loss where to lay his throbbing head. Sometimes at the noise of an approaching carriage, a fluttering hope agitates his stagnant breast—again he holds forth his feeble hands to the group of happy fiends that beam on him from the window, but the glittering equipage thunders by, the noise of the wheels dies away in the distance, and his heavy heart sinks within him. Among the swarms of Italian mendicants, perhaps there are not many, but there must be some whose sufferings quite surpass any inadequate power of description. To such a one, how grateful must be a kind word, a pitying look, a charitable gift. Yet the pitying around you too quickly to admit of any system of general charity. At first my heart smote me, and I felt like a scoundrel. It seemed a crime to harry on in my race of delight, amid wretchedness that cried aloud for aid. I was afraid and ashamed to be happy with the voices of hunger and despair forever ringing in my ears.

NEW ENGLAND.—This is New England, said I to my companions—the hills, rocks, and all appliances, all speak of New-England. It was New England, indeed, in which we were driving. I knew it by all around me—the decent cottage, standing back from the street, on which taste has spread its white and green, and skirted the whole with the rose bush and its beauties—the crowded school houses—the oil recurring church—the sober stately ox slowly moving with his load—the redeemed waste land—all these told that it was New England, and right cheerfully did my heart look out of my eyes to salute the scene; but these, peculiar as they may be deemed—these gave not the characteristic stamp of New-England which a single incident offered. The hour of 12 had led forth from the school its noisy tenants, and the various path ways to their parents' dwellings were crowded with the happy expectants of the noon-tide meal. A few were coming along the turnpike, gathering a berry here, or chasing a butterfly there. One lad had deposited in his torn straw hat, carried closely pressed in his hand, the result of his charge along the path. I felt anxious to know the appearance of a stage load of strangers would effect the little urchins, and when we met, the sunny faces of the little group settled to a respectful quiet, and each, according to the custom of sexes, bowed or courtesied to us of the stage.

Land of my fathers, said I, as I looked with a feeling of pride and exultation towards my companions, natives of the south—land of my fathers, this is thy appropriate sign; and let the stranger, when he seeks the east, know by the bowing down of childhood to his grey hairs, that he has attained thy soil. Long may reverence to age be thy characteristic; and let the minisels of the young, as they take their ground on the wall, note this sign of the times, and learn to warn the people when the young can no longer give that token of their moral training.

There was something lingering on the face of a young female passenger, between a blush and a smile, which cut short my mental soliloquy; and as I followed the direction of her eye, I saw the cause. The poor little boy was not to blame. He had gathered into his little "pin a roo" some small animal, a bird perhaps, and in drawing his little prisoner closer to his bosom, he had unconsciously taken up with his apron the skirts of his other clothes, (for he had not yet attained those years of discretion in which boys in New England are trusted to their own clothes,) but not offensive display, which his humble bow occasionally eclipsed, and the sweet little fellow, covered by innate politeness, what the indulgence of a rather grasping disposition had rendered conspicuous.

I turned again to look at my young female friend. The little dispute which prudery and

good nature had kept up in her bosom, was settled by a concession to the latter, and we laughed at what might, with different dispositions, have created matter for uneasiness.

Spirit of good nature, said I, as I turned to look out upon the country—spirit of good nature, it is thus that smoothest the asperities of life, and alone makes even virtues amiable.—With thee for my companion, I pass through the multitude who grieve me with careless rudeness, and not a feature of my face gives token of offence. When an enemy hath pelted me until friendship itself passeth by on the other side of the way, I press thee to the wound with healing ointment, and the stone that is raised to consummate the evil purpose, drops from the hand that thy smile alone can enervate. Without thee friendship hath no charm and love no constancy—lacking thy influence, charity herself becomes the grudging paymaster rather than the liberal bestower of goodness; and when I render up my account, if there be no noble account to render, and no my name, my good nature write upon my tombstone that I was her disciple.—United States Gazette.

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.

- Page's Selections—\$1.00.
- Smith on Divine Government—75 cts.
- Hallou's 3d Inquiry—\$1.25.
- " 1st — \$1.00.
- " Reply to Stuart—75 cts.
- Hallou on Attonement—75 cts.
- " Examination of Future Punishment—50 cts.
- " Eleven Sermons—\$1.25 cts.
- Life of Murray—50 cts.
- Hall Tompkins Overthrow—37 1/2 cts.
- Pickering's Lectures—75 cts.
- Modern History of Universalism—\$1.00.
- Divine Goodness—25 cts.
- Univers Discussion—37 1/2 cts.
- Hallou's Select Sermons—\$1.00.
- Lecture — \$1.00.
- Primary Questions—per copy \$1.20. Single 12 1/2 cts.
- Whittmore's Notes on the Parables—75 cts.
- Hallou's — 75 cts.
- Hymn Books—62 cts.
- Universalist Exposition 3d volume bound—\$2.25.

Besides these the following may be had at this Office.

- Hallou's Letters.
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Hartford, Oct. 1834.

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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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THE PREACHER.

OCCASIONAL SERMON,

*Delivered before the Hudson River Association
of Universalists, convened at Amer-
dam, N. Y., Sept. 10th 1834,
BY WILLIAM WHITTAKER.*

Original.

"For I am not ashamed of the gospel of Christ,"
Romans 1: 16.

It was strong and unswerving faith in the unbounded goodness of God, which enabled the apostle Paul to encounter the sufferings and hardships of a long and laborious life. He had been made fully acquainted with the religion of his divine master, and had experienced it in all its freedom and fullness, and sanctifying influences. He knew it to be an inexhaustible fountain of consolation and joy; for he had found it to be a never failing support in every time of need; and therefore he could not be persuaded that he had 'followed a cunningly devised fable,' or placed his hopes on a sandy foundation. No, for he was confident that he who had begun the good work, would carry it forward until the top stone should be brought on with shoutings of *grace! grace unto it!* For the space of thirty years he had found the gospel of Christ to be 'the power of God, and the wisdom of God.' He had viewed it under every aspect in which it could be contemplated; and the result was, a firm conviction that it was of a divine origin; and having so often tested the efficacy of its doctrines, he was able to give unequivocal testimony to its excellency and its truth, by declaring, in the midst of opposition and persecution that he was not ashamed to endure suffering for its sake, because he knew in whom he had believed, and was persuaded that he was able to keep that which he had committed to him against that day.

The conversion of the great apostle of the Gentiles has often, and triumphantly been referred to, in confirmations of the truth of the religion he embraced. Possessing superior endowments, and learned in all the arts of Jewish, and Grecian literature, he was a formidable adversary in the cause which he had espoused. His firm and undaunted resolution—his patience and resignation under the most execrating sufferings—and his steady and uniform devotedness to one great object may be considered by some as the climax of folly and fanaticism; but it was the lofty and energetic soaring of a noble mind, despising the paltry and evanescent pursuit of all ambitious things; impressed with the truth, and grandeur of christianity, and laboring with all the powers of body and of mind, that its holy and peaceful influence might be universally

felt, and permanently established over the hearts and consciences of men. The apostle Paul from the multiplicity of trials which he was called to endure in promoting the glorious cause of universal benevolence, possessed sufficient means of ascertaining whether the religion of Christ could yield enjoyment to counterbalance the sufferings to which its professors were exposed.—It may be asserted without fear of contradiction that no individual ever suffered more, if as much, in the service of christianity as the great apostle of the Gentiles. 'He was in labors more abundant—in stripes above measure—in prisons more frequent—in deaths, often—in perils of water, in perils of robbers, in perils by his country-men, in perils by the heathen, in perils in the city, in perils in the sea, in perils among false brethren, in weariness and painfulness—in watchings often—in cold and nakedness, beside that which came upon him daily, the care of all the churches.' Yet in the midst of all these persecutions and distresses, we find him unmoved, calm, tranquil, and joyous, glorying in tribulation, determined to know nothing among men, save Christ and him crucified. This was the height of his ambition—the summit of all his wishes. He was conscious that the weapons of his warfare were not carnal but spiritual, mighty through God to the pulling down of the strong holds of error. It was this assurance that nerved his arm with more than wonted energy, and enabled him to break down every barrier, and surmount every obstacle in the way of his victorious career. He was willing to spend and be spent in the cause of universal philanthropy. His soul overflowed with love to God, and love to man—he went every where unfurling the broad banner of a world's salvation, and preaching the 'unsearchable riches of Christ,' to Jews and Gentiles, rich and poor, bond and free, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, and shew light unto the Gentiles. The apostle was no man-pleaser. He could not sacrifice principle and conscience to gratify the whimsical fancies of a deranged intellect. Even the purple and fine linen failed to seduce him from the path of duty, or divert his attention from the benevolent object of his mission. He was a bold, undaunted champion of the cross. He had the wisdom of the serpent blended with the harmlessness of the dove. In fine view him in whatever situation you please, and you will be constrained to acknowledge that he was a 'workman who needed not to be ashamed of his work, rightly dividing the word of truth.

Previous to his conversion to christianity he was ignorant and conceited, blinded by the God of this world and maddened by rage, persecuting the church of God even unto strange cities.—Here we have a correct specimen of that wild and overheated zeal, which is essentially requisite to the support of a bad cause. The apostle vainly thought that he was doing God service, while engaged in the malignant work of putting to death those who differed from the established

opinions of the day. I would to God that all who are in the practice of copying the example of the apostle in this particular, would remember that it was previous to his conversion that he pursued such a course of persecution; and that afterwards he deprecated, in the severest terms, any other mode of proceeding, than the use of sound argument and christian forbearance. The course which he at first espoused, was corrupt and rotten at the core, and therefore in order to support it, it was indispensably necessary to have recourse to the instruments of death and destruction. But now, having put away from him these deeds of darkness, he embraced the truth, and the truth made him free; and he went forth like his divine Master to proclaim liberty to the captives of sin and superstition, and the opening of the prison doors to them that were bound fast in the galling fetters of partialism—to publish not the terrors of the law, but the glorious and life-giving intelligence that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. No threatenings—no danger—no fear of death in its most frightful form, could divert him from pursuing his holy and benevolent undertaking. His prospects were gloomy beyond conception. Adversity had thrown around him its scanty covering—he had no friends but his immediate fellow laborers—his religion, like mine, was unpopular, and every where spoken against—he had to face the frowns of the rich and great, and the insults and opprobrious epithets of the ignorant multitude—in short every thing which had a tendency to daunt his spirits, or impede his progress, presented itself before him. But none of these things moved him. The spirit of his master elevated him above all the horrors of persecution and death, and enabled him to glory in tribulation, and give thanks to God that he was counted worthy to suffer shame for promulgating the enlightening, rescuing and sanctifying truths of the gospel of impartial grace. Cold indeed, and insensible to every feeling of moral excellence and true grandeur of character must the heart of that man be, who can contemplate, without admiration, this devoted servant of the cross, going forth, without silver or brass in his purse, with nothing before him but the prospect of imprisonment, torture and death—going forth, not in pursuit of personal aggrandizement, nor of any thing selfish or sectarian. No, these were objects too low and grovelling for the gigantic mind of the apostle. He left them for the worldling, absorbed in the multifarious concerns of time and sense. His lofty and energetic aspirations penetrated the skies, to something worthy the dignity of human nature; and knowing that man was formed for immortality, he labored to free him acquainted with his frail destiny, and announced to him his title to a crown, which is 'incorruptible, undefiled, and that fadeeth not away.' He labored for the recovery of a world engulfed in wretchedness and ignorance, superstition and vice—for the cause of truth and righteousness and universal benevolence on earth.—In accordance with the predictions of scripture,

he labored for the restoration of every rational and accountable being to holiness and happiness, and for the arrival of that auspicious period, when the Son shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession, and when he shall see of the travail of his soul and shall be satisfied.

And how was all this to be accomplished.—Not by might, nor by power, but by my spirit saith the Lord. The weapons of the apostle's warfare were not carnal but spiritual. They were mighty through God to the pulling down of the strong holds of Satan. He did not force a creed on the reluctant conscience, or the unconvinced judgement of any man. He made use of no weapons but those sanctioned by the word of God. He was conscious that pure and undivided religion could be diffused abroad in the world without the use of coercive measures, and therefore, he cries out in language of triumph, 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jews first, and also to the Gentiles.'

The gospel of Christ was the most delightful and captivating theme of the apostle's ministry—a subject on which his thoughts seemed to rest in the most entire confidence and repose.— Methinks I see him standing in the presence of the Roman Governor, undismayed by the trappings of costly grandeur, which surrounded him, calm collected and dignified, expatiating with all the eloquence of an angel, on the inconceivable and indescribable wonders of redeeming love. The apostle reasoned.—He did not attempt to frighten his hearers into religion. He did not picture to the imagination the unsupportable agonies of the damned. He did not represent the Father of all mercies as a cruel and vindictive being, who delighted in the ceaseless misery of his own helpless offspring. No, my brethren, this formed no part of the apostle's preaching. He reasoned, he endeavored to convince the judgement through the medium of the understanding, that he might make a more permanent impression upon the heart. Hear his own language. 'For the love of Christ (not the wrath of God) constraineth us, because we thus judge that if one died for all, then were all dead.' The overflowing benevolence of God manifested in the gift of his own Son, was the grand moving cause of all his efforts for the salvation of his fellow men. One great object was ever before him—an object which called in to exercise the powers of body and of mind.—It was faith, unwavering faith in the promise made to Abraham, that in his seed should all the nations of the earth be blessed—faith in the benevolent mission of the Son of God, who came into the world to finish transgression, to make an end of sin and bring in everlasting righteousness—faith in the everlasting promise of Jehovah, that to him 'every knee should bow, and every tongue should swear'—in fine it was faith in the destruction of sin and death, in the emancipation of a revolted universe, and the final and complete restoration of every rational and intelligent being.

These, my brethren, were the grand objects to which the efforts of the apostle were directed: they nerved his arm with more than wonted energy; they filled his soul with benevolence and love; they engrossed all his attention, and made him appear as sorrowful yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things. We

cannot wonder, therefore, that the apostle having lived so long in the enjoyment of the gospel of peace, and having found all its consolations admirably adapted to his rational and immortal nature—I say we cannot wonder that on the confines of the eternal world he should cling to it with a tenacity, which death itself could not dissolve—and that when the day of his existence was rapidly hastening to a close and the shades of evening were gathering thick around him, and while the full blaze of immortality burst, in all its effulgence upon his enraptured vision, he should exclaim, in the full assurance of faith, 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile.'

Such, my brethren, is a brief account of the life and doctrines of the great apostle of the Gentiles. In the life of such a man there are many things to admire and love. Be it our ambition, then, to imitate him in the same work of faith and labor of love. In the first place, may we endeavor to imitate him in the untiring zeal which he manifested for the spread of the gospel of the ever blessed God.

As early as the apostle's time, we learn that there were some who had a zeal, but not according to knowledge. And the same zeal, either in a greater or less degree, has been found in the church, in every succeeding age, down to the present day. It is the disgrace of Christians, and a foul libel on the religion of our divine Master. Instead of binding Christians together in one common faith, and teaching them to love like brethren, it has served as a bone of contention among them. It has sowed the seeds of discord and division, which have sprung up and choked the good seed of brotherly kindness and charity. It has taught them to look upon each other's movements with jealousy and suspicion, and caused the most deadly hatred to rankle in their bosoms. False zeal spreads its strength in defence of names and forms, or the mere externals of religion. It enforces its commands by compulsion and severity; and would willingly call down fire from heaven to consume those who are not within the pale of a particular church, but unable to do this, it kindles the flame of persecution, and wages a perpetual war against the peace, comfort, and liberty of all who disdain to wear its galling claims. It breathes out threatening and slaughter with an unsparring hand. Its mildest weapons are calumny and contempt, and the victims of its relentless ferocity are generally the quiet of the land, who desire to worship God according to the dictates of their own minds.

How different was the zeal of the apostle Paul! It was a heavenly principle; it was a gentle flame; it was the mild and benevolent spirit of Jesus, who came into the world to save men's lives, and not to destroy them. It was a generous and disinterested philanthropy, which like the light of the great luminary in the solar system, sheds its prolific beams over the wide extent of universal nature, filling all hearts with gladness, and causing them to sing aloud for joy. Thus did the zeal of the apostle diffuse itself to every object within its reach, and endeavored to be the instrument of happiness, not to a part, but to the whole race of mankind.—The apostle, like his divine Master, returned blessing for cursing, kindness for ill-treatment, and, though often reviled and abused, yet he could not be discouraged from attempting to

make others partakers of the happiness which he himself possessed.

True Christian zeal knows how to express a becoming indignation against the prevailing errors of the day; but it does not wish to remove them by the sword, or any other unlawful weapon; it endeavors to convince those who are wrong by the force of evidence alone. It manifests gentleness and compassion towards them; it weeps, and if possible, it would weep tears of blood over those who will not be persuaded to embrace the truth. Such was the zeal of St. Paul. Bold and intrepid in the cause of God and truth, unwavering in his purposes, inflexible in danger when duty called, he was not to be intimidated either by the threats of his enemies, the solicitations of his friends, or the prospect of any disaster, however formidable, to which he might be exposed. He cheerfully endured hunger and thirst, poverty and contempt; and counted not his life dear unto him, so that he might accomplish the great purposes of mercy, which were involved in the ministry of reconciliation.

Zeal, when directed to those things which are beneficial and productive of the happiness of mankind, is highly valuable, if it be under the guidance and control of reason. But if, on the other hand, it is directed solely by prejudice, and to objects which are unlawful and wrong, it is false and pernicious in its tendency. It is a lamentable fact, that too much of this kind of zeal abounds among the various denominations of professing Christians at the present day.—Many things are strenuously defended by the leaders of these religious sects, not because they are plain and self-evident, but because they are involved in mystery and obscurity; and they are thus held to be of vital importance by themselves, notwithstanding they are opposed to the dictates of sound philosophy, and the plainest dictates of common sense. No doctrines are more erroneous than those of vicarious atonement, total depravity, and endless misery; and yet none are inculcated with more violence, or more strenuously defended. And, judging from what we see around us, we should be apt to suppose that the more absurd and unscriptural a doctrine is, the more it is wrapped up in mystery, and opposed to all our ideas of right, the more important will it be considered, and the more cordially will it be embraced by those who are under the influence of a zeal without knowledge. Now I assert without fear of contradiction, that no doctrine is so much at variance with the attributes of Deity, and his purposes of mercy to the world, as the doctrine of ceaseless punishment in a future state; and yet all those who dare to contradict it, are branded as heretics and threatened with inconceivable and indecipherable torments.

A zeal for mere trifles has been displayed to an amazing extent in this land of gospel light and liberty, to the disgrace of those who, under the mark of hypocrisy, have assumed the venerable title of Christians. False zeal is concerned only about its own party, and its own particular sentiments; and it cares not what plans it puts into execution, or what weapons it makes use of, if it can extend its own boundaries, and accomplish the destruction of all who differ from it. True zeal has nobler objects in view. It does not desire the prevalence of this or that man's sentiments, nor the particular creed adopted by them. It has more powerful incentives to action. It labors for the extension of

Christ's kingdom on earth. It prays that all distinctions may be done away, that mankind may look upon each other as brothers, children of the same common Father; and its language is

'Names, and sects, and parties fall,
Thou, O Christ be all in all!'

We have a striking example of the influence of false zeal in the conduct of the Jews, when the gospel was first preached in Judea.—They opposed it with unrelenting hostility and a deadly hatred, as many do in the present day. They were ignorant that the gospel was the gift of infinite benevolence, and that its object was the salvation of Jews and Gentiles, rich and poor, bond and free. Therefore, says the apostle, 'I hear them record that they have a zeal of God, but not according to knowledge; for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.' The apostle himself may be brought forward, as an instance of this previous to his conversion. He speaks of himself as being exceedingly zealous of the traditions of the elders, 'I verily thought, within myself,' says he, 'that I ought to do many things contrary to the name of Jesus of Nazareth; which things I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priest, and when they were put to death I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities.' But as soon as his mind became illuminated by the spirit of divine truth, his zeal was directed to other objects and he preached the faith which he once destroyed. He labored more abundantly than they all, and was ever ready to make any sacrifice or endure any sufferings for the advancement of the Savior's kingdom.

Brethren in the ministry, let it be our great ambition to imitate this heroic champion in the cause of a world's salvation. Like him, may we count not life dear unto us, so that we may augment the triumphs of the gospel of impartial grace. May we be instant in season and out of season. May we make full proof of our ministry, and whatever our hand findeth to do, may we do it with our might. May we work while it is called to-day, for the night cometh wherein no man can work. May the sentiments of the poet be adopted by every one of us.

'Happy if, with my latest breath,
I may but gasp his name,
Preach him to all, and cry in death,
Behold! behold the Lamb!'

The gospel we have embraced and of which we are the humble advocates, whether we consider the promises of its founder, or the specific character of its Lord, is calculated for universal use and claims universal reception. It bears on it the stamp of a divine original, and it is so intelligible that he who runs may read. Whatever is necessary for us to know is discovered by it, and it contains every promise to engage us in the practice of virtue, and every threatening to deter us from the paths of vice. Let us then embrace it without hypocrisy—let us defend it strenuously, but without bitterness,—and let us reduce it to practice in our own persons, and labor with all the powers, both of body and of mind, to disseminate its glorious truths among our fellow creatures. By these means we shall

most effectually answer the end of our calling—we shall recommend the religion we profess to the approbation of the intelligent and reflecting mind—we shall protect it from the assaults of the profligate and licentious, and shall become the honored instruments of giving complete effect to the benevolent designs of that Being who, in his own good time, will assuredly gather together all things in Christ, and crown with immortal felicity a universe of rational and intelligent beings. Finally, my Brethren, may he past success which has attended our efforts stimulate us to renewed exertions in the sacred cause of a world's salvation.

The Gospel of impartial and unbounded love has hitherto triumphed over every species of opposition, and we know that it is destined to go forward until the whole world shall be brought under its heavenly and benign influence. Oh how vain is it for man to fight against God or to attempt to frustrate the purposes of the Almighty. The word is past, and must be fulfilled. God hath sworn by himself, because he could swear by no greater, that unto him every knee shall bow and every tongue shall confess. He has promised to his son the heathen for his inheritance and the uttermost parts of the earth for his possession. And he shall see of the travail of his soul and shall be satisfied. The darkness of our world shall ere long be chased away by the glorious beams of the sun of righteousness—the blindness of the human intellect shall give place to the light of eternal truth; and the mighty powers and capacities of man shall be turned from the low and degraded objects of his own invention, to the investigation and contemplation of him whose dwelling place is eternity, who fills immensity with his presence, and who is from everlasting to everlasting. God over all blessed forever more. Suffice it to say that out of all seeming evils the great Eternal will finally educe the greatest good.—Then shall myriads of voices on earth respond to myriads in heaven and all of Adam's race be heard to sing Hallelujah! for the Lord God Omnipotent reigneth; and the kingdoms of this world are become the kingdoms of our God and of his Christ, and he shall reign forever and ever. Amen, Even so Father; for so it seemeth good in thy sight.

EPISTLE,

From the *Massachusetts Convention of Universalists* to the *General Convention of Universalists of the United States.*

BELOVED BROTHERS, Believing it to be one design in the formation of the *General Convention of the United States*, to collect annually reports on the condition and prospects of Universalism in the several states, the *Massachusetts Convention of Universalists*, respectfully submits the following report on the state of Universalism within its borders.

This doctrine has flourished mostly in the eastern section of the commonwealth; for although there are a few societies, and a few respected preachers west of the county of Worcester, yet nine tenths of both preachers and societies are found in that county, and in the counties east of it. The labors of the early preachers of Universalism were principally confined to the eastern counties; but of late, appearances are more promising in the western.—The preachers of the eastern parts of the state frequently visit the western, as do also the preachers in the adjacent sections of Vermont and Connecticut; and the periodical publications of

this and the adjoining states are fast finding their way thither.

In Massachusetts, according to the best means of knowledge which we possess, there are at the present time, ninety-six societies in the fellowship of the order, viz:—

In the county of Suffolk	3
In the county of Essex	18
In the county of Middlesex	20
In the county of Worcester	21
In the county of Hampshire	1
In the county of Hampden	3
In the county of Franklin	2
In the county of Berkshire	1
In the county of Norfolk	9
In the county of Bristol	4
In the county of Plymouth	8
In the county of Barnstable	6

Total 96

Of these societies it should be said, that twenty nine have obtained the constant labors of pastors, and enjoy the benefit of public worship every Sabbath; in other cases, two neighboring societies join, and have a pastor settled to preach to them on alternate Sabbaths; in others, where the societies are smaller, several join, in the support of a clergyman; and some of them do not have stated preaching, but obtain it occasionally, as their means will permit.

Of preachers in the fellowship of the Convention, there are fifty-six, viz:—

In Suffolk,	4
Essex	8
Middlesex,	17
Worcester,	7
Hampshire,	1
Hampden,	2
Franklin,	2
Norfolk,	3
Bristol,	3
Plymouth,	5
Barnstable,	4

Total 56

This estimate includes all who consider themselves in fellowship with the *Massachusetts Convention of Universalists*, and is made without reference to their opinions touching particularly the subject of punishment. A few preachers, who consider themselves probably as belonging to *Massachusetts*, being absent at the present time in other states, are not included.—The Universalist preachers in *Massachusetts*, with very few exceptions, are all more or less missionaries. A few have no fixed places of ministrations, preferring to visit different sections of the country, and bestow their labors where they are most needed; but the settled pastors also, with the consent of their parishes, make frequent tours to visit destitute societies. It should in justice be said of them all, that they are ardently devoted to the good work of spreading the knowledge of the Redeemer's name, and of warning their fellow-men against the bad influences of a false theology on the one hand, and of a bewildering scepticism on the other. It is sincerely believed that they all strive for the things which make for peace, and things, whereby one may edify another; the consequence of which is, that a great degree of harmony prevails among them. No subject of contention is known to exist of any character whatsoever. They are desirous of cultivating the acquaintance and affection of their brethren in other states, and to reciprocate

every kind office which is not prevented by the distance of location.

There are in Massachusetts three associations of Universalists, and one State Convention.—The 'Union,' formerly called the Southern Association, embraces the whole western part of the state, including the counties of Worcester, Franklin, Hampshire, Hampden and Berkshire. It is the oldest association in the state, having received into the fellowship of the General Convention, in 1816. The next in seniority is the 'Old Colony Association,' which was organized in September, 1827, and has hitherto held its meetings in the counties of Plymouth and Barnstable. The 'Boston Association,' embracing the four counties of Suffolk, Norfolk, Middlesex and Essex, was organized in June, 1829. Agreeably to the recommendation of the 'General Convention' of 1831, a State Convention was formed in Massachusetts, in June last, to consist of all the regular Universalist clergyman in the state, and of one delegate from each Universalist society.

There are two periodical publications in Massachusetts, devoted to the defence of Universalism, both of which are published in the city of Boston. The 'Universalist Magazine' was commenced in 1819, by Mr. Henry Bowen, who published it nine years. It was the first Universalist newspaper in the United States.—In 1828 it was enlarged, and took the name of 'Trumpet and Universalist Magazine.' It is published and edited by Br. Thomas Whittemore, and issues 5000 copies weekly. The 'Universalist and Ladies' Repository,' now in its third volume, is published and edited by Br. Daniel D. Smith. It is issued semi-monthly, and has a circulation of nearly 2,000 copies.

In this state there is no literary or theological institution under the patronage of Universalists. Young men preparing for the ministry, have usually sought assistance in the families of experienced clergyman, thereby having the benefit of their libraries, ministrations, and advice. It is however, a very general impression, that an institution designed to aid young men in their preparation for the gospel ministry, is much needed; and that the benefit of such an institution, whenever it shall be established, will be very sensibly felt by the societies within our borders. Much interest is felt in regard to young men entering the ministry; but what measures will be adopted to meet their circumstances, remains altogether a matter of conjecture.

As to the state of public feeling in Massachusetts, it is evidently, on the whole, far less violent against Universalism than it formerly was. We have three classes of opponents—the orthodox, unitarians, and infidels; but against the exertions of all, the doctrine which we believe is fast winning the confidence of the community. As to numbers, both of the societies and the clergy, the Universalists would probably rank the fourth among the religious denominations in Massachusetts.

May the wisdom from above be vouchsafed to guide you in your deliberations; and may the God we worship, fill all your hearts with peace.

By order of the Mass. Convention.
THOMAS WHITTEMORE.

A THOUGHT.—If I had the power I would save all men's! the benevolent feeling of the Partialist. Art thou better than the Almighty whose power is infinite? Think of this.

COMMUNICATIONS.

PRIVATE INTERPRETATION OF SCRIPTURE.—No 3.

Original.

Another instance of private interpretation may be found in the use which is made of Rom. v. 11. 'And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.' It has been a generally prevalent opinion in the christian world, that man, by the fall of Adam and by reason of wicked works, has broken an infinite law, whose penalty is endless death, and hence, cannot be saved from the curse of the law, unless an infinite atonement be offered, for the purpose of appeasing the anger of God and satisfying divine justice. To make it possible therefore, for man to be saved from endless misery, Christ was sent to bear the punishment due his sins, and on the cross made it possible for sinners to enter heaven, and thus reconciled God to the world. The word *atonement* in the passage quoted, is applied as proof of this doctrine.

There is one difficulty about this system, which seems to be wholly overlooked by its believers. If God was once *unreconciled*, and by the death of his son became *reconciled* to the world, it proves a palpable change in his feelings, and hence, invalidates those passages of scripture, which unequivocally declares that he is always the same, without shadow of turning. See James i: 17.

But aside from this objection, it will be made to appear that the application of the verse under consideration to such a doctrine, is a private interpretation; whereas its proper view makes the harmony of scripture more apparent and its consistency more beautiful. Dr. Clarke's comment will throw light on the passage.—It was certainly improper to translate *Katallage* here, by *atonement*, instead of *reconciliation*; as *Katallage*, signifies to reconcile, and is so rendered by our translators in all the places where it occurs. See in Rom. v: 11. The word *atonement* is found but once in the New Testament, while in every other instance, the original term is rendered *reconciliation*, a reference to one of which, will decide its meaning in Rom. v: 11. 'And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.' 2 Cor. v: 18. This passage clearly proves that man, not God, is the unreconciled party—man is the wayward being and the straying prodigal from his Father's house—man is the rebel and the sinner—and hence, needs to be reconciled. In order to accomplish this work, God instituted the ministry of *reconciliation* through his son, in order that the world might love him because he first loved them.

That the *atonement* mentioned in the verse under consideration, changes man, not God, is clear from the preceding language. 'For if, when we were *enemies*, we were *reconciled* to God, by the death of his son, much more being reconciled, we shall be saved by his life.' Verse 10. Christ tasted death for every man; this hath reconciled those who were enemies to God, by removing their opposition, and turning them to the worship of that God, who is good unto all, and whose tender mercies are over all his works. From these facts, it is a private interpretation to apply the word *atonement* as proof

that Christ bears the punishment due our sins, for God will by no means clear the guilty; while Christ simply removes our sins, the cause of penitence, by inducing us to practice virtue.

G. W. M.

QUESTIONS TO LIMITARIANS.

Original.

God is love. Is this love undesired? If so, can it be consequent on the sinners love? Are not all men sinners? Must not God love all sinners, & all sinners are required to love him? Would an infinite evil be the result of infinite love; would it not rather be the result of infinite hatred?

Would man be made to suffer endless misery if he had not have sinned? Would he have sinned had not God created him? Was this known to God before he created man? If so, did he not create him at an infinite risk? From the regularity, order and harmony of all planets in our solar system, does it not appear that they answer the design for which they were created? Would the same Creator make man for whom all other things were created, and leave his destiny, unlike all other things, at loose ends?

Does not God know all things and therefore permit all things? If men is to be made endlessly miserable must it not be by God's permission?

G. S.

Cortland, Sept. 16.

INQUIRY.

Original.

MASSA ESTONIA.—I wish to inquire, why the Editor of the *Impartialist*, in publishing the Circular, accompanying the Minutes of the United States General Convention, omitted that portion which relates to Connecticut?

A Reader.

Original.

If Paul was to revisit this earth, and advocate, as a preacher, some one of the many denominations of christians, whose cause would he assume? Hear him: 'I exhort therefore that first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for this is good and acceptable in the sight of God our Savior, who will have all men to be saved and come to the knowledge of the truth. For there is one God and one mediator between God and man, the man (not God) Christ Jesus, who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ and lie not) a teacher of the Gentiles in faith and verity.' 1 Tim. ii: 1-7. Reader, sayest thou that Paul would consult popularity and repeat of having preached this heresy?

G. S.

Cortland Sept. 19.

HEAR THE TESTIMONY!

'I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return. That unto me every knee shall bow, every tongue shall swear. Surely shall say, in the Lord have I righteousness and strength.' Isa. xiv. 23, 24. The writer of the Epistle to the Hebrews declares:—'For God made promise to Abraham, because he could swear by none

greater, he swear by himself, saying, surely, blessing I will bless thee, and multiplying I will multiply thee. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed by an oath: That by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fed for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast.' Heb. vi. 13, 14, 17-19. Does not this sound like strong Universalism? We think so.—*Star in the East.*

INQUIRER AND ANCHOR.

SATURDAY, OCTOBER 18, 1834.

A SKEWER.—Long had the spirit of prophecy pointed the 'chosen people' to the glory that should be revealed in future years. Patriarch and prophets had foretold the coming of a day replete with wondrous things, whose brilliancy and importance would form a new era in the affairs of men, and whose effulgent sun would shine upon their benighted understandings and illuminate the darkness of the soul. Expectation was on the alert to catch a glimpse of this glorious 'later day.' Hope was hailing the approach of the expected Messiah. And when old Rome, with naughty men and envious heart, looked down from the proud height of her national glory, and threw her oppressive mantle over the freeborn sons of Judea, a presentiment arose in the land that the happy day was near. The occasional flashes of suppressed resentment were ominous of a more general burst of indignation.

At length it came; true to prophetic testimony the suspicious day arrived. Nature was glad. A war appeared in the heavens to tell the new-born glories of the Lord. Darkness trembled and fled and hid itself in the nooks and caverns of the earth. Then came the herald of God.—Shepherds, watching their flocks were amazed, and sore afraid; for the glory of the Lord shone round about them. The angel speaks, 'Fear not, for behold I bring you good tidings of great joy which shall be unto all people. For unto you is born this day in the city of David, a Savior which is Christ the Lord.' The heavenly hosts respond, 'Glory to God in the highest, and on earth peace, good will towards men.'

Thus spoke the sacred herald; and thus sang the quickly assembled multitude of the heavenly host. It was a theme worthy of angelic song.—Messiah's birth was announced. The voice of terror was hushed; and the loud howl of hellish ruin was heard not, amidst the soft accents of love that murmured in the breeze. The scowl of vengeance was stripped from the brow of nature; and the pangs of deep damnation, dug by infuriated man, had lost their imposing aspect, and were pushed away upon the confines of the unreal land of visions. The black veil of death was rent in twain, and a gleam of celestial light, from the radiant shores of the heavenly Canaan, flashed through the land of shadows and broke in upon the soul of man. The broad arch of

heaven smiled unchangingly, and the whole earth was glad and gay. The very cedars of Lebanon rejoiced as if unto the clapping of hands, and shouted, or seemed as shouting.—'The Lord of Salathiel is God; wonderful are his works and marvellous his ways; his own right hand hath gotten him the victory and all the ends of the world shall remember and worship before him.'—Well might the occasion be honored with angelic presence, and welcomed by the choral symphonies of a multitude of the heavenly hosts.

Auspicious day! Prelude of a more glorious triumph when Messiah's dominion shall extend over all hearts, and the redeemed of the Lord shall return with songs and everlasting joy upon their heads and sorrow and sighing shall flee away. And so it was. The spirit of prophecy had spoken and it was fulfilled. The Savior's birth was a bright spot in the history of man betokening peace to the generations of the earth.—His message was the annunciation of great joy which shall be unto all people. And why, O vain man! wilt thou pervert the ways of the most high by the giddy visions of thy fancy? Why conjure up the infernal fires of wasteless woe, to torment thy fellow man? Why call down the anathemas of high Heaven upon the devoted head of him thou hast deominated wicked? Knowest thou not that the judgment thou wouldst pass upon thy brother, is but the sentence of thine own condemnation? Pause, then, in thy rashness, and reflect upon thy course.

For who shall dare the gate of life to close,
Or say, thus far the stream of mercy flows?

Let not the impetuosity of thy temper drive thee into error. Let not thy arrogance assume the judgment seat of Heaven. What God has cleansed call thou not common or unclean. Despise not the riches of his grace. Say not that thou dost not desire to enter the sweet fields above with thy offending brother. Rather pray, Lord be merciful to me, a sinner. Remember there is more joy in heaven over one sinner that repenteth than ninety and nine just persons that need no repentance. Repent, and believe and rejoice in the hope of the glory of God displayed in the conversion of man; and hail the expected day when Christ shall finish sin, and secure to all the salvation of our God.

'Awake! be glad, ye nations! from the tomb
I won the victory, and is fled the gloom!
The vale of death in conquest hath been trod,
I break forth in joy, ye reasoners! with your God;
Swell ye the raptures of the song afar,
And hail with harps the bright and morning star.'

R. O. W.

MINUTES

Of the proceedings of the Convention of the State of Connecticut.

The Connecticut Convention of Universalists convened according to adjournment at New London, Ct. Oct. 9th 1834; and organized a council by the choice of Br. Chas. Spear, Moderator and Br. Asher Moore, Clerk. United in Prayer with Br. R. O. Williams.

1. Appointed Br. A. Moore, J. French and A. Frink, a committee to arrange the order of public services during the session.

2. On motion of Br. M. H. Smith of Hartford, *Resolved*, That the resolution passed at the last session of this Convention making an amendment in the Constitution by striking out the phrase 'by ballot' in the 5th Article thereof, be, and is hereby rescinded.

3. Br. J. Boyden the Standing Clerk of this Convention, having removed from the State, tendered his resignation of the office of Standing Clerk. Whereupon

Resolved, That the resignation tendered by Br. Boyden of the office he has held be accepted; and the thanks of this Convention be tendered to him for the faithful manner in which he has discharged its duties.

4. Appointed Br. M. H. Smith Standing Clerk of this Convention.

5. *Resolved*, That the brethren present from abroad, in fellowship with the connexion be invited to take part in the deliberations of the Council. Adjourned.

Met agreeable to adjournment, and,

6. Appointed Mrs. Henry Barnard, Hartford, Adam Frink and John French, New London, a committee of Fellowship, Ordination and Discipline for the year ensuing.

7. Some facts having been developed in relation to Robert Smith, a member of this Convention, calculated to injure the cause in which we are engaged, thereby rendering it necessary for the Convention to adopt some measures to prevent the injury; and no one feeling disposed to present a complaint to the committee of discipline; therefore

Resolved, That a special committee of three be appointed to lay the matter before the committee of Discipline, together with facts and evidence, that they may adopt such measures as shall in their judgment do justice to Mr. Smith and to the cause of which he has been the public advocate.

Appointed Br. R. O. Williams, A. Moore and A. Case, said committee. Adjourned.

8. Met again and appointed Br. W. A. Stickney to deliver the occasional sermon before this Convention at its next annual session; and Br. R. O. Williams, substitute.

9. Appointed Brs. R. O. Williams, A. Case, W. A. Stickney and M. H. Smith, (Ministers); and H. Barnard, Hartford, A. Case, Granby, John French, New London, S. L. Waring, Long Ridge, A. Price, Danbury, and William Field, Stafford (Laymen). Delegates to represent this body in the General Convention of the United States at its next annual session.

10. Appointed Br. R. O. Williams, a member of the delegation above mentioned to ascertain, as far as practicable, the condition of our order in this state, make out a full report of the same, and lay it before the United States Convention at its next annual session.

11. *Resolved*, That the 'Connecticut Association of Universalists' be received into the fellowship of this Convention. Adjourned till Thursday morning.

Met pursuant to adjournment and united in prayer with Br. N. Dodge.

12. The Clerk being absent, appointed Br. M. Smith Clerk *pro tempore*.

13. Resolved, That when this Convention adjourns, it adjourn to meet at Barkhamsted, Litchfield co.

14. The special committee appointed to present the case of Robert Smith before the committee of discipline, reported that they had attended to the duty devolving upon them, and begged to be discharged. The report was accepted and the committee discharged.

15. Appointed Br. R. O. Williams to prepare the minutes of this Convention for publication and accompany them with a Circular.

16. The committee of discipline appointed at the present session of this Convention having had special communications made to them begged leave to offer the following report.

Your Committee ask leave to state that yesterday they were waited upon by a special committee appointed by this body to take into consideration certain facts implicating the moral character of Mr. Robert Smith, late a preacher of the doctrine of Universalism in this State; and they regret the necessity of saying that this committee preferred serious charges of immoral conduct against the individual above named; and sustained these charges by the following facts:—

When Mr. Smith first came into this State he gave our brethren to understand that he was a bachelor, or unmarried man. And during the whole of his residence among us he studiously endeavored, generally by allusions, evasive answers, and indirect assumptions, to confirm this impression. He has indeed, on several occasions positively, or in effect, stated that he was and always had been an unmarried man. Recently, however, it has been ascertained that he has a wife and two children from whom he has unjustifiably separated himself for many years. These facts were sustained by indisputable evidence before your committee—evidence which places them beyond any reasonable doubt.

Upon a review of these facts your committee find that he has been guilty not only of actual falsehood, but also of deception and hypocrisy altogether incompatible with the principles of the christian religion, and especially with the sacred profession of a preacher. Your committee deeply regret the necessity of the step they are obliged to take. They feel however the importance of a rigorous observance of that purity of life so strictly enjoined by the sacred principles of our religion. They cannot countenance an evil doer who, sinning with impunity, is so sadly deceived as to embrace the doctrine in the hope of a compromise with an unholy life. But they do not wish to act rashly and prematurely; and, notwithstanding the weight of evidence brought before them, they do not feel themselves in a condition to act positively in relation to the matter. They therefore beg leave to offer the following resolutions.

1. Resolved, That measures be taken by the Convention to collect facts, as far as practicable in relation to this subject; and that Mr. Smith be

requested to appear, if he deem it proper, before the next annual session of this Convention and show cause if any why its fellowship with him should not be entirely dissolved.

2. Resolved, That during the interim between this, and the next session of this Convention the fellowship he has heretofore enjoyed be suspended.

HENRY BARNARD, } Committee
ADAM FRANK, } of Discipline.
JOHN FRENCH, }

After some discussion of the subject on motion of Br. A. Moore,

Resolved, That the report presented by the committee of discipline in reference to Robert Smith, together with the resolutions be accepted, and published with the minutes of this Convention. Adjourned.

17. Met again & heard the report of the committee of fellowship and ordination granting a Letter of Fellowship to Br. Thomas Miller of Southhold Long Island. Accepted.

18. After uniting in prayer with the Moderator adjourned to meet at Barkhamsted on the 2d Wednesday and Thursday in Oct. 1835.

ORDER OF PUBLIC SERVICES.

Tuesday evening

Introductory prayer, Br. J. Boyden.

Sermon Br. M. H. Smith, from Heb. xii. 2.

Concluding prayer, Br. Chas. Spear.

Wednesday morning

Introductory prayer, Br. M. H. Smith.

Sermon, Br. A. Case, from Acts xx. 24.

Concluding prayer, Br. R. O. Williams.

Afternoon

Introductory prayer, Br. C. Spear.

Sermon, Br. W. A. Stickney from Eccl. xii. 1.

Concluding prayer, Br. A. Moore.

Evening

Introductory prayer, Br. W. A. Stickney.

Sermon, Br. A. Moore from Matt. vii. 9-11.

Concluding prayer, Br. A. Case.

Thursday morning

Introductory prayer, Br. D. Tuttle.

Sermon, Br. J. Boyden from Isa. xlviii. 9, 10.

Concluding prayer, Br. A. Moore.

Afternoon

Introductory prayer, Br. Stickney.

1. Sermon, Br. D. Tuttle, Rom. i. 1.

2. Sermon, Br. Chas. Spear, 1 John ii. 1.

Concluding prayer, Br. R. O. Williams.

Evening

Introductory prayer, Br. Chas. Spear.

Sermon, Br. M. H. Smith from 1 Cor. ix. 16.

Concluding prayer, Br. A. Case.

Ministering brethren present—A. Case, Denbury;

D. Tuttle, Farmington; W. A. Stickney, Berlin;

M. H. Smith and R. O. Williams, Hartford;

Chas. Spear, Granby; J. Boyden Dudley, Mass.

A. Moore Reading, Pa. Thos. Miller, Southhold

L. I. and N. Dodge, New London.

CIRCULAR.

To all the household of God wherever scattered abroad, and especially to the churches, societies and brethren of the faith once delivered to the

saints, residing in this State, the Connecticut Convention of Universalists sendeth greeting—

Dear beloved Brethren—Under the approving smiles of indulgent Heaven, we were again permitted to meet in annual convocation, for the purpose of reciprocating kindness, cherishing friendship, strengthening the bonds of union between us by an interchange of affectionate attentions, deliberating upon measures to be taken for the advancement of our Redeemer's kingdom, and adopting such as in our judgment, were best calculated to secure this great object. The season was joyous and full of interest, with some few exceptions, and the deliberations of the council were very harmonious. But one circumstance occurred during the session to mar the joy of the occasion. That was the development of facts implicating the moral character of one who has been with us in the promulgation of truth. It was a cause of deep regret that such a circumstance should come before the council. Every one was sorrowful that any necessity for it existed. But, as it was, when one among the twelve disciples was found to be a traitor; so with us, it became necessary to adopt some measures to prevent the evil conduct of one of our number from being charged upon the whole denomination. The step taken by the Convention was therefore indispensable. Justice to ourselves and to the cause in which we are usually engaged required it. The report of the committee of discipline we presume will meet the approbation of our brethren generally, as it met the approbation of those assembled in council.

It will not be improper in this place to offer a word of caution to our brethren and societies, in relation to employing preachers they know not, who come among them without the sanction of some ecclesiastical body in fellowship with the denomination. It is quite possible that our brethren have heretofore been too confiding in this respect, and employed preachers and given their own individual recommendations without suitable inquiry into the character and standing of the preacher employed or recommended. Preachers wishing to travel should procure a letter of fellowship from some ecclesiastical body connected with the order, and certificates of good character; and should be required to exhibit these wherever they may chance to sojourn among those who are unacquainted with their name and character. This would in some measure prevent that imposition which always is practiced in a greater or less degree in all denominations. In the early days of christianity there were many false Christ's and false prophet's; and it is not to be expected that we as a denomination, should be entirely exempt from the wiles of imposters. The measures above mentioned however would in a great measure prevent these evils.

While we regret the occurrence of circumstances rendering it necessary to dissolve, or suspend our fellowship with one who has heretofore been engaged in the same great cause; we have reason for rejoicing and thankfulness, in view of the rapid progress of the doctrine of our divine master during the year past. We discover a deep and of-

factual spirit of inquiry pervading all parts of this State, diffusing the salutary influences of truth, wherever it comes. By this we are encouraged to press forward, with arbor and diligence, in the good cause; and we trust our brethren in different places will not remain idle. Let them be active and energetic. Let them preach the doctrine by their own example in living an unspotted life; and let them, if desolate endeavor also to procure the stated preaching of it in places where they reside. Resolutions have hitherto been adopted in the council of this Convention favorable to circuit preaching; and it requires exertion on the part of desolate societies to put these resolutions in practice.

Trusting in the God of Israel, in whose holy cause we are engaged, we look to him for countenance and support—for wisdom to direct us and efficient grace to sustain us. May his spirit be with us in every scene of life, directing us in all truth, and still continue its influences until the world shall be renovated and mankind saved.

By order,

R. O. WILLIAMS.

CHRISTIAN PALLADIUM.—Our readers may recollect that we not long since noticed an article which appeared in the above print, in which the editor attempted to show, from no less authority than Abner Kneeland, that Universalism, exercises a demoralizing influence upon community.—We then proposed to our brother editor that he should join issue with us, and show us that his charge was well founded, and also to give us the arguments and facts which prove the moral power of the doctrine of endless misery. We knew at the time that Br. Badger of the Palladium was in the habit of paying his respects to Universalism in an article or two with each number of his paper, and we were in hopes that our request would receive due attention. We have read with great care his paper since, but he has answered us only with a 'dignified silence.' Br. Badger, we beg to assure you that we were perfectly sincere in our proposal; and we could wish that you would say yes, or nay. What say you, will you come to the work? We pause for a reply. I. D. W.

MATTHEWS THE IMPOSTOR.—We perceive by the New York papers that an individual by the name of Matthews, is now in prison in that city, charged with divers misdemeanors. We suppose it is the same Matthews, who was the subject of a revival in this city, (Albany) some three years since. Shortly after his conversion he took his two children in the night and fled avowing that the city was going to be destroyed, and he was going to flee as Lot out of Sodom. Painful apprehensions were realized that he had destroyed his children, but they were found and returned with their father to the city after an absence of some two, or three weeks. Matthews then commenced exhorting in the streets and from house to house, declaring himself to be the sent of God to warn the inhabitants of the city to flee from the destruction that was suddenly coming upon them. Soon after he left for New York. There it seems he de-

clared himself as the eternal God, and succeeded in convincing two respectable individuals that he had the power of death and life and could forgive sins and mete out at his pleasure the eternal glories of heaven, and the unspeakable miseries of hell. By dint of threats and promises he succeeded in compelling his dupes to support him, and in drawing from them large sums of money, and finally, in inducing one of them to make over to him his whole estate. Shortly after the accomplishment of this, one of his friends died, and his death from a post mortem examination was found to be the effect of poison. The other and his family were soon poisoned but not fatally. As the perpetrator of these crimes Matthews is now in prison.

While Matthews was in this city he was usually supposed to be insane. Whether he was or not we are unable to say. We note this circumstance however to show how easily men can be duped by any thing that bears the name of religion. When men are taught as a first principle to discard reason in religion, and the mind is unhinged by fanaticism, there is no excess to which they will not go. Oh! Lord how long will it be to the end of these wanderings? I. D. W.

TO CORRESPONDENTS.—Our correspondents are requested to direct their communications to us at Hartford, Ct. We give this notice because some of our most valued friends have sent their favors to Albany, which produces some delay in their appearance, besides putting us to the trouble and expense of remailing them for Hartford. Attention to this request will be a favor to us, and insure a more speedy insertion of the favors of our correspondents.

Several communications were received at this office while we were absent in attendance on the Connecticut Convention. 'B.' 'J. B.' 'G. S.' and 'C. W.' are acknowledged. We must again inform our correspondents that we are under the necessity of laying a heavy tax upon their patience in due time, however they shall all be attended to.

REMOVALS.—Br John H. Willis has accepted an invitation from the Universalist society in Plymouth Mass. to become its pastor. He will remove to that place and commence his labors in November.

Br. Charles Woodhouse has removed to Lansingburg to which place he wishes all letters and papers designed for him directed.

ORDINATION.—Br. Joel Miller of East Corinth Me. was ordained to the work of the gospel ministry on Thursday the 18th ult.

MARRIED

In this city, by Rev. M. H. Smith, Mr. Charles K. Thrall, of East Windsor, to Miss Eliza Ann Barker, of Norwalk.

In Auburn, on the 28th of August last, by Rev. G. W. Montgomery, Mr. Russell W. Morgan, to Miss Elizabeth Allen, both of Auburn.

In Alexander, Gen. Co. N. Y., by Rev. J. S. Flagler, Mr. Mariner K. Floyd, to Miss Sally Blood, both of Stillwater, Saratoga co. N. Y.

DIED.

In Stillwater, of Cholera, on the 21st of Sept. Mr. Daniel Baker aged about 50.

Mr. Baker probably fell a victim to his benevolence, having assisted in interring individuals who had died of this disease, while himself was in a delicate state of health. As a neighbor, friend, husband, father, and believer in the 'restoration of all things,' his memory will long be cherished by a benevolent family and a large circle of friends. He was one of the Trustees of the 'First Universalist Society' of Halfmoon and Stillwater, and his loss will be severely felt by those who contend for the faith once delivered to the saints. May they be cheered with the hopes of a better and happier world, where parting scenes are known no more.

C. W.

RELIGIOUS NOTICES.

Br. Charles Woodhouse will preach at Saratoga Springs on the 4th Sunday in Oct., and lecture in Milton on the evening of the same day; At Mechanicville, N. Y. on the 2nd Sunday in November.

Br. Wm. Whittaker will preach in Egremont on Sunday the 19th Oct. in exchange with Br. F. Hitchcock.

Br. C. F. Le Fevre, of New York, will preach in the Universalist Church in this city, (Hartford), the 4th Sabbath in October, on exchange with Br. M. H. Smith.

Br. Charles Spear will preach in Barkhamsted the fourth Sabbath in October, and in New Hartford, near Mr. Hermon Clapin's in the evening, at half past six o'clock.

Br. F. Hitchcock will preach in the west school house in Colebrook on Sunday the 26th of October; and a lecture in New Hartford, (North end) in the evening; at Colebrook River on Monday evening the 27th; at East Otis on Tuesday evening the 28th; and at West Otis on Wednesday evening the 29th.

Br. W. A. Sienkney will preach at New Hartford Centre, the first Sunday in Nov., and a lecture at the North village, at 1:20 past 6 o'clock of the same day. Also, a lecture in Burlington the Monday evening following, at 1:20 past 6 o'clock; Text Matt. xxv: 46, by request; and in Wolcottville the 3d Sunday in Nov.

Br. Shrigley of Stafford will preach at Broad Brook on the first sabbath in Nov.

Br. William Whittaker of Hudson N. Y. will preach at Winsted on Monday evening Oct. 20, and at Ellington on the 4th Sunday inst.

A discourse will be preached in the Universalist church in Hartford, next Sabbath afternoon, on the claims of the Sabbath School; at which time a collection will be taken up for the Sabbath School.

LECTURES ON THE PARABLES.—The fifth lecture will be delivered in the Universalist Church in this city, (Hartford), next Sabbath evening. Subject, The Parable of the wise and the foolish builder. Matt. vii. 24—27.

POETRY.

LYRIS ON THE DEATH OF REV. W. I. BERGE.
Written after perusing a letter from Br. Caryl, announcing the sad intelligence.

BY L. C. BROWN.

Alas! alas! my brother!
And art thou there no more?
And we are left, in sadness
Thine exit to deplore?
The pestilence that walks at night,
And watch at noon-day,
Has laid its blighting hand upon
And borne our friend away?

We weep a gifted, amiable,
And well-beloved brother;
In sympathy we sorrow with
The orphans and their mother.
We miss thee from the field, because
The laborers are but few,
And the rich abundant harvest
Waxes golden to the view!

To travel through death's gloomy vale,
Thy spirit did not fear:
Though henceforth when we convocate,
As went from year to year,
No more thy fair and manly form
Shall in our midst be seen,
We'll nourish with our tears and keep
Thy memory will green!

Magazine and Advocate.

THE INFIDEL'S PLEA.

'Show me your God!' the sceptic cries.
Where'er his presence greets my eyes,
And he reveals himself to men,
I will believe—but not till then.

'Show you my God!' with sad surprise,
The humble Christian now replies;
'Look upward, infidel, and gaze
Upon yon sun's resplendent blaze.

'Ha! shrink ye dazzled thus away,
From but his servant's brilliant ray,
And yet, blasphemer, think to trace
The unveiled glories of his face?

'Vain mortal! know that, as transience
Yon orb the gleam a taper lends,
So doth the unseen, Holy One,
Eclipse that bright and glowing sun.'

Universalist & Lullaby Repository.

HUMAN FRAILTY.

There are seasons when, although our health is unimpaired, and the vigor of our minds unabated, yet, the warm aspirations of our hearts are checked—the attractions of the world for a time pass before us unobserved, and when even the blandishments of the domestic circle are in the multitude of grave meditations. The winding-sheet is a screen to shut out from observation whatever, at other times, renders the spirit buoyant, alleviates the imagination by the splendor of its imagery, or engrosses the thoughts by the prospect presented of worldly interests. The coffin and winding-sheet! Who can look on these, and not instinctively bring his meditations within the narrow compass which encloses the relics of human being prepared for melancholy interment? How unimportant, how totally valueless does the wreck which death makes of one solitary pilgrim through this vale of tears, render all, of the pomp of retinue, and the magnificence of wealth. The touch of the destroyer turns every thing into dross, or crumbles it into ruins, and nothing can avail to restore what death destroys or tarishes. The importunities of ardent affec-

tion cannot prevent loveliness from sinking under his pressure, or beauty from withering when he is sent to blast it; neither can the cries of bereaved love, though they rend the ligaments of the heart, recal the one, or reanimate the other.

BUT YESTERDAY—we passed unmeasured encumbrances on the learning and eloquence of one who convinced us by force of his reasoning, or captivated us by the charms of his declamations. To-day—we are gathering around his shrouded relics, looking into his grave, and there witnessing the triumph of death over human wisdom, wit, and intellectual greatness!—Of the two, which is the more eloquent; his captivating declamation as it now strikes the chords of memory, or the grave before us which sends forth the hollow murmurings of his coffin as it is let down by the undertaker. How cautious is his every movement! And why?—There stands one in deep thought silent grief, and at her side a group of weeping children, to whom even the cold, insensible remains of a husband and a father are at sacred deposit, and the grave digger knows what anguish of heart the slightest recklessness would occasion.—They cannot but realize that the object of their affection is a cloud of the valley, and remembering that but yesterday they impressed on his lips the tribute of theirs, they fondly believe that death has spared to him some little consciousness of their love. And since the sacred illumination sheds round their hearts a melancholy bliss, to undecieve them would be next to cruelty.

BUT YESTERDAY—we saw, pressing through the agitated crowd, him whom successful speculation and enterprise had made wealthy—we saw him still adding house to house, active in the midst of profitable business, enjoying those luxuries which his opulence enabled him to procure, and with animation in his eye, and the flash of health in his countenance, anticipating a long life of earthly enjoyment. To-day—a winding sheet is his only apparel—a coffin and the grave his only inheritance—and his body is consigned to the worms of the earth!

BUT YESTERDAY—the cheek of female loveliness mantled with the glow of health. In the circle of her associates she moved with a happy equanimity, shedding around the blandishments of her kindness, and by the cheerfulness of her disposition, dissipating from the brow of others, the melancholy that was gathering there. To-day—surviving friendship weeps over her faded beauty, and the chamber of death is open to receive the deposits of these lovely ruins. We have been led to these reflections by the mortality around us.—Viz.

A SHORT SERMON.

The following pithy sermon from a *pithy text*, has been published in England, and has met with a very extensive circulation in that country.—It is short, easily comprehended, and to the point. It comes home to men's business and bosoms, and every man should read it and treasure it in his memory.

'Be sober, grave, temperate.'—Titus ii. 2.

1. There are three companions with whom you should always keep on good terms:—
1st, Your Wife.
2d, Your Stomach.
3d, Your Conscience.
11. If you wish to enjoy peace, long life, and

happiness, preserve them by Temperance; Intemperance produces,

- 1st, Domestic Misery,
- 2d, Premature Death,
- 3d, Infidelity.

To make these three points clear, I refer you, 1st. To the Newgate Calendar, the Old Bailey Chronicle, and the Police Reports.

2d. To the hospitals, lunatic asylums, and work houses, and

3d. To the past experience of what you have seen, read, and suffered, in mind, body, and estate.

SEAFORD, DECIDE.

Which will you choose?—Temperance, with happiness and long life, or Intemperance, with misery and premature death?

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Hartford, Oct. 1834.

REPLY TO HAWES' REASONS

CAN be had on application to the subscriber, or at this Office, in any quantity at a cheap rate. B. SPERRY.

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J. B. DIXON, PRINTER

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOL. XIII.

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COMMUNICATIONS.

KNOWLEDGE OF GOD, DECREES, &c.

Original.

Christians of all denominations, so far as we are acquainted, agree in attributing to God the attribute of infinite knowledge. But there is a class, who, with all their might, oppose that God has decreed whatsoever comes to pass.—But, to us, nothing appears more inconsistent than to *advocate* the former, and *reject* the latter. We ask—why do they reject the doctrine of decrees? Is it, that they wonder man's actions whether good or evil, certain and unavoidable; and therefore destroy his agency? Doubtless it is. But does not God's absolute knowledge of every event that ever will transpire, render man's actions as certain and unavoidable as though they were decreed? We shall attempt to show that it does. This shown, and the principle objection to decrees is removed. For this objection is that upon which all other objections are built.—Remove the basis and the superstructure will fall to the ground.

It is agreed by all, that an event never has transpired, nor ever will, which God did not, from all eternity, infallibly know would transpire. And this is true: for certainly no contingencies can exist in the mind of Jehovah. All things by him are *absolutely known*. He surveys the boundless extent of eternity with one glance, and beholds with unclouded vision every link in the endless chain of events. Though the stupendous world consists of parts; yet, each and every part is clearly *beheld* and *absolutely known*. And is this *all*? Does the universal Ruler, stand like an idle spectator and *only behold and know*? Who put in motion the numberless worlds in infinite space? and who with an undeviating hand, keeps them in motion? Whence the laws by which is governed all nature, both animate and inanimate?—And does the Only Wise governor without *design or decree*? Are all things left at random; to the caprice of the creature? Does God govern; or does man? Both cannot except they are agreed. The powerful will rule the weak.—And so may it be. Let God rule; and man submit.

But does God rule, if he has conferred an agency upon the creature which he cannot, or will not control? And why give this agency, when he absolutely knew that the creature would abuse it to his endless ruin? Did he intend it as a manifestation of his fatherly love and kindness?

When on the morning of creation, he proposed to himself to form out of the dust of the earth, an immeasurable multitude of beings, after his own image, and place them here upon

certain laws, the consequence of which he clearly foreknew would be their endless ruin!—*But* when he determined all this;—was it then; *why* was it then; that he conceived the idea of testing himself to them as his kind, tender-hearted Father? Was it then, he intended to inform them, that the design of their creation was, that they should not be losers by their existence?—*But* better, for better, would it have been for them, had he never awakened them from the innocent sleep of mortality?

The advocates of free agency grow, considerably, at the mention of decrees. They cannot believe that God, from all eternity, decreed that a part of his dear loved offspring shall coast forever in the flames of a withering hell; for if they did, they also would have to believe that it is not within the power of this part to save themselves by repentance and faith. They tell us, that to allow all this, would be allowing, also, that our heavenly Father was crucified in forcing those who are to be damned, into being. In a word the decree of God makes every event certain and unavoidable. But why this objection? Does not their own faith present the same? Let us see.

God knew,—now reader, understand me; I do not mean decreed. God knew from all eternity, that a part of his children would abuse their free agency—he knew *who* they were, and the exact number—he knew they would damn themselves. Now did not his knowing this render it certain that they would not, that they could not, save themselves; and, therefore, that they could not thwart God's knowledge? How comes it about that the creature has power to do the reverse of what God knows he will do?

Pray tell me why all things are not as certain and unavoidable upon the principle of God's absolute knowledge of what will and what will not transpire, as upon the principle of decrees? It will not do to allow that God has delegated to the creature sufficient power to thwart his knowledge. It would be impious! It would rob him of the attribute of infinite knowledge, and reduce him to a level with the creature man! Well (says the reader) if God decrees whatsoever comes to pass, then every event is certain and necessary, and we may as well set down and suck our fingers as any way—yes, we may as well murder our species as love them; for God has decreed it all! Well, really, this is argument.

Let us look at it. Suppose reader, that God has decreed that you shall murder; has he not also decreed that the wicked shall not go unpunished? Again—suppose that he has decreed that you shall sit down and suck your fingers; has he not decreed, also, that you shall receive your labor for your pains—let try it and see! The fact is, we do not know what God has or has not decreed, except that which he has revealed. And will there be no time enough to act with a view to bring God's decrees to pass, when we know what they are? Though we allow that God has decreed whatever comes to pass, still, do we act in any given case, with design to fulfil his decrees? No indeed. If so we should not sin. The de-

sign in all we do, is to promote our own happiness, and that of our friends. And the strongest motive will govern the action. Man decrees, as well as God. And what he decrees he strives to bring to pass; and not what God decrees. God's decrees are always righteous, and for the universal good of his system.—Man's are often partial and sinful. And that a why he is, and ought to be punished. And would not the reader do well to think of these things! When we decree, may we decree righteous decrees. For what we sow, that shall we also reap. And we may expect to reap, where we sow. Man is apt to think, that because God has decreed, whatsoever comes to pass, he ought to be exonerated from punishment because, *forsooth*, he was made an instrument in the hands of God to bring his decrees to pass. And when considered abstractly as an instrument in the hands of God to bring to pass his decrees, he is not punishable. But when considered as a moral, accountable being he is and ought to be accountable for his evil intentions. It is an indisputable truth that what God means unto good, man often intends unto evil. For instance, God meant the crucifixion of the Savior unto good, but the Jews unto evil. And so with the case of Joseph's brethren; and so with every evil under the sun. I speak as to wise men, judge ye what I say. May God in much mercy continue to contravert our evil intentions until all shall be brought to know, and feel that God moves in a mysterious way, his purposes to unfold—till all shall experience the consoling truth, that *'death is swallowed up in victory.'* E. R. C.

DOCTRINES.—No. 5.

Original.

Is the doctrine of Universalism a Bible truth?

If not, truth is not to be found in the Bible. It teaches that our Father in heaven hath created all human intelligences for happiness, and destined them to one common haven of eternal rest—to one glorious and happy state of immortality, where joys never ending shall fill every heart, where angels and archangels, cherubim and seraphim chaunt the adorable perfections of the divinity, where salvation enircles God's resplendent throne, and peace dwells in every bosom.

If you ask for proof of this; behold Jesus Christ, your Lord and Master, commissioned from the courts above to bring this matter about. See! the Father gives him all power, qualifies him for this great undertaking and sends him into the world to rescue man from darkness, sin and the grave.

We guardian angels of celestial light, who bask in the sunshine of redeeming love and eternal glory, hush for a moment, your choiral notes of thanksgiving and praise and see the Son of man perform his mission. Behold him in that critical moment when his best friend, forsake him—in the garden of Gethsemane, where the bitter cup is presented to his lips.—Should he refuse to drink its bitter draught—

should he refuse to lay down his life for sinners—mankind would be poorly comforted to stand the buffetings of sorrow: for, like the poor shipwrecked mariner, they would have no anchor age—no rest day nor night. Darkness would still hang over the grave and immortality would be unknown to the children of men.

But thanks be to his name he takes the portion given him by the Father—even the cup of trembling—and suffers it not to pass, bitter as deadly as it is, till, having drank the last drop he exclaims, *It is finished! It is finished!*

But will he arise from the dead? If not—then is our preaching vain and your faith is also vain. Behold the event! See his friends as they gather round the sepulchre! Despondency and gloom may be seen upon their countenances. Darkness covers the earth with its sable shroud and gross darkness the people. But hark! the thunder shakes the earth to have an angel of the Lord descend, roll away the stone from the tomb, and the Prince of Peace comes 'forth with dyed garments'—conquers death—ascends on high—leads captivities captive and paves the golden pathway up to the city of the living God.

Well may those pure angels of celestial love who shone in peace on earth and good will to men, 'take up their harp and make heaven ring with 'hallelujahs and hallelujahs; for a light more brilliant than the mid-day sun, has shined upon the tomb—the glories of heaven burst upon brightened humanity, and all flesh shall see the salvation of God.'

'The prince of peace is come!

Ye antients and old sing;
Let new and old angels join their songs,
To hail this glorious king'

'He tastes death for every man.' Give himself a ransom for all, to be testified in due time.' 'And the ransomed of the Lord (all being ransomed) shall return and come to Zion, with songs and joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.' So says the prophet Isaiah who likewise informs us, that 'in this mountain (mount Zion) shall the Lord of hosts make unto all people, a feast of fat things—a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. He will destroy the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory, and the Lord God shall wipe tears from off all faces, and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it.' Thus the prophet declares that all are to be made happy in the realm of eternal glory. And it is through the resurrection that we expect to be admitted into those mansions of eternal felicity. Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trumpet; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed.—For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.' 'O death: where is thy sting? O grave: where is thy victory?' The haughty monarch will not be found to give an answer: for Jesus is the conqueror—he comes off victo-

rious, saying, 'behold the victory over sin—the victory over sorrow—the victory over the grave—the victory over death.' What a glorious victory! J. GARNOY.

EPISTOLARY.

DEAR SIR,

Br. Williams—I have just received the *Inquirer and Anchor* of to-day (Oct. 4) and as it contains matter of more than ordinary interest to me, I have thought proper to send you this epistle, touching one subject therein treated. I allude to the 'little bit of controversy,' between yourself and Br. Hooker of the Observer, on the subject of 'Sin and Mercy.' I remark, that if he would observe a little more closely, he would discover, that while scripture manifestly destroys his hypothesis (that it is conducive, or at least, not opposed to bodily health,) reason, experience, and observation assure us, that if any man will see *good days*, he must keep his tongue from evil, and refrain from speaking guile. And I cannot refrain from asking this *ever* Editor, whether he eats and sleeps better, by reason of reflecting upon some wrong that he has done?

My object here, however, is not to meddle with the controversy between you and him; for I do not think you need assistance, or that he desires it, in laboring to defend a position so perfectly untenable. But as the subject of 'conscience' has been introduced, and as Br. Hooker seems to think, that the more men sin, the less compunction they feel for it, and as from this it argues, that they are proportionally less rewarded for their evil deeds, I desire through this medium to ask him a few questions.

In the first place, then, I would inquire, whether he believes in a literal, local hell, in the future state, where the wicked will be tormented with literal fire and brimstone? If he be orthodox, according to the common acceptance of the term, he will reply in the negative. I ask again, in what will the punishment of the wicked consist? He will answer, no doubt, according to the sentiment of his church, that it consists in remorse of conscience, and in the absence of all good. I ask, then, thirdly, on what authority he denies that such is their punishment here?

I presume he will agree with Dr. Beecher, that 'eternal punishment' extends on the locus of 'eternal transgression.' At any rate, he will admit that the wicked in hell, will continue to practice wickedness. If his position be correct, that sin stupifies the conscience, and that the expiation is suicidal loss in proportion to the transgression, I am but little to dread for the finally impenitent. If a few years of transgression on earth, will fit a man for the path of wickedness, so that he can enjoy himself tolerably well in it, one would suppose, that the prison well was destined, eventually, to become a place of quiet and repose. When their conscience all become 'teased as with a hot iron,' though they may dwell in the 'absence of all good,' yet even this will not seriously disturb them.

Perhaps, however, Br. Hooker would claim that men are heretofore to be fitted to their respective stations. Perhaps he will say, the God will then cause the wicked to see the enormity of their guilt, and will so quicken their consciences, as to make them feel their pain more sensibly, than they can in the present state.

But I must remind him, of the damning notion

prevailing among his people, that 'there is no change after death.' As death leaves us, no judgment will find us. If he keeps his eye on this polar star in his theological firmament, he will see that the wicked must have the same consciences in the future state that they have here, and that those consciences must remain stupified and stingless to all eternity. Thus the subject appears to my mind. If I err, I trust the Editor of the *Observer* will correct me. J. R.

PRIVATE INTERPRETATION OF SCRIPTURE.—No 4.

DEAR SIR,

The next instance of private interpretation we shall present, is the view which is given of Mark xvi: 15. 'He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.' This last clause is applied to the doom of the impenitent unbeliever by a majority of the christian world; but how this construction can be given it, I am at a loss to conceive, for there is nothing about the passage which has any possible allusion to another world. The harshness of the term *damned* is the only thing of which such an application of the term can be predicated, which certainly is weak evidence, and cannot take from this procedure the charge of private interpretation.

It might be shown that the passage, not only does not apply to another state of existence, but that it does not even apply to the present ages, as the context conclusively proves. 'And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.' Verse 17, 18. If the passage applies to the present age, why do not believers exhibit the signs here spoken of? Why do they not heal the sick, cast out devils, and speak in other languages without fail? Can they drink poison without harm? Certainly not! Not an individual believer in Christ can, at the present time, exhibit a single sign as evidence of his belief. This part then conclusively proves, that the whole passage was confined to the apostolic age, when believers in Christ exhibited signs, for the more full establishment of Christianity.

But aside from this—other facts are sufficient to show that the common notion of the passage, is a private interpretation. On the original word rendered *damned*, Dr. Campbell remarks as follows—'shall be damned.' But this is not a just version of the Greek word. The term *damned*, with us, relates solely to the doom that shall be pronounced upon the wicked at the last day. This cannot be affirmed, with truth of the Greek *katakrisis*, which corresponds exactly to the English verb *condemn*.' See his *Com. on Mark* xvi: 16. See also Horne's *Introduction*, vol. 1: P. 446.

Campbell there translates the verse thus—'he who shall believe, and be baptized, shall be saved; but he who will not believe shall be *condemned*.' This translation brings us to the following conclusion—the word simply means *condemnation*, without possessing in itself, any allusion to the particular time, when such condemnation should be felt. If then, a passage can be found, which points out the time of condemnation, then the proper application of the

verse under consideration, is made clear. John in 18, affords the desired solution. "He that believeth on him, is not condemned—but he that believeth not, is condemned already." These two passages explain each other. Mark affirms, "he that believeth not shall be damned or condemned." But when or where shall he be condemned or damned? John answers the question—"he that believeth not is condemned already." Here the condemnation is confined to the time of unbelieving, while that condemnation is, the miserable consequence upon a darkened state of the mind. These facts lead me to the conclusion, that the common usage of the passage, is a private interpretation. G. W. M.

REFLECTIONS.

Original.

With God there is no variableness neither shadow of turning. Man is a creature of change—his nature in all circumstances, in this state of being. The dawn of his existence, is invariably that of helplessness and innocence. As he matures, his faculties, like the opening blossom, expand, and their influence on all around fades, withers, and die. God is the same yesterday, to-day and forever. Man, as he was created, in the image of his maker God, was pronounced by him, to be "very good," not actually depraved—incapable of thinking or acting right. Nevertheless God saw fit to unite with created man, a body formed of the dust of the earth, the propensities of which inclined him to that which is evil. St. James says, "when a man is tempted he is drawn away by his own lusts, and enticed, which enticeth him to sin, and bringeth death." Hence he is made subject to vanity, disease and death, in consequence of his earthly, perishable frame, which returns to dust as it was, but the spirit to God who gave it. Man, like the seasons, has his spring-time of hope and anticipation—his summer of business and active life—his autumn of harvest-disappointment, or satisfied desires—and in winter of frost, infirmity and decrepitude. He is blessed with the smile of prosperity, his heart is light, his hopes buoyant, his bosom is as peaceful as the smooth surface of the summer's sea. Then adversity, like a dense cloud gathers around him, the hurling blast sweeps desolation in all his paths, his hopes are withered, his peaceful bosom is now like the frowning billow of the troubled ocean.

When we roam abroad in the vast empire of nature, we behold every thing around tending to decay. All the beauties and pleasures of earth, are as evanescent as the morning dew; mortality is extinguished, not only upon every herb, plant, and flower; but man, noble as he is, is also mortal.

* Man's horn to die,
And shall he live again?

* Is he a bubble, by his maker cast
On life's tempestuous deep?
For nought but to catch the vital breath,
Then sink in endless sleep?

We discover in all the works of nature, the finger of infinite wisdom, goodness, and power; yes, in the most slender blade of grass, we behold the wonder-working hand of the almighty Creator; and in the little star that twinkles in the yonder sky, we are forcibly reminded of God, the great Creator of all worlds. Yet where,

among all these beauties and wonders, shall we find an answer to this important question?—"Though a man die, shall he live again?"

It is impossible to satisfy the desires of the mortal mind with the perishable and fleeting things of earth. Man ardently desires an existence beyond the gloom of the grave, an existence, too, which is not like the present, subject to change, sorrow and death. And praises his name forever! God has abundantly satisfied this holy desire of man, by bestowing his only begotten Son, who has abolished death and brought life and immortality to light. He taught us, that although pain, sorrow and death are attendant upon man in this life, yet there is a home eternal in the heavens, not made with hands, where pain and sorrow are not known, where parting tears are wiped away, and death shall never come—where all nations, kindreds and tongues shall worship before God and be lamb forever.

O glorious truth! how coming to man is a all the vicissitudes of life! It buoya up his soul in trouble, and smooths the rugged path of life, and strews it with anemantine flowers. It is a lamp to his feet, and the staff of his support, through the dark valley and shadow of death. Man is a social being and cannot live in his world, wholly destitute of the feeling of sympathy for others. He cannot see that those whom he loves, or even his enemy, happy or miserable, without participating, in a measure of the same. Heaven be praised for this principle! So from analogy we cannot suppose he can exist in the future world. (except he be changed, all! wholly changed!) without suffering in some degree from sympathy with those who suffer. Then, if any suffer, who can enjoy a heaven of unmingled pleasures? But no God, he author of all things, is not like man, frail and changeable, surely we have the strongest foundation for believing that, as he made man to rely himself, he will answer the purpose, for which he was made—that a being infinite in all his perfections, who wills the happiness of all his intelligent creation, will not suffer any creature in the universe to frustrate his designs.—We behold enough in nature to convince us of God's impartial goodness to his creatures, in this state of existence, but revelation alone informs us of his design in regard to their final destiny.

Let us look at the plan of God as he has revealed it to us in his word. Beautiful system! God, the universal Father, man, his favored offspring! God, great and good as he is, so loves man, frail, sinful man, that he gave his son Jesus Christ to suffer and die that we might be reconciled unto God, and promised that in him all the kindreds and families of the earth should be blessed. Mothers, will not your hearts swell withapture, when you contemplate the character of your Father in heaven, who, with all his families of the earth, has numbered your own dear family, as recipients of his rich eternal blessings? Yes, the dearest objects of your heart, who have so often pillowed their heads upon your fond bosom, when, through many a long tedious night, you have anxiously watched their half-closed eyes, and heaving breast, even these shall be gathered into the fold of him, who loves his offspring more tenderly than we can care. O glorious consummation! happy meeting! when all things shall be gathered together in Christ, both which are in heaven and which are on earth—when parents and children, brothers and sisters, shall all meet to part no more, in against their neighbor. But such is not the

that heavenly land where is fullness of joy and pleasures for ever more.

CALISTA.

D—n, Sept. 1834.

ANALOGY.

Original.

I here assume the truth that God is the Father of all intelligences. I assume also the position, that what is right in God toward his offspring, is right in an earthly parent toward his. Upon these two assumptions I have a few remarks to offer, for the correctness of which I appeal to the plain dictates of common sense and common understanding.

An earthly parent has no right to demand of the child the performance of any thing, which it is either physically or morally incapable of performing. Not only parental affection, but right and justice forbid it. If the child is born into the world imperfectly shaven or physically deformed the parent has no right to inflict pain upon that child for not performing labor when the child has not power to move.

If the child is a natural idiot, the parent has no right to torment it for not learning geography, chemistry, mathematics and science generally. The very constitution of the child and the relation which exists between it and the parent, as well as the immutable principles of justice, forbid the least infliction of pain in either case; and this is true, all they eternally will forbid it. No man can help seeing that I am right in this case.

Well, let us go one step farther. God created our first parents upright. They fell, and and in their fall involved all their posterity, so that children ever since that time have been born totally depraved, wholly incapable of thinking a good thought or performing a good action. With that absolute certainty which alone characterizes God, he knows full well that we are all fools and cripples, he knows that by nature we are wholly unable to keep his law aright, or to observe and obey one command of ourselves, or of our own ability; for the very good reason, that we are totally depraved.—And yet notwithstanding our utter inability, and his certain knowledge of it, he commands us all under pain of unmitigated woe to all eternity to perform that, which our own natural imperfections and the very circumstances of the case render it altogether impossible for us to perform. He will torment us throughout the countless years of eternity, for not doing that which we cannot do, and which God knows we cannot do, on account of our natural and total depravity. This is modern orthodoxy! but it is what I should call punishing cripples, for not laboring, and whipping fools for not learning.—Reader, am I correct? L. C. M.

SEASONS CORNER, N. Y.

THE SPIRIT OF THE OPPOSITION.

Original.

We are often astonished at the spirit which is manifested by many of those who oppose the doctrine of infinite love, and impartial salvation. One would suppose that those who profess to believe that all men shall have their part in the lake that burneth with fire and brimstone, would be a little cautious about bearing false witness against their neighbor. But such is not the

fact. In many instances it seems that there is no falsehood too absurd or wicked for them to utter, if it can only present in an unfavorable light the doctrine of a world's salvation. All the horrors of the burning lake have not yet purified their hearts nor checked the workings of that lying spirit of which they are possessed. We cut the following from an orthodox paper published in Brandon Vt., except the 'Versen Telegraph,' in which it appears as an extract from a kindred paper called the 'Christian Gazette.' We give it our readers as an illustration of the above remarks. We opine that the whole story, length and breadth, is unqualifiedly false, a sheer fabrication without the least shadow of foundation in truth, and we call on the voracious editor of the 'Telegraph' or his brother of the 'Gazette,' whoever he may be, to give us names and dates.

It was in the state of New York—was it in what part of the state? It was a certain person. What was the name of that person? It was a person who was to preach. Who was that preacher named? Now if the story is true these questions can be easily answered and if they are not answered we shall consider it good evidence that the whole story is a base and groundless fabrication.

Allowing the story however to be true it affords a sorry comment upon the refining and moralizing power of faith in endless misery. From the story itself it appears evident that the chief character who figures in it was a believer in endless hell torments, and to escape that doom was the great object of his life. Well, had that faith purified his heart from the reigning power and dominion of sin? No, for the poor devil was thirsting for blood. Sin, rotten and corrupt was his orthodox heart the nothing but the fear of hell prevented him from glitting his bellicose spleen with the tears of his wife and his children. A fine story, this indeed to illustrate the demoralizing influence of Universalism! The chief character is 'orthodox up to the hilt' as Dr. Ely says. And what is he? Has his faith in hell made him love God or his neighbor? No, nothing like it. On the contrary he is such a demon incarnate that the fire of nature could not restrain his murderous hand, if it were not for the dread of hell. If this is to be considered a specimen of Unitarian believers we certainly do not envy them any moral power which their system possesses.

But here is the story. Let the reader give it a careful perusal, and we shall be mistaken if it does not give him some additional evidence that 'the devil has come down having great wrath because he knoweth he hath but a short time.'

L. D. W.

'IF THERE IS A HELL'—WHAT THEN.

—Mr. Editor—I would submit the following facts to your readers, including the hope that they may be instrumental in the land of the Holy spirit, in disseminating to some precious persons, the danger arising from faith in Universal salvation. It was related a few days since, by a faithful minister of Jesus Christ, as it occurred in the State of New York, to illustrate the effects of a belief in this dangerous system. If it were an isolated case, there might be some excuse for those who preach such sentiments; but numerous cases akin to it might be cited; nay, it is positively certain and universally known that it invariably leads to like results. The drunkard, in view of it cleaves to his cup; the

profane man continues to utter his blasphemies; the adulterer throws the reins on the neck of his lusts; the false witness has no fear in giving in his base testimony; in fine, it only serves to bolster men up in their sins; and never, no never, reforms them. Indeed I verily believe it votaries are only prevented from committing suicide by the feebleness of faith they have in its truth. Can such a system, I ask all who read this, be of God and advance his glory?—The circumstances are briefly these; a certain person, who for some length of time had been carrying on an extensive business, but which, had, for some cause or other, declined, found that he would soon be under the necessity of making an assignment of the rest of his possessions; he became greatly distressed in consequence of it; having a large family dependent on him for support. In the midst of his distress, he heard that a person was to preach, on a certain evening, a sermon on Universal salvation. He resolved to wait on the preacher, before that time; he did so, was introduced to him at the tavern, where he had taken lodgings; they retired together, when the following conversation took place. 'I have heard you intended this evening to preach a sermon in proof of Universal salvation; is it so?' 'It is, sir,' was the reply. He asked again, 'and do you really believe it to be true?' 'I believe it to be true, as surely as I exist,' was the answer. 'Well sir,' continued the visitor, 'I wish you to do your best; and if you establish the truth of it in my opinion, I will go home this night, and first murder my wife; next my children, and lastly myself, so that I may be out of misery.' The preacher, as smiled and confounded, besought and entreated him not to commit the dreadful sin, adding as a motive to stop him, 'if there is a hell, you will have the hottest place in it.' Thus, this singular interview closed. Comment is unnecessary; but let all take care how they despise the threatened judgments of God.

UNIVERSALIST HISTORICAL SOCIETY.

A Society with this name was formed at the late meeting of the General Convention of Universalists in the United States, held in the city of Albany. The minutes of the proceedings are as follows.

Public notice having been given of the proposed organization of a Universalist Historical Society, a respectable number of brethren met, according to appointment on Thursday afternoon, Sept. 18th, 1834, and called Br. Thomas Whittemore to the Chair, and appointed Br. T. J. Sawyer, Secretary.

After having heard stated the objects of the proposed association, it was unanimously Resolved, That a Universalist Historical Society be now organized.

It was moved that a Committee of three be appointed to draft a Constitution for said Society, and present the same this evening; and that Br. W. S. Balch, A. C. Thomas, and T. J. Sawyer be that Committee.

Adj. ordered to meet immediately after the public services of the evening.

Met according to adjournment, when the following Constitution was reported and adopted.

Art. I. This Association shall be known as the Universalist Historical Society.

Art. II. The objects of this Society shall be, to collect and preserve facts pertaining to the history and condition of the doctrine of

Universalism; together with books and papers having reference to the same subject.

Art. III. The officers of this society shall be a President, Vice President, Secretary, Treasurer, and as many Corresponding Secretaries as it may be deemed expedient from time to time to appoint.

Art. IV. The President, Vice President, and Treasurer, shall perform the duties usually required of such officers; the Secretary shall keep a faithful record of the proceedings, and receive and preserve all books and papers belonging to this Society; and the Corresponding Secretaries shall obtain and transmit to the Secretary, or to the Society, when in session, all such information, books and papers as shall have come into their possession, pertaining to the objects of this association.

Art. V. The sessions of this Society shall be held annually at the same time and place with the General Convention of Universalists in the United States, but not to interfere with the deliberations of said body.

Art. VI. The officers of this Society shall be elected annually.

Art. VII. Any Universalist in good standing may be admitted to membership by affixing his name to this Constitution.

Art. VIII. It shall be the duty of the members respectively to transmit to their nearest Corresponding Secretaries such books and information as they may be able to obtain for the use of this Society.

Art. IX. This Constitution may be altered or amended by a vote of two thirds of the members present at any session of the Society.

The following officers for the ensuing year were then duly elected, viz.

HUSEA BALLOU, 21,	President.
PITT MOORE,	Vice President.
THOMAS J. SAWYER,	Secretary.
THOMAS WHITTEMORE,	Treasurer.

Corresponding Secretaries.

Maine,	William A. Drew.
Massachusetts,	Thomas Whittemore.
New-Hampshire,	William S. Balch.
Vermont,	J. M. Austin.
Connecticut,	M. H. Smith.
Rhode-Island,	Barton Ballou.
New-York,	C. F. LeFevre.
	Dolphus Skinner.
New-Jersey,	John Bell.
Pennsylvania,	A. C. Thomas.
	Nathaniel Stacy.
Maryland,	Otis A. Skinner.
Virginia,	Jabez Parker.
North Carolina,	C. G. Marchant.
South Carolina,	Allen Fuller.
Indiana,	L. P. W. Andrews.
Ohio,	J. M. Tracy.
Illinois,	Jonathan Kidwell.
Michigan,	A. H. Curtis.
Lower Canada,	Solomon Brigham.

Br. A. C. Thomas introduced the following resolution, which was adopted.

Resolved, That publishers of books, periodicals, pamphlets, &c. be requested to present, through any member, a copy of each of their works respectively for the use of this Society.

Br. W. S. Balch introduced the following resolution which was adopted.

Resolved, That the proceedings of this Society be signed by the Chairman and Secretary and published in all our papers.

THOMAS WHITTEMORE, Chairman.
THOMAS J. SAWYER, Secretary.

INQUIRER AND ANCHOR.

SATURDAY, OCTOBER 25, 1834.

CONNECTICUT OBSERVER AGAIN.—We are not a little gratified to discover in the Editor of this paper a manifestation of that spirit which betokens better days and more charitable feeling among men. He has recently, on several occasions, introduced the subject of Universalism into his columns, and seems disposed to connect upon a freely yet charitably as could be expected, from one in his situation. He is very careful however not to touch the great question that separates us from those who assume to be orthodox—the question relative to the final destiny of man.

In his controversy with ourselves he has accused, from some cause unknown to us, to go back, make a new start and travel a second time over the ground he has occupied. Whether he saw that he had been 'driven' a little beyond himself; or whether he really designed to show that our remarks were 'not coming to the point,' is best known to himself. Since he has seen fit to go back and try again, we will follow him and see whether he has gone straight in his second journey.

In his attack upon our correspondent he assumed,

1. That his views were opposed to the mercy of God, the forgiveness of God, and the exercise of forgiveness. To this we replied; and whether to the point or not he has abandoned the ground.

2. He assumed that the remarks of our correspondent involved the idea that men suffer in this life in proportion to their sins—a position which he attempted to disprove by an appeal, first, 'to the external condition of men;' and second, 'to the state of their minds.' In our reply, we thought sufficient was said to show the assumption groundless, and the inference not warranted by the language of our correspondent.

We then added that facts serve the infliction of a good share of deserved punishment in this life. And a portion of those very facts were furnished us by the Editor of the Observer himself. In our remarks on this point we advanced the idea that 'sin pursued to the stupefaction of conscience occasions pain, disease and premature decay.' This formed another 'bone of contention' and was attacked with no small share of violence and assumption. Our second article was written expressly in defence of this position; and whether we were successful or not—whether our remarks were to the point or not—we are happy to perceive that they have had no little influence in lowering the high tone assumed by the Editor of the Observer. He is now inclined to treat the subject with more gravity. And we are not unwilling to meet him on whatever ground he may take.

He admits that the general tendency of virtue is to promote health and prosperity—and of vice to produce the opposite effects;—and then asks, 'are all men long-lived in proportion to their wisdom?' We answer, the language of scripture is sufficient to convince us that all virtuous men en-

joy a longer life than they would if they were proportionally vicious. And the lives of all virtuous men are shorter, and certainly more replete with misery, than they would be, if they were in the same degree virtuous. We do not say that all good men enjoy an equal 'length of days' or number of years, for there are often other circumstances over which they have no control that shorten or lengthen out their days. Nor is it necessary that all equally good should enjoy the same length of days to receive their full amount of reward in this life.

The position above taken is sustained by the passages quoted in our last notice of the Observer from Deut. 28. See the whole chapter. It is true, the Observer has an elegant apostrophe on our application of those texts; but really we do not discover its pertinency. We cannot see that the moral government of God has undergone a radical change since the abrogation of the Jewish and establishment of the christian dispensation.—It was a transgression of the same moral law which now exists that subjected the children of Israel to those curses, plagues, disease, and death. And this law is by no means changed—neither in precept nor in penalty; indeed it cannot change until the moral nature of God and of man is changed. A violation of it therefore must produce the same effects in this age and every age that it produced under the Jewish dispensation so long as man is a moral and a mortal being. We say then that 'all vices, all violations of the law of God, all sin, produce present pain and sorrow.'—'There is no peace saith my God to the wicked.'—'The way of the transgressor is hard.' And we will leave it to inspiration to say whether misery is suffered in this life in proportion to sin. 'He build the righteous shall be recompensed in the earth; much more the wicked and the sinner.'—'Thus inculcates vice in its every form and feature; and it the Editor of the Observer feels disposed to question its correctness he must dispute with the scriptures and not with us. If he say the way of the transgressor is not hard, &c. a recompense is no recompense, we are not accountable. We confess we do not know just how much misery each individual deserves, nor how much he suffers; but we find in scripture the solemn truth that whatsoever is deserved shall be received. And we still think a good share of it is suffered in this life.

The Editor of the Observer thinks the passage—'bloody and deceitful men shall not live out half their days'—may be true in part. We are inclined to believe it true in full. And we are not a little surprised that one who is so very acute in discovering what he terms 'a perversion of scripture' in others, should himself fall into the same error in making 'an effort to get round a difficulty.' Every one knows that the circumstances we mentioned in relation to the pirate exert an influence detrimental to his physical powers. And we think too that he is 'more and more' troubled the more he indulges in crime. At least we have no desire to exchange places with him.

Nor is the vice of profaneism harmless in this respect, as the Editor of the Observer imagines.

From his connexion with other vices it leads to consequences equally injurious to man. Profanity begets passion, and passion, animal excitement which every one knows is followed by severe pain, both of body and mind. How many individuals, ruined in health, reputation and prospects in life can look back on their past career and trace all their woe to the first false step, the damning sin of profane swearing! And this accumulated weight of woe is received as the just desert of this, as well as other sins of which they may have been guilty.

We do not say that all the diseases, misfortunes and calamities of life are designed as a punishment for sin. But we do say that all which come upon mankind as the natural consequence, either the immediate or remote consequence of the commission of crime are but the penalty of that divine law which cannot be transgressed with impunity. All the misery which men would not have endured in life, if they had not been actual sinners is but the just recompense of their evil deeds.

To avoid another 'difficulty,' the Editor of the Observer says, that the sin of our first parents was attended with some 'peculiar results,' altogether different from the effect of sin upon their posterity! While in them it wrought disease and death; it is now perfectly harmless as it respects the 'bodies of men.' But we must acknowledge ourselves so stupid, that for the very life of us we cannot see the difference. We have always thought that sin is sin whenever and wherever committed. And we believe it is a very well established maxim, that any given cause in similar circumstances will always produce the same effect. True, in relation to the sin of Adam and his posterity circumstances differ, but this difference is certainly unfavorable to them; for while he was pure and uncorrupt, they are corrupt, mortal and dissoluble. They inherit therefore a double tendency to disease and dissolution in the commission of crime; for a sin which in its result was so fatal to immortal beings, must be doubly fatal, if possible, to mortal beings. Hence it will require another effort on the part of the Observer to convince us that our position was incorrect.

We have by no means given up the idea that men are punished in this life by the pangs of conscience, and also in their 'outward estate,' if we understand the phrase. In meeting out the full punishment of sin, every different form is often resorted to in the divine administration, and exhibited in different individuals and perhaps at different times in the same individuals. Some receive at least a portion of their deserts in the pangs of bodily disease and premature decay. Of this class are the drunkard, the debauchee and the epicure. Others receive their deserts in their outward estate—in the misfortunes of life, the loss of friends and ruin of reputation and prospects in the world. Of this class are the gambler, the slug-gard, the knave, the hypocrite and even the profane swearer. It is in vain to say that these receive little or no inconveniences in consequence of their wickedness. They never would exert themselves so much to hide their true character and appear to be upright and virtuous men, if

they were not rendered miserable by their evil deeds. They feel the want of virtue because the lack of it renders them unhappy. Hypocrisy indeed is itself a proof that the hypocrite is receiving the reward of his evil deeds; for he never would be a hypocrite were it not to remove the weight of misery he endures, which in fact he accumulates by his hypocrisy.

Others receive their deserts in their mental anguish and the pangs of accusing conscience. All who are sinners are subject to these evils in a greater or less degree. It is true that conscience may be steeled, but it never can be extinguished. However much men may indulge in crime and become stupified by their excesses; still there are times when conscience stirs up within them the very fires of the ancient tatarian abode, and wakes them up to the fearful certainty of present ill and the apprehension of direer coming woes, and woes too of a temporal kind. It was so with Nero and Caligula; it is so with the murderer, robber and pirate, and it is so with many others. They have no rest, day nor night. In one or all of these forms men we think receive at least a good share of their punishment in this life.

If the Editor of the Observer thinks these remarks are not 'to the point' and is still disposed to press the question, Are men punished in this life in proportion to their sins? We will appeal to him and, allowing him to judge others by himself, will rest the subject with the decisions of his own conscience. Whatever punishment he thinks he should actually receive, we are willing to admit will be inflicted upon all men. And if his punishment is confined to this life, he ought to be extremely careful about condemning others to wretchedness in a future state. He may think to escape his just deserts; but, if such is the case, he ought to beware lest he be found flouting himself with the expectations of the wicked which shall perish.

In reviewing what has been said, the notion that men can sin with impunity without receiving a punishment in this life, in some degree proportionate to their crimes, appears to us to be not only licentious in practice and erroneous in principle, but also altogether unbecoming the christian and the moralist. Even the heathen taught better things—more correct and salutary principles.—They at least in some instances taught that punishment is speedy and unavoidable. Seneca says: 'The first and greatest punishment of sin is to have been guilty. Nor can any crime, though fortune should adorn it with her most lavish bounties, pass unpunished; for the punishment of an atrocious deed is the very baseness of the deed itself.' The practical effect of this doctrine is certainly far better than that advanced by the Editor of the Observer. We would that he would consider these things and be wise.

R. O. W.

UNIVERSALISM IN MASSACHUSETTS.—We have recently returned from a visit to Boston, and cannot refrain from expressing to our readers the heartfelt satisfaction we enjoyed in witnessing the prosperity of our most holy cause, in that city and in the 'region round about.' Boston may with

some propriety be demonstrated the head quarters of Universalism in the United States. There it has obtained a permanent footing, and a standing that commands the respect of community. In the vicinity it is taking fast hold of the affections of the people, and through the State it is winning its way onward with a rapidity and power hitherto unprecedented.

There are in the State we believe fifty-six preachers of our order, and many more societies than preachers. These preachers are all united in the strong bonds of fellowship and love, and engaged with great zeal in the proclamation of the faith once delivered to the saints. We think this last remark, because an impression has gone abroad, there is much of strife and contention among the brethren in Massachusetts. Nothing could be further from the facts in the case. We have had the pleasure of associating with many of the clergymen there, in the familiar intercourse of the private circle, and we were unable to find that there was any thing among the brethren that had the semblance of dissension or contention. We speak now of those who are called Universalists. There are a few who have formed a separate association, under the name of Restorationists. These hold no communion with the Universalists, and are unwelcome, we believe, to be called by that name. We know not, however, that the Universalists have any contention with them. They meet upon friendly terms, and treat each other with that respect and courtesy which is due from one denomination to another.

It should be observed, however, that the Restorationist Association does not include all who believe in limited punishment. Many, who either believe or are favorable to that doctrine, still retain their fellowship with those who do not believe it, and we know not but there is as cordial good feeling between them and their brethren as need to exist. The doctrine of future punishment is not a subject of controversy between the members of the Universalist connexion in Massachusetts. We make these remarks, because we are desirous of correcting any erroneous opinion that may be abroad, that there are divisions and contentions among our brethren at the east. We repeat, such is not the fact. We do not believe there can be found in the United States, a more united and harmonious body of christians than the Universalists of Massachusetts. We use the term Universalists as applying to those who are willing to be called by that name, without wishing to force upon others a name that they have rejected. On the whole the cause of gospel truth is prospering in Massachusetts, to a degree that is truly gratifying to the feelings, and refreshing to the spirits of those who love the truth as it is in Jesus. Ride on gloriously, then, king of Zion, till all shall know thee from the least to the greatest! Amen! even so let it be.

I. D. W.

RETRIBUTION.—We learn from the 'Trumpet' that the Rev. Joel Parker who has been on a visit to the North slandering the people of New Orleans is likely to find from experience that there is some truth in the doctrine that teaches that the

wicked shall be punished in the arch. This Mr. Parker it seems is, or has been settled in New Orleans. He came to the north as we understand, to solicit donations for the benefit of partialism in that city. In order to effect his object he thought it necessary to give a woful picture of the religious character of the people in that place. Some of his misrepresentations, some found their way back to New Orleans. Whereupon a meeting of his parish was called, and the Rev. Gentleman was informed, if he was the author of such sayings, his connexion with them might forever cease. We recommend to the serious attention of Mr. P. that scripture which saith, 'Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner,' and may God give him repentance unto life.

I. D. W.

AFFAIRS IN TROY.—It is known to many of our friends that the Universalist Society in our neighboring city Troy have sold their house of worship. This circumstance has given rise to some wrong impressions in relation to the state of Universalism in that city. The sheet of triumph had been raised, and it has been said that the Society had run down, and Universalism was dead there. Not quite as first gentlemen. It is not so. There are friends in Troy who have been tried and found faithful. Their house of worship was never sold because they could not keep it, in their own hands. They wanted a better house and in a more central part of the city. We are glad to say that they are now actively engaged in building such a house, and that the work will be done with all convenient despatch. Our friends abroad need have no apprehensions that the Society in Troy will break down. It is there yet, and there it will remain in spite of all that the enemies of a world's salvation can do. It will remain, ay, and it will prosper too. There are names there that have not defied their garments with the sins of partialism, and their zealous exertions in the cause of truth will be blessed to the upbuilding of Zion.

I. D. W.

THE SAFE SIDE.—Some time ago the Duke of Brunswick renounced Protestantism and became a Catholic professor. Subsequently he wrote a work, in which he gave fifty reasons for his change of profession. The seventh reason was that the Catholic religion was the safest. These reasons are now under a process of examination in the columns of the 'New York Observer,' by a writer over the signature of M. S. We are pleased with the recollections of M. S. upon the seventh reason, because it shows how easily men can upset their own arguments when they are used against them. It is known to the world that our Unitarian friends are frequently found using this argument in opposition to Universalists. The noble Duke argues that as Protestants admit that Catholics may be saved, and Catholics deny that Protestants can be saved, therefore it is safest to be a Catholic.

Partialists argue, that as Universalists admit that Partialists will be saved, but Partialists deny that Universalists will be saved, therefore it is safest to be Partialist. Let us look and see how easy

by partialists themselves can dispose of such arguments when employed against themselves.—The Duke exclaims, 'What madness then were it for a man not to go over to the Roman Catholics who may be saved in the judgement of their adversaries; but to sent himself with those who, according to the Roman Catholics are out of the way.' M. S. replies, 'What madness indeed to continue to be Protestants, when Roman Catholics say that they are out of the way! What if they do any so? What if every Jesuit Missionary has ever so constantly affirmed! I suppose a Jesuit can say what is not so, as well as any body else, I suppose it is not naturally impossible for one being a Jesuit, I will not say to lie, but to err.' Now when Partialists exclaim, 'What folly not to continue to us when you admit that we are safe, to continue among those that we consider out of the way; we may be loathe to reply in their own language, excepting times. 'What folly indeed, to remain Universalists when partialists say they are out of the way! What if they do say so? What if every Partialist Missionary has ever continued to affirm? We suppose a Partialist can say what is not so as well as any body else. We suppose it is not naturally impossible for a Partialist, we will not say to lie but to err.

The Duke proceeds, 'Who would not advise a man to take the safest way when threatened with evident danger?' M. S. replies, 'Certainly urble Duke, the safest way, but not of course the way which some say is safest. There are a great many safest ways, if all that are said to be safest are so. Let our writer apply the same remark to the same argument when he uses the argument and he will see his fallacy.

You say Universalists ought to take the safest way. True, but there are a great many safest ways if all that are said to be safest are so.

The conclusion of the article in the Observer is excellent. Here it is. 'It is a poor reason for becoming a Catholic that they say they are the people, and haughtily bid all others stand by because they are holier. I cannot think it so good a recommendation of a religion, that it denounces and as far as it can, damns all who cannot see their way clear to embrace it.' Good! we say, 'It is a poor reason for becoming a partialist in any shape, because they say they are the people and haughtily bid all others stand by because they are holier. We cannot think it so good a recommendation of a religion because it denounces and as far as it can damns all who cannot see their way clear to embrace it.' We aver that the Partialists are the very men who haughtily say to all others stand by for we are holier, and that their religion denounces and as far as it can, damns all who do not embrace it.' Do Mr. Observer adjust your spectacles again, and see if you can tell what better reason you can offer for being a partialist, than this which you call a poor reason? See what better recommendation you can give good old dame orthodoxy than that she denounces and as far as she can, damns all who do not embrace her. But we fear our labor will be vain. For we presume if ever M. S. takes up pen against Universalists, he will present in the front of the battle this same argument which he has so nobly confuted.

I. D. W.

For the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. John ix. 22.

The above passage of Scripture was forcibly brought to our recollection, by an account of the excommunication of Mr. Nathan Gates, from a Presbyterian church in Cumberland, Ky.; which appeared, not long since in the Sentinel and Star in the West. Mr. Gates it appears, was summoned to appear before the session of said church and answer to the charge of heresy. He appeared, and after, an examination, in which he confessed his faith in a perfect and complete Savior, and many unsuccessful attempts on their part to shake that faith, or at least prevent him from openly avowing it, he was excommunicated. For what was he cast out? Was it for any immoral conduct, or a practice in any case which did not comport with the principles of the gospel of Christ? No such thing is laid to his charge. On the contrary the session itself holds the following language in reference to his conduct and character.—'From a long and close acquaintance, we did consider him a Christian, and from his moral, honest and honorable course as a citizen, he is endeared to all our hearts.' Why then not continue him in their fellowship and communion? If he was a moral, honest and honorable man, why cast him out? Oh! he confessed that Jesus was the Christ, the Savior of the world! This was the head and front of his offending. Whether they had before argued like the Jews that they would cast out any one who should make the like confession, we know not, but we are sure that the spirit of the Jews was among them.

There is another point of view in which we are led to contemplate this subject. The proceedings in the above case exhibit very plainly to our minds, the estimation in which our Presbyterian friends hold honor, honesty, and morality.—They confess that the object of their ecclesiastical bull, had pursued an honest, moral and honorable course as a citizen. But all this could not shield him from excommunication. It is evident that that honor, honesty and morality are in their eyes things of secondary importance. Compared with faith in the horrid dogma of endless hell torments, they sink into insignificance.

Again their love of honesty is strikingly manifested in the exertions they made to make him a hypocrite. After vainly endeavoring to show him his error, they make the last proposition and that is, that he shall not avow his faith. This is saying in tolerably plain language,

Sir, if you will be a hypocrite and hypocritically profess your faith in our creed, which you do not believe, we will continue you in our communion; but if you dare persist in being an honorable man, and an honest citizen, profiting what you believe, we will cast you out. And they cast him out.

The Editor of the 'Tribune' is noticing the

above, holds the following language. 'These are the men they turn over to us from the partialist churches—moral, honest, and honorable men.—Give us as many more of them as you please, gentlemen.'

So say we; and we guess if they should communicate a good share of their honest and honorable men they would turn out in the end to be nearer the kingdom of God than some people imagine.

I. D. W.

UNIVERSALIST HISTORICAL SOCIETY.—The organization of this society has, we believe, given general satisfaction to our brethren throughout the Union. Its advantages seem to be universally discovered. It cannot fail to be a means of collecting much valuable information relative to the condition of our order in times past and at the present time. The minutes of the proceedings of its first meeting will be found on another page of this day's paper. We also, 'hope' it will be something more than a mere dead letter! R. O. W.

MARRIED

In Albany Oct 12 by the Rev. I. D. Williams, Rev. Henry Gifford, of Shrewsbury Vt. to Mrs. Delia Ann Lapham, of Albany.

At West Hartford on the 9th inst. by Rev. Doct. Perkins, Mr. Barrell W. Cadwell, of this city, to Miss Emeline Goodrich, of the former place.

In this city, (Hartford,) by Rev. M. H. Smith, Mr. A. M. Burnham to Miss Clarissa Marble, both of this city.

RELIGIOUS NOTICES.

Br. Charles Woodhouse will preach

At Saratoga Springs on the 4th Sunday in Oct., and lecture in Milton on the evening of the same day;

At Mechanicsville, N. Y. on the 2nd Sunday in November.

Br. C. F. Le Ferre, of New York, will preach in the Universalist Church in this city, (Hartford,) the 4th Sabbath in October, on exchange with Br. M. H. Smith.

Br. Charles Spear will preach in Barkhamsted the fourth Sabbath in October, and in New Hartford, near Mr. Hermon Chapin's in the evening, at half past six o'clock.

Br. F. Hinckock will preach in the west school house in Colebrook on Sunday the 26th of October; and a lecture in New Hartford, (North end) in the evening; at Colebrook River on Monday evening the 27th; at East Otis on Tuesday evening the 28th, and at West Otis on Wednesday evening the 29th.

Br. W. A. Stickey will preach at New Hartford Centre, the first Sunday in Nov. and lecture at the North village, at 1-2 past 6 o'clock of the same day. Also, a lecture in Burlington the Monday evening following, at 1-2 past 6 o'clock: Text Matt. xvi. 46, by request; and in Wolcottville the 3d Sunday in Nov.

Br. Shrigley of Stafford will preach at Broad Brook on the first Sabbath in Nov.

Br. William Whitaker of Hudson N. Y. will preach at Winsted on Monday evening Oct. 20, and at Ellington on the 4th Sunday inst.

Br. Wm. Whitaker will preach in Salisbury in the new Methodist meeting house on the 2d Sabbath in Nov.

POETRY.

'THE OMNIPRESENT GOD.'

God is in the torrents fall,
 God is in the summer breeze,
 God is in the thunder's call,
 God is in the whirling trees—
 Where the lowly violet springs,
 Where the faithful ivy clings,
 Where the silent bird sweetly sings,
 There, forever there, is God.

God is in the flashing eye,
 God is in the speaking tongue,
 God is in the mourner's cry,
 God is in the marriage-song—
 With the saint at morning praying,
 With the midnight martyr slaying,
 With the cradled infant playing,
 There, forever there, is God.

God is in the army's path,
 God is in the ocean's swell,
 God is in the whirlwind's wrath,
 God is in the tolling bell—
 By the winner's dying bed,
 By the watcher's weeping head,
 By the living, and the dead,
 There, forever there, is God.
Connecticut Observer.

THE VANITY OF MAN.

It was a beautiful thought of the Greek philosopher, when he compared the life of man to a bubble. Along the stormy ocean of life the different generations of men arise like bubbles on a stream—at best a tear drop inflated with air. Some of these bubbles sink at once into the mass of waters where they came; others float up and down for a turn or two upon the top of the restless waves, and also disappear; and even those which remain the longest are in perpetual agitation and restlessness, the sport of every breeze and every tide, until they too are swallowed up.

It is even so with man. Some are born only that they may die—like the bubble blown up and destroyed by the same breath of air. Some abide a little longer, to bear the peltings of the storm, but their fragile forms are soon broken by the violence of the tempest, and those that endure for a season, what are their lives but one continued scene of disquietude, disappointment and doubt; while like the bubble tossed upon the unquiet waters, they find no resting place for a moment, until they sink back into the earth from whence they were taken.

The Bible abounds with the most impressive figures to teach the vanity of human life.—'For what is your life?' says James, 'It is even a vapor that appeareth for a little time and then vanisheth away.' 'We spend our years,' says Moses, 'as a tale that is told.' 'Behold,' says the plaintive David, 'behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee; verily every man at his best state is altogether vanity.'

Can any thing be more affecting than this?—It is the language of a king—of one who has passed through many vicissitudes of life, having ascended from the occupation of a shepherd to the station of king over all Israel. He had reached the summit, the world had nothing more to give; yet looking back upon the past, and round upon the present, scenes of his life, lights at the reflection, which is forced upon his mind, that they are 'altogether vanity.' Alas! the man has never lived, whether king or peasant, whose breast has not been heaved by the

same sigh, whose heart has not been saddened by the same reflection.

The causes that conspire to make the life of man on earth a 'vanity,' and even a vexation of spirit are many.

1. He is a stranger here—he is not at home. His company, the scenes around him, every thing he sees, all he hears, are not exactly adapted to his tastes, not fitted for his tastes. Like the caged bird his food is insipid, his vision confined, and he cannot choose but pine in his solitude, as he thinks of the purer light, the brighter scenes and the boundless glory, among which he would fain, with unfettered wing, exultate. But he is bound to earth; clogged with clay; and he who is fitted to soar and sing in the heavens, must grovel in the dust. Amere feeding on ashes, he lives among the dead! Time can dig his grave also, into which he creeps and is seen no more.

2. The vicissitudes of life are nothing but a series of disappointments. Whether for good or for ill, none of all our ten thousand cherishes have succeeded exactly to our wish. The catastrophe came too soon or too late; the scheme failed altogether, or its result was different from what we desired or expected. And if no present evils press upon us, we are distressed with the apprehensions of future, or disquieted with the remembrances; and at best our hopes do but struggle with our fears, while we are left desolate. We are always either troubled or dissatisfied; and if nothing else makes us uneasy, even the very absence of our accustomed tormentors will make us so. And herein appears the vanity of our state, that nothing remains us from madness and rioting of prosperity, but that every cup we put to our lips is dashed with the bitterness of gall. Thus it has been well said of man that he is always restless and uneasy; he dwells upon the wailers, and leanness upon thorns, and lays his head upon a sharp stone.

And what does the experience of every man but echo back the declaration of the prophet, 'Cursed be the man that trusteth in man, and maketh flesh his arm!' He who does it, leans upon a cracked reed that sooner or later will break beneath him. Nisus and Euryalus, Pyrrhus and Ulysses may live in table and in song, but they have never lived any where else.—For so certain as winter succeeds summer, so true is it that,

'The friends who in our sun-shine live,
 In wintry days are flown;
 And he who has lost tears to give,
 Must weep those tears alone.'

This is poetry, it is true; but it is not fiction, as many a desecrated head, many a desolate home can witness. Like moles in the sun-beams, friends gather around even to annoyance in the days of prosperity, but at the first cloud that obscures the sky, at the first sound of the distant thunder they flee away, and leave him upon whom they have fattened, to abide alone the fury of the storm. Such is human friendship; to empty, so valueless.

Whether, then, shall the heart stricken mourner turn? In the desolateness of his misery must he die, as he has lived, without hope?—No, he need not. As he flees to the grave, as to a refuge and a rest from ill he can no longer endure, Religion, heaven descended, meets him, and bids him no further despair. She tells him of One whose friendship never fails, whose promises are never broken—of One who, having

loved his own, loveth them unto the end.' She points him to a world where ingratitude and selfishness are unknown; where the tear of anguish never dries, the sigh of sorrow is never heaved; where no vain regrets, no anxious forebodings intrude upon the heart overflowing with joy; and bids him lie down and rest as he pleases, for that world is his own. Who, then, could wish to live? or rather, who would not wish to die? Who is not ready to say with Job, 'I would not live always?' Better deal with the weight of sin, oppressed with a sense of his own unworthiness and the faithlessness of others, while the whole creation is groaning around him, being like him 'made subject to vanity,' what would the Christian, what can he, but long to die?—to close his eyes and shut his ears upon the scenes and the discords of earth, until he can open them to the beauty and the melodies of heaven?

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.

Packer's Sermons—\$1.00.
 South on Divine Government—75 cts.
 Balfour's 2d Inquiry—\$1.25.
 " 1st " \$1.00.
 " Reply to Smart—75 cts.
 Balfour on Abolition—75 cts.
 " Examination of Future Punishment—50 cts.
 " Election Sermons—\$1.25.
 Life of Murray—50 cts.
 Hell Torments Overthrown—\$7 1/2 cts.
 Peckering's Lectures—75 cts.
 Modern History of Universalism—\$1.00.
 Divine Goodness—\$7 1/2.
 Davenport Discourses—25 cts.
 Balfour's Sermons—\$1.00.
 " Lecture " \$1.00.
 Primary Questions—per doz. \$1.20. Single 12 1/2 cts.
 Whittemore's Notes on the Parables—75 cts.
 Balfour's " " 75 cts.
 Hymn Books—62 cts.
 Universalist Explorer 3d volume bound—\$2.25.

Besides these the following may be had at this Office.

Balfour's Letters.
 Balfour's Letters to Hudson.
 Hudson's Letters.
 Winchester's Dialogues.
 Dodd's Sermons.
 Dean's Lectures.
 Convention Sermons.
 Morse's Reply to Joel Parker.
 Reply to Hawes' Reasons.
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 Hartford, Oct. 1831.

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J. S. DIXON, PRINTER

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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I. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

COMMUNICATIONS.

AN EPISTLE,

TO THE REV. MR. NICHOLS, OF OREGON.

(Continued.)

Rev. Sir:—When you preached in Vernon on the 13th of July last, you delivered harsh sayings against Universalists; and, had they been true sayings, I could have heard them with cheerfulness and pleasure, for I love the truth in whatever shape it may come. When you named your text—*What is truth?*—I naturally expected to hear the truth, in your answer to the question there proposed; but I must confess myself a sorely disappointed. You commenced your discourse by railing against all denominations but your own, and especially against Universalists. You stated that the doctrine of Universalism could not be proved from the Bible in any other way than by picking out parts of passages and verses here and there; for the whole tenor of the Bible you said was against it. Now I think I can mention one passage which is a whole chapter, and I think comprehends the whole gospel of Christ, that it appears to me, is not against it. It is the message of the angel to the shepherds, which you probably have forgotten; or perchance overlooked. You will find it in the second chapter of Luke. This seems to me sufficient to prove that you did not, in this respect, tell us *what is truth*.

Again; you stated that Universalists believe a man may do ever so bad—sin ever so much, and there is no punishment for him; while the whole Bible goes to prove a place of future punishment.

Now the first part of your assertion, so far from being *truth*, is downright, slanderous falsehood. And, in relation to the last part, will you point me to a single passage in the Old Testament which says any thing about a place of future punishment? The punishments threatened in the Old Testament are admitted, by almost all writers of any note and intelligence in the ranks of orthodoxy, to be confined to this life. Nor can you find but very few passages in the *New Testament*, which you, or any other Pharisee, can twist into a proof of future endless punishment. Is not this the case? I ask the question and wait your answer. My mind is open to conviction. If I am wrong I wish to be put right.

Again; you stated that the Universalists had lately come out in their paper affirming that prayer was wrong and awfully wicked, especially public prayer, and that family prayer is so where commended in the Bible—that the Bible says—*six days shalt thou labor*; while there is nothing said about prayer of this kind.

Now, sir, I have taken the paper published at Hartford, for nearly two years past, and your

statement I know to be incorrect. There has been no such statement made in that paper.—There has indeed been a discussion of the question as to whether stated public prayer was commanded or recommended by Jesus Christ. It has been urged by one single individual among Universalists, and one only, that Jesus gave no directions for stated public prayer—that there is no proof that he ever himself prayed stately in public, but that he pointedly rebuked one condemned the Pharisees, for praying in this manner to be seen of men—that his direction and example are not regarded at the present day; inasmuch as Pharisees of this age have exactly trodden in the footsteps of their prototypes of other years, in praying often, long, and loud, to be seen of men. This, I said, was the opinion of one individual only in the order; and even he did not condemn all kinds of prayer, but contended for, and recommended secret prayer at all times.

In this statement, then, it appears to me that you were very far from telling us *what is truth*. You probably thought there was not a Universalist to be found in the town of Vernon, and especially in your congregation—and that the people would swallow all you said as truth, since it came from the mouth of a priest, and they were ignorant of sentiments of Universalists. But in this you were greatly mistaken, for there can yet be found ten righteous men in that place to save it from destruction. And I hope, sir, the next time you preach in Vernon, you will do as much as to *seek* the truth, if you cannot tell *what truth* is.

Again; you stated that Universalists never wrote or preached any thing against sin or wickedness of any kind. Intemperance, rioting, gambling, mirth, keeping drug-shops, &c., you said, were seldom or never mentioned by them. In relation to this statement, I would ask, is this preaching the gospel? Is it a kind of preaching designed to make people better, and to increase their love one towards another? Is it telling *what is truth*, or, in fine, is it *speaking the truth*? I say, and I am ready to prove it too, that instead of *truth*, it was telling downright falsehood. I have read, and seen, and heard much that has been said and written by Universalists, against the sins and iniquities of the world.—And, if you should chance to see these remarks, you might be convinced, that I, too, have been writing against the gross and barefaced sin of false and evil speaking. As to temperance, there is as much said and done in favor of it, by Universalists, in proportion to their numbers, as any others. Many among them, indeed, are members of temperance societies.

Allow me here to ask, sir, did you ever hear a Universalist preach? did you ever read their writings? If you ever have, you certainly preached with brass quite enough, and as effrontery altogether too unblushing for a man who means to speak the truth. You must have known that your statement of their opinions and writings was far, very far, from truth. But probably you made your statement more from your own imagination, than from actual knowledge of their views and practices, for if you spoke

from knowledge, you certainly could have but very little on that subject.

Your statement of their belief in relation to prayer, was equally incorrect. For though one individual among them did reject a particular form of prayer; yet as a general thing, they believe in the necessity and utility of prayer, both public and private. They believe in offering up the sincere desire of the heart which is the prayer of the righteous. And they believe too, that this prayer should be offered up for the salvation of all men.

Perhaps you will say that this is not consistent with the will of God. But you, sir, prayed for the salvation of all men on the day you preached in Vernon. Probably, however, it did not avail much, for unless prayer is offered up in faith it is of little avail. And if you preached the sentiments of your heart, you did not believe that your prayer would ever be answered. Or, suppose you believed in the final fulfillment of your prayers, that God will save all mankind—which you must believe if you believe the Bible, for Paul says 'God will have all men to be saved, and come to the knowledge of the truth,'—then you must have been striving, most manfully, to maintain a popular creed against your own will or you would have preached the truth as it is in Jesus.

If you again say that Universalists can not prove from the Bible that all men will be saved, I ask what disposition you will make of this passage of scripture—'For God sent not his Son into the world to condemn the world, but that the world through him might be saved.' Christ, by his example and preaching endeavored to make men better and make them love one another; but it is not so at the present day, when men who pretend to be called of God to preach the gospel, are doing all in their power to create divisions and set neighbor against neighbor.

We read in the Bible that 'the Father loveth the Son and has given all things into his hands.' And Jesus says he came to do the will of the Father: 'and this,' says he, 'is the Father's will which hath sent me, that of all he hath given me I should lose nothing, but raise it up at the last day.' Now I appeal to you, does it look very rational that the Father, at the final consummation of all things, intends to revoke his will and give to the devil one half, or any part of those created intelligences comprised in 'all things,' which he designed should come unto Christ? It certainly does not appear to me to be very rational; and if it does to you, I cannot but think that you have a very irrational mind.

I have already extended my remarks to a greater length than I at first intended. But still in conclusion I must observe, that if you find me to be in error's path, I wish you, as a watchman on the walls of Zion, to use your endeavors to put me in the right way—in the way in which wisdom requires that I should walk. You said that if Universalists would lay themselves open to conviction and reason, they would never embrace such erroneous sentiments. I now publicly tell you that my mind is open to conviction,

and though I lay no claim to superior powers, still I am not yet prepared to admit, on your insinuation, that I am not a man of reason and common sense. I hope you will use all the means in your power to convert me from the error of my ways, if I am so unfortunate as to be in error—not forgetting to read the Bible attentively yourself; and read it, too, without prejudice, without partiality, and without the bias of sectarian influence. Hoping you may profit by what has been said to your own and my edification, I remain

Yours truly,

AN ATTENTIVE HEARER.

ROMAN CATHOLICS AND ORTHODOX PROTESTANTS.

Original.

Virtue is to be promoted, and the purity of our religious institutions increased, only by redeeming Christianity from the errors incorporated with it; and, as inflexible bigotry accompanied with a corresponding degree of ignorance, will prevent the arrival of that period, we must endeavor to remove these obstacles in the way of their progress. To what other cause can be attributed the works of darkness and blots that are recorded of the Papal power, but ignorance, the mother of crime! and to what but the opposite cause can be assigned the origin of that progressive moral power that has delivered a part of the world from the dominion of hell-tyranny. A mind enlightened by reason, and true Christian philosophy, can no more submit to the galling influence of usurped authority over the will, than the spirited freeman can submit to how to that civil usurpation which regards not the rights of man.

Although furnished, as our country is, with means adequate to the promotion of all that the benevolent heart and enlightened mind can desire, still we are too frequently called to lament the failure of these means, and weep over minds apparently great, but rendered unfit for noble deeds by intolerance and bigotry. I do not call this the result of our free institutions, nor of enlightened education; but of that awful policy and intrigue, prevailing in most of our institutions of learning for indoctrinating, into the youthful mind popular dogmas and superstitions. These seeds, sown in soil that is new, are not merely left, but made, to grow with the growth of age, and strength of manhood. Consequently we have now to deplore the existence of absurdities in faith, and spirit in practice, fit only for monks and conjurers of darker ages.

It is hoped that there is yet hovering around us a redeeming spirit, to save our country from the polluted touch, and damning influence of misguided fanaticism; if there is sincerity in the hearts of those for whom this language is intended, we may yet give wings to this spirit to carry redemption to some. I would not say that all who profess to be Christians are, with all their means of intellectual improvement, still nursing that spirit which is the fruit of ignorance. Many are they who have not sought in vain the advantages of this enlightened age, and such are they who behold with mortification a large portion of the religious community, professedly enlightened, but slaves to a spiritual domineering influence. To such would address myself, appealing to their acknowledged sense of duty. This class of men are found frequently denouncing the Catholics, for their past and present outrages and crime, dealing out plen-

teously their reproaches against this church, telling of the multitudes that go down to immortal woe, by the propagation of its errors, and stigmatizing the unhallowed practice of binding in mental chains their votaries to their dogmas. Freely it is asserted, that if these chains were unrevoked; and the Catholic permitted the privilege of unprejudiced examination, the light of truth would dawn in his mind and irradiate the darkness of his understanding and the renunciation of the Catholic religion would soon succeed the liberty of conscience. Admitting all that has been alleged against this people to be true, admitting the faith of this church to be a great error, that the crimes connected with its history are the results of ignorance occasioned by an unwarrantable aggression on the rights of conscience by spiritual rulers, and are orthodox Protestants see that then own view of Christianity would check this spirit of inquiry? Do they think that if their principles were adopted by Catholics they would find redemption?—What if it can be shown that instead of having done this they have only fostered the devastating spirit that hroods over the mind of ignorance, that society and individuals are growing under the tyranny of Protestants, and that evils not unlike those they condemn, they are the authors of!

A spirit of grace that enters not into their nature has yet to manifest itself in the principles of Protestant Orthodoxy, etc. the galling servitude of Papal bondage can be done away. What has the former that the latter has not?—What evidence have we that what is now called orthodoxy would have rescued Christianity from the infamy brought upon it by Popery? Has not blood been shed—have not excesses been committed—human life and happiness destroyed by the authority of orthodox decrees—and have not repeated attempts been made to enlarge the territory of their influence, by grasping hold of civil institutions? In what age of their existence have they not done all they could do to enforce a tyranny, paralleled only by Popery? Withhold then the cry of intolerance, until the sin is removed from your own door; mourn not for the delusion of others, but weep for yourselves. Your exclusive system, and perpetual denunciation must be stoned for, only by banishing them to the shades of night, before an enlightened community can be undeceived in regard to your measures.

Orthodox Protestants ascribe the crimes, and the too frequent degraded state of Catholic society, to the ignorance that they are obliged to labor under. Few will dispute this fact with them. Sin, the inseparable hand-maid of ignorance, must be attributed to this spiritual tyranny which brings a solemn responsibility on the abettors. Such are the common confessions of Orthodox Protestants. We now inquire in what do they differ from Catholics?—Are not they using means equally as powerful and successful in enslaving the human mind?—Are not they engaged in unvaried the shackles only to forge stronger ones? Is not this spell of ignorance perpetuated by them and must not the sin which results therefrom be charged upon them?

Does Popery claim the exclusive right of interpreting the scriptures? So do Orthodox Protestants. Does Popery deny the privilege of understanding the scriptures differently from its own views? So do Orthodox Protestants. Is the Bible of no use to Catholics, seeing they

are not to understand it different from the creed of the mother Church? What does Orthodoxy grant more than this? To enforce implicit obedience to your creeds you hold out the thunder of excommunication and the denunciations of immortal wrath.

The zeal of Orthodox Protestants in distributing the Bible is a virtually a pretended one, a disguise by which deception is more successfully carried on. Why not send their creeds and confessions of faith abroad, and plead their authority from the word of God, as well as to send the Bible, imperiously demanding that their creeds must be made the standard of its interpretation, and in case of refusal, threatening them with the most awful denunciation of hell and its horrors?

In reply to this, the orthodox may arrogate to themselves the right of truth, but remember in this they trespass upon the Catholic. This right as much belongs to one as to the other.—There is virtually as much infallibility claimed by one as the other, and still the understanding of both is so darkened that this great sin in themselves cannot be discovered. The state of religion in many parts of our country is ample proof that modern popery is exercising an influence over the mind, resulting in ignorance and conceiving in sin. The great acts of Orthodox Protestants betray as much want of charity, and acquaintance with the scripture as do the Catholics: persisting with as much inflexible tenacity for the infidelity of their faith. We know of no circumstance in the history of one but that has its parallel in the annals of the other. We know of no human or mental degradation common to one more than the other; we know of no species of intrigue, sin and iniquity belonging to one that does not also belong to the other. They both are concerned in perpetrating ignorance, and therefore both have shaped the mind in iniquity. These are facts in my mind irrefragable, consequently the enlightened Christian has to meet the opposition of an ignorant multitude led on by their misguided and tyrannical guides. When the mind assumes its wonted freedom, by enlightened education, when the understanding is addressed, and reason exercises its lawful prerogative, then will Popery and Orthodoxy be laid in the same grave and their requiem be sung by a rejoicing world,—then will all the nations that thou has created come and worship before the O Lord and glorify thy name. G. S.

Corland, N. Y. Sept. 10.

PRIVATE INTERPRETATION OF SCRIPTURE.—No 5.

Original.

The next instance of private interpretation is found in Matt. xii. 32. The Savior, speaking of blasphemy against the Holy Spirit, declared that he who committed it, should not be forgiven, 'neither in this world, nor in the world to come.' See 31, 32, verses, also Luke xii. 10. The private interpretation consists in the false translation of the phrase, 'neither in this world, neither in the world to come'—for, its present form, has led thousands to believe that it has reference to this state of existence, and the existence beyond the grave. What the blasphemy against the Holy Spirit is, may be understood by reference to Mark iii. 30, 'because they said, he hath an unclean spirit.' Examination of the contexts in Matt. Mark and

Luke, clearly show that the Pharisees ascribed the miracles which Christ performed to the power of the devil or beelzebub or satan. This resistance of the power of God, manifested through Christ, and its ascription to an evil principle, is, by Mark called the blasphemy against the Holy Spirit—'he hath an unclean spirit.' This sin, it appears, cannot well be committed by any people besides the Jews, because to no others, were the miracles addressed directly to the natural eye. Accordingly, we never find the Apostles charging this sin upon the Gentiles in any case whatever. Dr. Clarke makes a pertinent comment on this point.—'Many sincere people have been grievously troubled with apprehensions that they had committed the unpardonable sin; but let it be observed that no man who believes the divine mission of Jesus Christ, ever can commit this sin; therefore, let no man's heart fail because of it, from henceforth and forever.' But the Jews did commit this sin, for while miracles were performed before them, they still persisted in charging the same to the power of satan—hence, they were not to be forgiven, 'in this world, neither in the world to come.'

Instead of the phrase, 'in this world, neither in the world to come,' Mark uses the phrase, 'eternal damnation.' The most careless reader must observe, that Matt. xii. 31, 32, and Mark iii. 29, 29 are parallel passages and record the substance of the same discourse, for Christ spoke but once on the sin against the Holy Spirit. It must be evident then, that Mark means the same by the phrase 'eternal damnation' that Matt. does by the phrase 'neither in this world, neither in the world to come.' If the phrases do not mean the same, then either Matt. or Mark record something which the Savior never spoke. But if both phrases mean the same in substance, then the expression 'eternal damnation,' cannot allude to a future world, as we shall demonstrate that the phrase in Matt. alludes to this life only.

In illustration of the phrase in Matt., the comment of Dr. Clarke will be presented entire.—'Neither in this world, neither in the world to come.' Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation, (viz. the Jewish) nor in that which is to come, (viz. the Christian) *Ölm ha ba*, the world to come, is a constant phrase for the times of the Messiah in the Jewish writers. The sin here spoken of by our Lord, ranks high in the catalogue of *presumptuous sins*, for which there was no forgiveness under the Mosaic Dispensation. See Num. xv. 30, 31—xxv. Lev. xx. 10, Sam. xi. 25. When our Lord says that such a sin has no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian Dispensation as it was under the Jewish, viz. by the destruction of the body? And is not this the same mentioned 1 John. i. 7, call it there *the sin unto death*; i. e. a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to *damnation of the soul*, though the body was destroyed; therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of temporal death yet *repentance*, mercy might be extended to the soul; and every sin may be repented of under the Gospel Dispensation.

Bishop Pearce and Wakefield both translate the phrase, 'neither in this age, neither in the age to come.' According then to their translation, the meaning of Christ seems to be this—you, (the Pharisees) shall not be forgiven in this age or Jewish Dispensation (which did not extend until about forty years after Christ spoke the language under consideration,) nor in the age which shall be permanently established, after the Mosaic Covenant shall have been entirely removed. Facts prove this view to be correct—the Jews were not forgiven, not because they were beyond the reach of mercy, but because they rejected faith in Christ, the only path to forgiveness, and persisted in ascribing his miracles to satan. They remained in an unsettled, terrific condition, until the Roman armies were precipitated upon Palestine, to inflict the judgments of God upon the rebellious people. Their city, temple and polity were all destroyed, while their descendants, persisting in the errors of their fathers, have passed 1800 years of this Christian age, in an unforgiven state.

This testimony will be concluded, by adding two passages to prove that the removal of the Jewish Dispensation, was considered as the end of an established age, and hence our Savior was justified in saying, 'neither in this age neither in the age to come.' Speaking of the judgments which fell upon the Jews in early times, Paul remarks—'now all these things happened unto them for examples; and they are written for our admonition upon whom the ends of the world (or age) are come,' 1 Cor. x. 11. What else does this language mean, than that Paul and the Corinthians lived at the conclusion of the Jewish age or world, and at the beginning of the Christian age?

'But now once in the end of the world (or age) hath he appeared to put away sin by the sacrifice of himself,' Heb. ix. 26. At the end of the Jewish world or age, the Savior appeared, and was crucified, to establish that Gospel, whose influence is finally to destroy sin, and lead the world to God. It being seen then, that the destruction of the Jewish law, was considered as the end of their state, how well could the Savior declare to them, that they would not be forgiven their heinous sins, while their Covenant lasted, nor in the Christian age, until 'the fullness of the Gentiles should come in,' and the Jews should say, 'blessed is he that cometh in the name of the Lord.'

From all these facts, taken collectively, we call it a private interpretation, to apply the phrase, 'neither in this world, neither in the world to come,' to a future state of existence, and equally so, to apply the parallel phrase in Mark, to scenes beyond the grave.

G. W. M.

A THOUGHT.—Does God require his creatures to be pure and holy? Yes, for 'without holiness no man shall see the Lord.' If then man is by nature *totally depraved* and *averse* to all holiness, how can he be fitted for the presence of God except the holy spirit purifies him or the abodes of bliss? There is no other way certainly. A mass of corruption can never change itself. Well! on the supposition of an endless *wholeness* and *endless misery* of single individuals, is not such a result manifestly the will of God? and is it not *blasphemous* to suppose that a pure and holy Supreme Being will be content to suffer sin and unholiness forever to exist in his presence, when he could ex-

actly have it removed out of his sight?—*South-Sea Evangelist.*

DEATH OF REV. W. I. REESE.

[Our readers will recollect that a very brief notice of the death of this amiable efficient and much respected laborer in the cause of a world's salvation, was given some weeks since in this paper. When the melancholy intelligence of his death was received, we were absent from this place (Hartford) in attendance upon the 'Hudson River Association' and 'The General Convention of the United States' and did not therefore pay that immediate and respectful tribute to the memory of our departed brother which his exalted virtues and moral excellence so richly merit.—Since then we have watched the appearance of facts from which we might collect and lay before our readers a brief sketch of his life and character, especially that part of it which relates to his labors in the ministry of reconciliation. The short account which follows is all we have been able to collect in relation to the subject. It is copied from the *Utica Magazine* and *Advocate*.]

WILLIAM I. REESE was born in Chelveston, Montgomery county, in this State, on the 25th of December, 1799—so that, at the time of his death, he had not yet attained to the age of thirty-five years. Of his early life we know nothing. After he had attained to manhood he came to this city, [Utica] where he worked at his trade of saddle and harness making. He was a singer in the choir, and, it is believed, a member of the Baptist church in this city.—He was then, as in after life, remarkable for his affectionate and friendly demeanor—his strict moral deportment, and nice sense of decorum and propriety. About the year 1823—perhaps a little earlier—he embraced the faith of universal salvation, and immediately resolved to proclaim its glad tidings to the world. In company with 'Br. Ammi Bond, (now of Carroll, Chautauque co., then a fellow-workman with Br. Reese, in this city,) he commenced studying English grammar. This fact may appear astonishing to those who were acquainted only with the stores of excellent and useful knowledge so correctly possessed by our excellent brother. But to those acquainted with his industry, application, and ready discernment, it will be but confirmation of their previous good opinion. It would appear also, from this fact, that Br. Reese was but little favored in early life with the advantages of a good literary education—that he was his own instructor, the architect of his own temple of knowledge, and what is commonly termed 'a self-made man.' He did no discredit to the expectations generally formed respecting such men. He was prompt—ready—precise in all he knew and in all he did, almost to approbation.

His exactitude in writing and speaking, whether we have reference to the facts communicated, the arguments advanced, or the language in which he clothed them, was a prominent trait in his character—one which, though it made him often appear, on a first and partial acquaintance, cold, formal, and even pedantic, could not long conceal from view that peculiarly amiable and affectionate good-will to all mankind, which was a yet stronger, higher trait in the man, and which was for him, in despite of first prejudices, deep, fervent, and lasting ex-

toem, and an affection which increased but as the man became better and longer known and understood. But grief and memory make my pen diffuse.

In 1824 he obtained a letter of fellowship from the Western (now Central) Association of Universalists, convened at Madison, June 21 and 24, after which period to the present time, the records of our order, his own labors, and the various Universalist periodicals since published, make known his highly useful course. Suffice it then to say, that he was ordained shortly after, by the Genee or Cayuga Association, it is believed, though no Minutes of their session are at hand to refer to, and after a residence of several years in the western section of the State, he received and accepted an invitation to settle with the society in Portland, Maine.—It is believed that this arrangement was made with the societies in Ontario county, on the express condition that in two years he should return to them again. Accordingly at the expiration of that time, he again commenced his labors there, residing in East Bloomfield, until last Spring, when he received and accepted an invitation to settle in Buffalo, where his son of life has set before it attained the meridian.

Br. Reese was twice married, and his domestic life was most happy and exemplary. Two children—one by each union—and a benevolent widow will long lament their loss, while they cherish with fond remembrance his estimable and numerous virtues—virtues without a stain—for even his failings (if any he had), and he was but mortal) seemed to virtue's aid.

The closing scene is so feelingly portrayed by Br. Townsend, that we shall suffer his letter to speak for itself, without comment.

G.

Buffalo, September 8th. 1834.

Brs. SKINNER and GRUSH.—The melancholy duty devolves upon me of informing you that our worthy brother and fellow-laborer, WILLIAM I. REESE, Pastor of the First Universalist Restorationist society of Buffalo, is no more! He departed this life in the full possession of his mental faculties, and with the most perfect composure and resignation to the will of God on Saturday evening, the 6th instant, at 9 o'clock.

Since the breaking out of the cholera in this city, every moment of our lamented brother's time has been devoted to his truly arduous duties, and a large portion of it has been spent among the sick and dying—administering relief to the one, consolation to the other, and sympathy to all. He has at length himself fallen a victim to the disease—fallen in the path of duty; and it is almost superfluous to add, that Christianity has lost one of its most able defenders—our denomination a faithful, talented, and devoted servant—the poor a sympathizing friend—society one of its brightest ornaments—his bereaved widow a most devoted, affectionate husband, and his children one of the fondest fathers and the kindest friends.

The sickness which terminated his labor here, and his mortal career, commenced on Friday evening. All that medical science could do, was done in his behalf. But it soon became apparent, to himself at least, that the hour of his departure was at hand. He spoke of his family and friends, with that mildness and composure which was a particular characteristic of

the man. On Saturday he joined in prayer with Elder Tucker, of the Baptist denomination, and at the close of his pathetic appeal to the throne of Grace, twice raised his hands to heaven, and twice audibly repeated the deep solemn Amen. After having made such brief arrangement of his affairs, as the circumstances would admit, taken leave of his weeping family, and repeating, 'Come, Lord Jesus! O, come quickly!' he resigned his spirit to the God who gave it.

At 4 o'clock in the afternoon, of Sabbath, a large multitude of people assembled at his late residence, to attend upon the necessarily brief services of the occasion, and to testify their respect for departed worth. A portion of 1 Cor. ix, was read, the throne of Grace addressed, and a few words of consolation tendered to the mourners, by the writer. At the grave, the 144th hymn, of Streeter's collection, ('Deem not that they are blessed alone,') was sung, and the service for the burial of the dead was read by Mr. Shelton, of the Episcopal church, and the body of our deceased brother was committed to the silent house for all the living.

During the short period (four months) he has resided in Buffalo, he had (as he had previously done in all places where he was known) succeeded in securing the friendship and unqualified esteem of a large circle of friends, who manifested their attachment by an attendance in the chamber of sickness, at the bed of death, in the house of mourning, and at the last sad offices of respect. Among the many who were so conspicuous for their acts of Christian kindness, we would particularly remember the Reverend clergy, generally, of the different denominations in this city. Their attention to all the offices of consolation and respect, was honorable to themselves and demands our thanks.

To each—to all who in the least aided in the duties of the occasion, the writer would tender his gratitude—to the afflicted, bereaved, disconsolate widow, his heart-felt sympathy. May God bless her—bind up her broken heart—heal her lacerated bosom—be a father, a protector and guide, to her fatherless children—and, finally, bring us all to meet in the regions of immortal bliss—to meet, no more to part!

Such Brs. Skinner and Grush, is the melancholy task which has fallen to my lot. Much, very much fatigued with riding fifty miles yesterday in the rain—seeking consolation myself—excuse, I beseech you, inaccuracies, supply deficiencies, and believe me your friend.

K. TOWNSEND.

[The following from the pen of Br. BAYNER will not be unappreciable to our readers. It is the concluding part of a funeral discourse delivered in Portland in reference to the death of Br. Reese—who was formerly pastor of the Universalist Church in that city. We copy it from the Christian Pilot.]

Such is the brief account I have been able to obtain of the life, character, and decease of Rev. Mr. Reese—our brother in the faith of God's impartial and unchanging love, and your former pastor—who, for a season ministered to you in the things pertaining to the kingdom of God—the riches of the Gospel of your salvation. It is unnecessary for me to speak of his character, and his labors of love, during his residence in this place. Let it suffice to say that, so far as I have heard, the uniform

testimony is, that he was conscientious and ardent in the discharge of his duty in every particular; and in no instance gave just occasion for reproach or censure. Happy would it be for the world—I have reason to believe—did all men possess the like humano, and generous disposition, were they actuated by the same principles of uprightness, and integrity, and under the controlling influence of the same spirit of kindness, sympathy, and extended christian philanthropy.

I cannot help noticing in particular, one remarkable instance of his attention to the sufferings and necessities of the bereaved and poor—and such, said the Savior, 'ye have always with you, and whenever ye will, ye may do them good.' I allude to that valuable association and institution—that noble *Charity*—the 'Portland Wood Society,' for the relief of poor widows, and distressed families during the winter season. This association was first formed in the Universalist Society in this place, and originated with our worthy, now lamented Br. Reese. He, as I have been assured, suggested the plan—was active in maturing and establishing it, and bringing it into desirable and successful operation.—Surely, of him, in reference to this benevolent institution, it may be truly said, in the language of the Patriarch of Uz, 'The blessing of those that were ready to perish came upon him, and he caused the widow's heart to sing for joy—he was a father to the poor; and for the cause which he knew not to be searched out—when the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him.' I consider this one instance of his compassion and benevolence, in connection with the principle which excited it, as worth more than all whole burnt offerings and sacrifices. But he is gone! May heaven raise up many more such, to alleviate sorrow, and bless the world. He is gone! His labors and sufferings are over—his usefulness among men is at an end—at end, do I say? Nay, not so—for he offered an 'excellent sacrifice'—and 'being dead, he yet speaketh,' and the voice of his example is yet heard, and will, we trust, excite a generous emulation, and induce many others, to go and do likewise.

But the labors and the sufferings of our departed Brother are indeed at an end; and for him, 'there shall be no more death, neither sorrow, nor crying, and no more pain, for the former things are passed away.' It is matter of satisfaction and gratitude, to learn that his departure was in peace, that he died as he had lived, and as he prebese, full in the faith of things, 'his goodness, and of the resurrection of all things.' We found it a good faith to live and to die by, 'We believe it to be the best far both. Would that all who profess it prized it more, and were more under its genuine and salutary influence. It is a faith founded in scripture, and the acknowledged attributes of God; it is most consistent with the true principles of reason and philosophy, and commands itself to the best affections and the ardent desires of all sincere christians. It is a faith truly worth possessing, worth professing, worth contending for, earnestly. Should you relinquish it, where will you find a better? where any other, suited to the wants, the wishes, the longings of the reflecting, the pious, and the benevolent mind? No! where, never, it is impossible you should find a sufficient substitute to supply its place. Cleave to it, then, defend it against opposing error, support it by every reasonable exertion and every necessary sacrifice. It brings peace on

earth, points to a blessed existence beyond the confines of mortality, where we can die no more, but shall be equal unto the angels, being the children of God, and of the resurrection. Amen.

INQUIRER AND ANCHOR.

SATURDAY, NOVEMBER 1, 1834.

PARTIALISM DECLINED.—We present our readers below, with several extracts from the authenticated documents of the Presbyterian church which seem to indicate no very enviable degree of prosperity within its walls. We have often said, that notwithstanding all their boasting of revivals, and the multitude of their converts they were actually running down. Whether our opinion in this particular is correct the reader will judge after he has carefully perused the following extracts. The first we present is from the pastoral letter of the Presbytery of New Brunswick, recently convened at Princeton, and is as follows:

'We are persuaded that doctrinal errors of the most unhappy import not only exist in our church, but that they have been, in some instances, uttered in pulpits within the bounds of our own Presbytery; and, of course, in circumstances to demand both notice and remonstrance from us, as guardians of the churches committed to our care.

The following is a specimen of the errors to which we allude, and against which we would lift up the voice of warning, viz.:

That there is no other election of grace taught in Scripture than that which is founded on a foregift of faith and obedience in its objects.

That we have no more to do with the sin of Adam, than with the sin of any other parent.

That there is no such thing as original sin; that infants come into the world as perfectly free from corruption of nature as Adam was when he was created; and that by depravity of nature, nothing more is meant than the fact, that till his posterity, though born entirely free from moral delinquency, will always begin to sin, the moment they begin to exercise moral agency.

That the doctrine of imputation, when applied either to Adam's sin, or to Christ's righteousness, is untenable, absurd, and wholly unsupported in the word of God.

That every impenitent sinner, is, by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to compliance with the commands of God; and that if he labored under any kind of inability, natural or moral, which he could not himself remove, he would be excusable for not complying with the divine will.

That the sinner's regeneration is his own act; that it consists in a voluntary and deliberate change of his purpose; that this he must do, and does produce of himself; say, that it is just as easy for any one to convert himself, as it is to perform any moral or physical act.

That perfection is attainable in the present life, and within the reach of all who choose and desire to seek it.

That God cannot exert such an influence on the minds of men, as shall make it certain that they will choose and act in conformity to his will, without destroying their moral agency; and that it is not in his power to prevent any

portion of the sin which exists, though he greatly desires to prevent it.

That Christ's discipline and sufferings were not properly vicarious; and that, of course, he did not satisfy the claims of the law on behalf of his people.'

From the above extract the reader will perceive that some of the most darling doctrines of the Presbyterian church are in such danger, as to require aid in their support from the dignitaries of the order. The doctrines of election, original sin, total depravity, imputed righteousness, human inability, a miraculous change of nature, irresistible grace, and vicarious atonement, are all falling into disrepute. Not long since, and these doctrines constituted the main substance of Presbyterian theology; but alas! the glory is departing and some of the preachers do not hesitate to repudiate those doctrines in the desk. So alarming has the evil become, that the public bodies have found it necessary to sound the alarm, and call on all good Presbyterians, to rally around the old landmarks and preserve the ancient faith from the hand of the destroyer. We cannot help exclaiming in the language of the witty poet,

'And orthodox's past redemption,
Gle'en in a galling consumption,
Not a' the quacks wi' a' their gumption
Will ever mend her.'
'Her fluttering pulse gives strong presumption,
Death soon will end her.'

But errors in theory are not the only things of which they complain. Read the following relating to practice.

'In the next place, Christian brethren, we would affectionately warn you against some of those means for promoting religious impression, which have been adopted in various parts of our church, and which are not entirely unknown within our own bounds. We refer to those means which are familiarly known under the title of 'new measures,' and which consist chiefly in calling out serious, anxious, or inquiring individuals to rise, before the public assembly, to make certain souls, to make certain pledges, and to make certain decisions or engagements. To these may be added, the practice usually connected with them, viz: admitting to the communion of the church in a few hours, those who have thus manifested their purpose to engage in the service of God, without any opportunity being offered either to themselves, or to officers of the church to put their excited feelings to any scriptural test. Our objections to these 'measures' are deep and strong. We are persuaded that their tendency is to produce a superficial rather than a genuine religion; to operate much more on the animal feelings, and the natural sympathies of our constitution, and to suppress truth on the understanding, the conscience, and the heart; and by means of that rash to sanctify the heart and the life. We believe, of course, that the use of these means is adapted to deceive souls with false views of Christian experience, and to introduce into the church multitudes of superficial and unsound professors, whose goodness is like the morning cloud and the early dew, which soon pass away.'

We have no question that these means have been employed by truly pious men, and resorted to from a sincere desire to promote the best in-

terests of religion; and we have as little doubt that they have appeared, in some instances, to make a very salutary impression. But we are no less confident that experience, in a great majority of cases, has decided against their usefulness on the whole. We believe that their general effects, while they last, are injurious to the interests of genuine piety; and we know that many worthy ministers of our denomination, who were once friendly to them, have ceased to regard them with approbation, and become fully convinced that their general tendency is to create a transient excitement, and to kindle false fire, rather than to do ultimate and permanent good.'

We are right glad to perceive that our Presbyterian friends are opening their eyes to the pernicious effects of those revival measures. We have sounded the alarm often. The columns of our paper will bear witness that we have faithfully warned them against the 'strange fire' they have been kindling, and told them plainly that they were doing a great and lasting injury to the cause of 'genuine piety.' For those things we have been accused of being enemies to God and to the religion of his Son. We repeat, we are most heartily glad that they have come to themselves, and now look upon those things in their true light. We sincerely hope they will now repent; and for their encouragement in the work of reformation, we would say them, Brethren your sins have been truly great, you have indeed deeply injured the cause of genuine piety, but you need not despair. Though your sins are as scarlet, yet if with full purpose of heart you will turn from them, you have the promise that they shall be white as snow. Our prayer to God for you is that you may live to repair the injury you have done the cause of 'genuine piety,' for 'we bear you witness that you had a zeal for God but not according to knowledge.'

The following we cut from the narrative of the state of religion within the bounds of the Synod of Ulster, as exhibited in the report of the recent session of that body at Downe.

'A very few of our churches have enjoyed during the year precious and somewhat extensive effusions of the Holy Spirit. A greater number have experienced seasons of gentle refreshing, whereby small numbers have been added to their communion. Others can speak of the mercy of our common Lord, by adding some to their fellowship at every celebration of his death. But more alas! we fear, must be ranked in a class of which it must be said, it has been like the manna of Gilboa, without dew or rain, or fields of offering. We contemplate with sad and gloomy the question, how many such years must pass away, before the region embraced in this Synod shall be like a well-watered garden? And if the interests of Zion are advancing at the same rate every where else, and shall continue the same progress in all coming time, when shall we date the commencement of 'millennial days? Ah! when will the world be redeemed? On the whole, we are constrained to put our hands upon our mouths, and declare with confusion, that the past has been a year of ungrateful inactivity and unreasonable apathy.

We state further, with solicitude, that we do

not hear of a solitary revival now in progress, within our whole bounds. The Synod would, in view of these things stir up themselves and all their churches, to humiliation, and prayer, and labor in the gospel of Christ. They would beseech every soul, without looking abroad, to search at home for the guilty cause of such withdrawals of the Holy Spirit; that so, breaking up our fallow ground, we may no longer sow among thorns; but going forth at the beginning of the coming year, bearing precious seed and weeping, we may return at the end of it with rejoicing, bringing our sheaves with us.'

Truly the Presbyterians must be in a deplorable condition. We sympathize with them in their afflictions. We comfort them by saying that 'no chastening for the present seemeth joyous but grievous, nevertheless, afterwards it yieldeth the peaceable fruit of righteousness.' It may be brethren, that God sends these afflictions and trials upon you, in order to wean your hearts from inebriation and lead you into the truth. If so, great will be your reward.

I. D. W.

REV. JOEL PARKER.—This gentleman, as was intimated by our respected associate in our last, has rendered himself somewhat conspicuous of late in the city of New Orleans—which has been his residence for some time past—by his base attempts to degrade the character of the people in that place in the estimation of his Northern friends. From his conduct, indeed, there and in other places, he seems determined to reap and gather in the high honor of being, if not 'damned to everlasting fame,' at least despised by a virtuous community. A few months since he made his appearance in this city (Hartford) on a begging excursion, soliciting donations, as he said, to assist the society over which he was pastor, in New Orleans, in building a church. To secure a more liberal contribution, he gave a very pitiful representation of the state of religion in that place. His account was listened to with gaping attention by our kind neighbor of the Connecticut Observer; who received it into his whole heart as a great and painful truth, hastened home, made out a very interesting editorial article in relation to the matter, and laid it before his readers. We cut the following from the Observer of August 4th.

'The Rev. Joel Parker who has been lately settled over a church in New-Orleans, gave an interesting account of the state of things in that city, in the Lecture Room of the Centre Church last Tuesday Evening. New-Orleans contains about 60,000 inhabitants, of these 40,000 are Roman Catholics, and the remaining 20,000, Protestants. Of the Catholics, he says, that the men are, almost without exception, atheists. They regard religion as intended only for women and servants, and do not give themselves any trouble on the subject. The Protestants can hardly be said to be in a much better state. The Baptists, Methodists and Episcopalians have congregations there, but their religious instruction is very irregular, and the congregations themselves very feeble. Mr. Parker has a church of about seventy-five members, with a respectable and increasing congregation. They are about erecting a large and handsome

church. A very few thousand dollars are only wanting to complete the necessary sum for its erection, and a part of Mr. P.'s object in visiting the North, was to ask the assistance of Northern Christians. Much has been said of the moral condition of New-Orleans, and from the character of those from whom the information came, we may justly conclude that the picture has not been overdrawn.'

These statements soon found their way back to New Orleans, and called forth a merited rebuke from the citizens of that place. By the politeness of a friend we have been furnished with two daily papers published in New Orleans—the Commercial Bulletin of Sept. 4th, and the Louisiana Advertiser of Sept. 6th—from which we extract the following.

Of the Roman Catholics in New Orleans, amounting to about 40,000, Mr. Parker declares that 'the men are, almost without exception, atheists, who regard religion as intended only for women and servants.' An atheist, as every body knows, is one who disbelieves the existence of a God. Now, in all the population that this city contains, there cannot be found, we feel strongly assured, a half dozen men who disbelieve the existence of a great First Cause—and who, according to the fair import of the term, can with propriety be denominated atheists. Yet the language of the Reverend gentleman in question, inflicts unqualifiably the stain of infidelity upon a vast majority of the whole community. How did Mr. Parker come to the knowledge of the alleged fact, that there is such an appalling degree of infidelity among the Catholics of our city? Is he personally acquainted with the gentlemen whom he thus deliberately defames? We have reason to believe he is a total stranger to them, and has had no intercourse with them. He has spent but a part of two winters with us, and during that time moved, as we are informed, in a very obscure and contracted sphere, where little is seen of our most respectable inhabitants. He can have had, then, no authority for his denunciations, but vague report, mere hearsay. And it may be doubted that he had even such authority as that. Evidence in the case, it was impossible for him to possess.

We are not personally acquainted with Mr. Parker. We feel no hostility to him. We highly appreciate the christian religion, and honor its able, upright and consistent advocates.—But we cannot witness, without bearing our testimony against it, a desperate attempt to build up another society among us, by disparaging and calumniating the religious institutions daily dispensing their blessings among us. In this city the Roman Catholics have twelve priests, about 4000 communicants, a competent number of schools, and preaching every Sabbath, in three languages, French, German, and English. The doctrines which they inculcate are not sectarian, but such as are generally avowed and taught in all christian denominations.

Leaving the Catholics, the Rev. gentleman proceeds to notice the Protestants of New Orleans. These he tells the good people of Connecticut, can hardly be said to be in a much better state than the papists! That is, 'the men are all atheists, and religion among them is confined to the women and servants.'

The following paragraph is taken from the Advertiser.

'It was with surprise that we perused in the Bulletin of the 4th instant, some remarks addressed to have been made by this gentleman in a lecture delivered in Hartford, Connecticut, on the subject of the moral condition of New-Orleans. This gentleman we have heard of before, and if we mistake not, is the same personage who has for two seasons past been striving to create dissensions among us, and has made use of what influence and cunning he possessed, to poison the minds of the community against one of our most esteemed and pious fellow-citizens, viz: the Reverend Theodore Clapp. Failing in this attempt, he has thought proper to vent his spleen, not only on the protestants, but the whole catholic population have come in for a share of slander and abuse. The 40,000 Roman Catholics in New Orleans this pious gentleman says, as to the men, that they are almost without exception *Atheists*, that they regard religion as intended *only for women and servants*, and do not give themselves any trouble on the subject. We pity the Rev. Parker's ignorance; the very pillar on which the whole Catholic religion rests is the belief that *there is a God*, and we venture here to assert that out of the 40,000 Roman Catholics in this city, he cannot point out TEN to whom his remarks will apply. Why is it then that he has ventured to make this bold assertion? It is because he thought himself secure while surrounded with spirits in union with his own, or did he think the people he intended to injure would never become acquainted with his business. If such were his opinions he has been for once mistaken. We have heard of many of the acts of this *Rev. gentleman*, which we have not now time or space to dwell upon: We have heard of his attempt to stab to the heart the reputation of the Rev. Theodore Clapp, by circulating *FAKEHOOD* among Mr. C.'s relations and friends at the north, which, if true, would blast forever the fair fame which he has obtained by a whole life of piety and christian conduct. We do not wish to be severe, but we would hint to the Rev. gentleman that the citizens of New Orleans may think there is a point at which forbearance ceases to become a virtue, and if their opinions should ever arrive at this goal, we would not answer for the consequences should he ever again visit this city. Riots and mobs have ever followed the footsteps of this *Rev. preacher*, and we hope for the peace of our city he will never again place his foot upon our soil. Mr. Parker, we believe, is one of the pupils of Arthur Tappan, and is now soliciting donations *he says*, for the purpose of building a church in New Orleans. We would say to our northern brethren beware of this man; a fair was set up here last winter to assist the widows and orphans upwards of ONE THOUSAND DOLLARS was raised, ALL OF WHICH WAS PAID TO this *widow and orphan* the Rev. Joel Parker. The solicitude that the good people of the north express for our welfare, we doubt not will be duly appreciated by every member of the community. If they send ministers to teach us the truths of holy writ, let them be such as *practise what they profess*. Send as a minister who by a christian life and virtuous precepts will inculc into us true doctrines of christianity, and without any aid from our brethren abroad, we would soon rear him a church that would not be surpassed by any in the union.'

Our readers should perhaps be reminded of the fact, that this is the same Rev. Joel Parker who

published, a few years since, a course of lectures against Universalism. Some of these very lectures, we believe, he had with him, for the purpose of peddling them out while in this city. See now the result! If the above remarks are to be relied on, he is just fit to be writing and preaching against the salvation of all men, and against every thing else that is good. He, no doubt, finds it necessary, in order to quiet the severe rebukes of his own conscience, to embrace the idea that, by a fit of repentance just before he dies, he can escape all that punishment which his evil deeds deserve. It is not surprising that a person, whose heart is so full of iniquity, should, by every possible perversion of scripture, be found waving an eternal war against a doctrine from the truth of which he has so much to fear—a doctrine which not only injures his money begging craft, but by which he is assured that 'though hand join in hand, the wicked shall not go unpunished.' He may yet learn, however, even by sad experience, that there is more solemn truth in the doctrine than he cares about knowing.

The friends of Mr. Parker in this section of country will unquestionably endeavor to raise a cry in his favor; and attempt to show that he is slandered and abused in the statements which we copy from the New Orleans papers. But they ought to bear in mind one circumstance which, to us, carries convincing evidence, that there is some cause for these animal-visions. It is the fact, mentioned in our last, that the society over which he was settled in New Orleans, gave him immediate notice that, if he was the author of the statements given in the Observer, there would be no more occasion for his services in that place.

In some of the New York papers, however, we discover a disposition to deny the genuineness of these assertions. It is there stated that the article in the Observer was a mere sketch of Mr. Parker's observations, 'prepared in the absence of the Editor, by a young gentleman unused to the business of reporting; and therefore some of the representations of Mr. P. were set forth without the accompanying qualifications.' The inference is, that the report was inaccurate—that the statements were not actually made by Mr. P. Now we do not believe that those who heard his address will deny their correctness. At least they have not been disputed in this place. The Editor of the Observer has not said publicly, nor do we believe he will, that the statements given in his paper, as the report of Mr. Parker's address while in this city, were not actually made by him. And so long as their genuineness is not questioned in the place where they were said to have been made, papers at a distance, which seem desirous of bolstering up the Rev. gentleman's character, might as well be silent.

Though the Rev. Mr. Parker came here on a begging expedition, to get money for the poor heathen in New Orleans; yet it seems the people in that place do not expect to get one cent of what he collects. They remember the fair which was got up among them to assist the widows and orphans. More than a thousand dollars was raised at this fair, all of which was given to the poor or-

phan, *Rev. Joel Parker*. Is not this the way in which nine tenths of the money gulled from a generous and confiding public, is disposed of? We appeal to the candid for an answer to this question. In concluding this long article, we must be permitted to express our opinion, that if the world generally should ever be so unfortunate as to consider such men as *Rev. Joel Parker*, a true pattern of the christian religion, all that will be left, on earth, of that fair daughter of heaven, will be but a mere name.

R. O. W.

REMOVALS.—We understand that *Br. Russell Streeter* of Shirley Mass. is engaged to remove to Woodstock Vt. and is to take up his residence in that place in November.

Br. Asher Moore of Reading Pa. has accepted an invitation to settle over the Universalist society in New London Ct. and will remove to that place in a few weeks. He is to preach also at Norwich and Westerly—a quarter of the time at each place.

DEDICATION.—The new Universalist church in Cooperstown, Otsego Co. N. Y. was dedicated to the service of the one living and true God on Wednesday Sept. 19. The sermon was delivered by *Br. S. R. Smith*. The society in that place is in a very flourishing condition; and unquestionably owes much of its prosperity to the well directed zeal and untiring industry of *Br. Job Potter*, who labors in word and deed in that place.

THANKSGIVING.—A proclamation has been issued, by His Excellency, Samuel A. Foot Governor of the State of Connecticut, recommending Thursday the 27th inst. to be observed as a day of public Thanksgiving, Prayer and Praise to Almighty God.

The Governor of Massachusetts has, we believe, appointed the same day for the same purpose.

NEW SOCIETY.—We learn from the new Hampshire Universalist that a Society of Universalists was organized on the 30th of September in Dorchester, N. H.

ANOTHER LABORER.—The 'Southern Evangelist' says that '*Br. Spencer J. Mc Morris*, late of South Carolina, has removed to Chambersville, Chambers co. Alabama, and has there commenced preaching the word of reconciliation.

REMOVAL.—By the Magazine and Advocate we learn that '*Br. L. L. Sadler* has removed from Perry, Genesee co. to East Bloomfield N. Y.'

DEDICATIONS.—A new Free Church owned, as appears, by several denominations united, at Depauville, Jefferson co. N. Y. was solemnly consecrated to the worship of the true God on the 24th of September. The sermon was delivered by *Br. Morse*; and *Br. Whippley* and *Mr. Mc Kee* (*Christian*) took part in the service.

Another Universalist Church was dedicated at Long Ridge, Ct. on the 15th ult.—Sermon by *Rev. T. J. Sawyer*. *Rev. Messrs. A. Case, S. J. Hillier, and F. Hinckley* took part in the services. The day was flowered the occasion such as was calcu-

lated to exercise a salutary influence in favor of the cause of true religion.

TO CORRESPONDENTS.—'T.' and 'J. C.' are acknowledged. We have received also a communication and an excellent sermon from *Br. C. F. Le Fette* of New York. The communication in relation to the case of *Mr. Allen* of Broad Brook shall appear next week.

DIED.

In this city (Hartford) on the 23d ult. *Capt. Stephen Collins* aged 63 years. In the death of *Mr. Collins* his wife has been deprived of a very amiable and affectionate husband, his children, of an indulgent and tender father, his friends and relatives, of a kind companion, the Universalist Society of a firm and efficient advocate and supporter, and community at large of one of its brightest ornaments. Peace be to his ashes!

On the 23d ult. in this city, *Mr. George Dodd* aged 53. He has left a wife and three children besides a large circle of friends and relatives and an aged mother by whom he was tenderly beloved, to mourn his exit to that 'undiscovered country from whose bourne no traveller returns.' May they find peace in the abundant consolations of the gospel of Christ, remembering that though a sad separation of friend from friend must here take place, yet the time is that advancing when all shall meet again in a world which knows no separation, no pain, no sorrow, and no more death.

In Monson, Mass. on the 22d ult. *Julia C.* daughter of *Henry Cady*, aged 22 years.

In the death of this young lady, we are reminded of the truth, that in no age or condition we are free from its pangs. And were it not for the hope which the gospel of our Savior presents, the mind would feel to say, '*My will not thine be done.*' But with this hope we can say, '*Thy will not mine be done.*' She was possessed of all those virtues which adorn her sex; though a slave to no sect, she adorned her person by a well ordered life. In this hour of affliction, we commend the mourning relatives to the gospel of all grace, which is able to build them up among all them that are sanctified.

'When blooming youth is snatched away
By death's relentless hand,
Our hearts the mournful tribute pay
Which sorrow must demand.'

J. SARGENT.

Stafford, Conn.

RELIGIOUS NOTICES.

Br. W. A. Stickney will preach at New-Hartford Centre, the first Sunday in Nov. and a lecture at the North village, at 1:2 past 6 o'clock the same day. Also, a lecture in Burlington the Monday evening following, at 1:2 past 6 o'clock: Text *Matt. xxv: 46*, by request; and in Wolcottville the 3d Sunday in Nov.

Br. Shrigley of Stafford will preach at Broad Brook on the first sabbath in Nov.

Br. Wm. Whitaker will preach in Salisbury in the new Methodist meeting house on the 2d Sabbath in Nov.

Br. J. Shrigley will preach at South Wilbraham, Mass. the 4th Sunday in Nov.

POETRY.

TO THE VESPER STAR.

Beautiful gem, sweet orb of light,
That roll'st mid thousand other spheres,
Decking the canopy of night,

Thou curtain'st o'er this vale of tears;
On upward wings I long to fly
Thou stilly evening froth and bland,
And hear beyond mortality,
The harpings of some seraph band.

Art thou a sun, whose beams of fire,
Give light and heat in worlds that roll?
Created by creation's sire,
To countless spheres, art thou the soul?

Art thou a world of woe like this,
Where sin and grief forever dwell;
Or some sweet realm of love and bliss,
Of joys unsought, unspokeable?

Where circling ages never end,
Where grief and sin shall cease to be—
Then gladly would my soul ascend
This hallowed night to rest in thee.

Perchance e'en now some spirit dear,
A mother's or fond sister's eye,
Is beaming through this veil of spheres,
Where mortals sorrow, weep, and die;
They've gone, and left dull earth beneath,
And soared beyond the bounds of time,
Perchance to see the light, and breathe
The air from thy celestial clime.

I'm weary of the scenes of earth
For realms of brighter bliss I sigh,
The pleasures of terrestrial birth,
Are mockeries of the joys on high;
I gaze on thee, my eyes grow dim,
With me all earthly passion dies;
And with the saints and seraphim,
I pant to join in upper skies.

May Virtue's star that o'er the wave
Of Time with ceaseless lustre glows,
Conduct me to the peaceful grave,
The haven of my last repose;
Then shall my spirit never know
The sorrows of life's fleeting years,
For blessed Eternity shall throw
Its light on realms beyond the spheres.

CHILDREN MUST BE LED TO GOD,
NOT DRIVEN.

FOR PARENTS.

A mother, sitting at her work in her parlor,
overheard her child, whom an elder sister was
dressing in an adjoining bed-room, say repeatedly,
as if in answer to his sister, 'No I don't want
to say my prayers.'

'How many church members, in good stand-
ing,' thought the mother to herself, 'often say
the same thing in heart, though they conceal
even from themselves, the feeling.'

'Mother,' said the child, appearing in a minute
or two, at the parlor door; the tone and look
implied that it was only his morning saluta-
tion.

'Good morning, my child.'

'I am going out to get my breakfast.'

'Stop a minute; I want you to come here
and see me first.'

The mother laid down her work in the next
chair, as the boy ran towards her. She took
him up. He knelt in her lap, and laid his
face upon her shoulder, his cheek against her
ear. The mother rocked her child slowly back-
ward and forward.

'Are you pretty well this morning?'

'Yes, mother; I am very well.'

'I am glad you are well. I am very well

too; and when I waked up this morning and
found that I was well, I thanked God for taking
care of me.'

'Did you?' said the boy, in a low tone—half
a whisper. He paused after it—conscience was
at work.

'Did you ever feel of my pulse?' asked his
mother, after a minute of silence, at the same
time taking the boy down, and setting him in
her lap, and placing her fingers on her wrist.

'No, but I have felt mine.'

'Well, don't you feel mine now?—how it
goes beating?'

'Yes-s?' said the child.

'If it should stop beating I should die.'

'Should you?'

'Yes, and I can't keep it beating.'

'Who can?'

'God.'

A silent pause.

'You have a pulse too, which beats in your
bosom here, and in your arms, and all over you;
and I cannot keep it beating, nor can you.—
Nobody can but God. If he should not take
care of you, who could?'

'I don't know,'—said the child with a look of
anxiety; and an other pause ensued.

'So when I waked up this morning, I thought
I would ask God to take care of me. I hope he
will take care of me, and all of us.'

'Did you ask him to take care of me?'

'No.'

'Why not?'

'Because I thought you would ask him your-
self; God likes to have us all ask for our-
selves.'

A long pause ensued. The deeply thought-
ful and almost anxious expression of counte-
nance, showed that the heart was reached.

'Don't you think you had better ask for your-
self?'

'Yes,' said the boy readily.

He knelt again in his mother's lap, and ut-
tered in his own simple and broken language, a
prayer for the protection and blessing of
heaven.

Suppose another case. Another mother
overhearing the same words, calls her child into
the room. The boy comes.

'Did not I hear you say you did not want to
say your prayers?'

'The boy is silent.'

'Yes he did,' says his sister behind him.

'Well that is very naughty. You ought al-
ways to say your prayers.—Go right back
now, and say them like a good boy, and never
let me hear of your refusing again.'

The boy goes back pouting, and utters the
words of prayer, while his heart is full of mor-
tified pride, vexation, and ill will.—*Religious
Magazine.*

REPENTANCE.

A certain farmer, reared with his own hands,
a row of noble fruit trees. To his great joy
they produced their first fruit, and he was an-
xious to know what kind it was.

And the son of his neighbor, a bad boy, came
into the garden, and enticed the young son of
the farmer, and they went and robbed all the
trees of their fruit before it was fully ripe.

When the owner of the garden came and
saw the bare trees, he was very much grieved,
and cried, Alas! why has this been done?—
Some wicked boys have destroyed my joy.

This language touched the heart of the far-

mer's son, and he went to his companion and
said: Ah, my father is grieved! at the deed we
have committed. I have no longer any peace
in my mind. My father will love me no more,
and chastise me in his anger as I deserve.

But the other answered, You fool, your fa-
ther knows nothing about it, and will never
hear of it. You must carefully conceal it from
him, and be on your guard.

And when Gathold, for this was the name of
the boy, came home and saw the smiling coun-
tenance of his father, he could not return his
smile. For he thought, how can I appear
cheerful in the presence of him whom I have
grieved? I cannot look at myself. It seems
as if there was a dark shade in my heart.

Now the father approached his children, and
banded every one some of the fruit of Autumn,
Gathold as well as others. And the children
jumped about delighted, and ate, but Gathold
concealed his face and wept bitterly.

Then the father began, saying, My son, why
do you weep?

And Gathold answered, Oh! I am not worthy
to be called your son. I can no longer bear to
appear to you otherwise than what I am, and
know myself to be. Dear father, manifest me
more kindness to me in future, but chastise me,
that I may dare to approach you again, and
cease to be my own tormentor. Let me secretly
atone for my offence, for behold, I have ro-
bbed the young trees!

Then the father extended his hand, pressed
him to his heart, and said, I forgive you, my
child! God grant that this may be the last,
as well as the first time, that you will have any
action to conceal. Then I will not be sorry
for the trees.

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The following Universalist books are kept for
sale at this Office.

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South on Divine Government—75 cts.

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" 1st " \$1.00.

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Bailon's Letters.

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I. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

COMMUNICATIONS.

EXCOMMUNICATION.

[We publish the following at the special request of the writer. If the drama is so frequently acted and reacted in the diversified history of orthodox tyranny, as to be uninteresting to the general reader, its admission into our columns will be excused, we presume, on the ground of its very great local interest. The scene of depravity is somewhat varied from the course usually pursued. For while a fear of the man induced an apparent forbearance in proceeding, and the mere withdrawal of their watch from him on the part of the church; still the same intolerant spirit that usually characterizes such ecclesiastical bodies, was but too darkly manifested in the bull of excommunication pronounced against him after he was disentangled from that intricate web of depravity, the church, at an informal meeting, when he was not present to defend himself. We hope for the good of mankind and for the honor of our holy religion that such scenes are becoming in our country more like angels visits, 'few and far between.']

Messrs. Editors.—It is quite unnecessary, I presume, to tax your patience, and that of your readers, in offering excuse for requesting the use of your columns to lay the following narration before the public. Its very nature, it is believed, is sufficient to justify the request for its appearance. A case of discipline, so called, was, a short time since brought before the 'Second Congregational Church in East Windsor,' the facts of which are as follows.

Mr. James Allen, a member of said Church, embraced and openly avowed his faith in the doctrine of Universal Salvation. He was led to this belief by an attentive examination of the scriptures, and by listening to the able discourses of Rev. M. H. Smith, of Hartford, who occasionally held meetings in the eastern part of East Windsor. Convinced that the doctrine held by the Congregational Church were not supported by the sacred Truth, he absented himself from its regular meetings, and has incurred the reprehension of both pastor and flock. It was thought his case demanded immediate attention; and accordingly a church meeting was appointed on the 28th of February last, to consider the matter; at which Robert Potwine was appointed to go and labor with the offending brother, whose only fault was the embracing of the doctrine of universal salvation, and absenting himself from the communion of the church. He took two others with him and had an interview, with Mr. Allen; but obtained no satisfaction, as to his ultimate return. Mr. Allen expressed his wish to with-

draw from the church, if admissible; told them he did not believe their doctrines and did not wish to interfere with their devotions. But this was inadmissible. Accordingly they left him.

Soon after, he received from the Pastor, a letter from which the following is an extract.—The letter states that Robert Potwine and others had called to visit Mr. A.; and these brethren testify that they 'admonished and expostulated with you for your grievous and habitual neglect of the worship and ordinances of God with this church; and that you told them that you do not believe in the doctrine of God, i.e. the endless punishment of the wicked, which this church believe is clearly and plainly and undoubtedly taught in the word of God.'

It further states that the church passed a vote calling upon Mr. Allen to appear before it to answer to charges May 24. Hence the following:—

'I therefore according to the above mentioned vote of this church in the name and by the authority of our Lord Jesus Christ, call upon you, brother James Allen, to appear before God and this church, at the time and place and for the purpose above mentioned, that is, to answer to the complaints made against you by your brethren to the church.'

The letter throughout carries with it a self-importance, presumption, arrogance and unblushing effrontery equalled only by the pope of Rome. Though written by a frail worm of the dust, it calls upon a fellow man to appear 'before God and his church,' as if the second Congregational Church in East Windsor were the church of God, and its spiritual leaders the viceregents of heaven, commissioned to seal or unseal the decisions of God's awful tribunal. It puts in blushes the very firmament of heaven, not to-day by its solemn mockery in professing to act 'in the name and by the authority of our Lord Jesus Christ!' It outrages the modesty and sincerity of grief, by its hypocritical professions of regret 'that God is dishonored and the holy profession of the religion of Jesus Christ' brought into disrepute. And candor and meekness veil their faces and retreat from view, in consequence of the haughtiness and assurance with which Mr. Allen is assumed to be in error.

But be this as it may, Mr. Allen, unabashed by this solemn parade of aggrieved spiritual authority, appeared before the church on the day appointed to make his defence. He asked for counsel, but it was objected that the case was so plain as not to need it. The pastor said there were but two ways of dissolving the connection between the church and its members—one was by letter, and the other by excommunication. He then asked if Mr. Allen admitted the charges set forth in the complaint.—These, it should be remembered, were merely a change of sentiment, and being absent from communion. Mr. Allen replied that after the way they call heresy, he did indeed worship the God of his fathers; but still insisted upon his right to be heard in self defence. After some further altercation it was finally agreed that he might have counsel, but not of his own

religious faith. The whole church seemed to act with a consciousness of wrong, as if they were afraid to have their deeds investigated and brought to light. They knew that they could not point to a single stain in the moral character of Mr. Allen; as he had been among them; and been a pattern of devotion and uprightness in the church. And to impeach him on other grounds would be tacitly acknowledging themselves to be in the wrong, which they were anxious to conceal.

Accordingly a lay member of a neighboring church was assigned him as counsel. The counsel then asked the privilege of examining the complaint; when lo! it was found that they had none written! The complaint had been brought, *visa voce*, by every member of the church who happened to be in a woful spirit of complaining. A plea was therefore offered in abatement of the proceedings, as no complaint had been brought formally, but it was overruled by the pastor. A justification was set up and a request by Mr. Allen that he might depart in a quiet and peaceable manner from the church; which could be done by their passing a vote to withdraw their watch from him. The counsel for Mr. Allen declared that the Saybrook Platform, adopted at Saybrook in 1708, and revised at Ellington in 1810, was the Constitution of the churches, and had made this provision for just such a case as this. But the pastor rejected this authority and appealed to the word of God to justify his spiritual usurpations.—Whereupon the whole church was thrown at loggerheads; the counsel for Mr. Allen affirming that excommunication without an impeachment of moral character would injure the church; and the pastor deying his intention to excommunicate, though he had said there were only two ways to dissolve the connection; and to give a letter to a Universalist, he knew, was out of the question. The meeting adjourned till the 29th of May.

At the adjourned meeting Dr. Tyler, President of the East Windsor 'Institute,' was admitted as counsel in behalf of the church; Mr. Allen still retaining the same counsel he had employed at the previous meeting. His counsel called for a record of the proceedings of the last meeting; but none had been kept. The time was therefore occupied in discussing this subject, together with the question as to the propriety of an *ex parte* trial, in which the church became prosecutors, counsel, judge, jury, evidence and every thing else pertaining to legal proceedings, until some of the members got so vexed that they moved to hold a private session. Mr. Allen objected, that he had been accused publicly, arraigned publicly, and should be tried publicly, or not at all. Disorder, however, arose so high, that it was found necessary again to adjourn. Accordingly the meeting was adjourned till September.

The time having arrived, the church again met to consider this very plain yet very difficult case—plain, as the church affirmed, yet difficult by reason of their inability to bring any charge against the moral character of Mr. Allen. At the previous meeting, when the church

inquired of him the reason of his embracing the doctrine of universal salvation, he took up a Bible that was near and said, 'because I find it taught in this book'—and then offered to attempt its defence, and give his reasons at large. But so clamorous was the opposition to this course, that he was obliged to desist. Thus, the church presented every feature of the Spanish Inquisition afraid of its victim. They had arraigned him for heresy, yet dared neither bear his defence, nor pass upon him the sentence of excommunication.

After much and confused discussion, as to the proper manner of proceeding at the present meeting, to cut the matter short, the counsel for Mr. Allen offered a motion for the church to withdraw their watch from him. It was opposed, and the matter referred to a committee of three, of which Dr. Tyler was a member.—The committee after a short absence reported a withdrawal: whereupon Mr. Allen solemnly withdrew his watch from them. Having been sometime with them he had endeavored by every method in his power to keep them within the bounds of christian duty. He knew there were many turbulent spirits among them—many unruly sheep who were continually leading the flock astray, into some entangling thicket to the great annoyance of the more peaceable part. And he had seen, not only the error, but the unallowable tendency of their doctrine. But, notwithstanding all these things, he had endeavored, both by precept and example, to keep them a sacred trust unto the appearing of the great day. And whatever now might be his feelings on account of the separation, their incorrigible obstinacy admonished him to depart. While there was yet hope, he would, by no means, relax his exertions. But their conduct, since the commencement of the present difficulty, as well as during the whole period of his connexion with the church, evinced, in no doubtful manner, that the doctrine they embraced had become so deeply rooted in their hearts—so much a second nature, and excoriated such a deleterious influence, as to render further efforts on his part, for their conversion and sanctification, entirely useless. He hoped in God, however, that they had not given over to blindness of mind and hardness of heart, to believe a lie that they might be damned.' But he saw quite too plain an application to their case of the pertinent language of the prophet:—'Ephraim is joined to his idols; let him alone!' And he was solemnly impressed with the necessity of acting in accordance with the sacred supposition of the aged and inspired patriarch:—'O my soul, come not thou into their secret: unto their assembly, mine honor, be thou not united.' Hence he withdrew his watch from them; that each, absolved from all responsibility on the others account, might retire—they to their accustomed bickerings, 'brawls, discussions, and the sad influence of the most damnable doctrines ever generated in the brain of man or devil—and he, to the undisturbed enjoyment of a clear conscience, and the sweet and happy influence of a truth direct from heaven. While, however, he thus withdrew his watch over their out-goings and their incomings, he should not forget them in his prayers. He should pray, frequently and fervently, that the light of God might soon shine upon them, and they be brought to know and acknowledge the truth of that great plan of redemption which is completed only in the final reconcilia-

tion of mankind to the will, the ways and law of God. He therefore bade them an affectionate farewell!

Soon after this withdrawal, Mr. Allen received the following from the pastor of the church.

'Whereas, Mr. James Allen a member of this Church, has, for some months past been under discipline for breaking his solemn covenant vows, with God and this Church, by denying the doctrine of the endless punishment of the wicked, directly contrary to the articles of faith adopted by this Church—by absenting himself habitually for a long time from public worship, and from communion with the Church at the Lord's table—and by repeatedly expressing a desire that he might be wholly separated from his connection with the Church—and whereas he has repeatedly acknowledged all these facts alleged against him; but justifies himself in them; and after repeated admonitions, and much forbearance, by individuals and by the Church, refuses to make confession of any criminality on his part in these things, Therefore

Resolved, By authority of the Great Head of the Church, that this Church withdraw ourselves from this our brother James Allen, who walks thus disorderly, and that he no longer enjoy the privileges of christian communion with this Church's until, by repentance and confession, he gives satisfaction to the Church, that he is grieved for his sins and ready to return to his duty.'

SHUBAHL BARTLETT,
Pastor and Moderator.

September 12, 1834.

It was not enough, however, to sate the vengeance of these spiritual tyrants, merely to withdraw their watch from him. Accordingly at the close of the meeting on the next sabbath, when Mr. Allen was not present to speak for himself, the Rev. pastor requested the members of the church to tarry a short time, and he very deliberately arose and with much affected dignity and gravity read to them a formal excommunication, cutting Mr. Allen entirely from the church and giving him over to the buffeting of satan. This was done, no doubt, to show proper resentment. Mr. Allen, however, considered that he was rather released from, than delivered to, the buffeting of satan.

Thus closed the scene. Comment is hardly necessary. Every one ought to deprecate the intolerant, malignant, haughty, and vindictive spirit, that will not allow a humble christian to tarry in peace from the church, but persecute with a malice and unrelenting hatred that would better grace the prince of the infernal pit, to the utmost extent, for a mere change of sentiment. No one would blame a church, if, when a member changed his views, they would suffer him to withdraw in a peaceable manner, or dissolve their connexion in a similar way. But when they are not content with this—when they follow an unoffending brother, first, with a kick, and then with a curse, and then double the amount in arithmetical progression—it manifests, to be sure, the spirit of orthodoxy—of endless misery, and the spirit of devils too; and a spirit which, it is hoped, for the honor of christianity, will soon be banished from the earth. It is the legitimate fruit of that degrading view of God's purposes, which supposes an eternal separation between man and man. It is carrying out principles, and beginning on earth, in the person of an innocent man whose spotless moral character reproaches

the iniquity of his persecutors, that eternal torment and division which, it is expected and hoped, will be the doom of some hereafter.

It is painful to relate such instances of depravity and violation of christian principles.—But it is done for the good of the guilty persons. And it is the sincere desire of the writer that it may result in good, by bringing the members of the Second Church in East Windsor to a knowledge of the truth, and especially to the exercise of christian charity and practice of the christian duties.

AN EYE WITNESS.

PRIVATE INTERPRETATION OF SCRIPTURE.—No 6.

Original.

The neglect of comparing scripture with scripture, and explaining scripture by scripture, is a fruitful source of private interpretation. It is a fact too obvious to need proof, that a great many readers of the Bible, when they find an expression or phrase not in agreement with modern notions, neglect to establish its true meaning by other passages, and thus let the scriptures be their own interpreter. If the scriptures were suffered to explain themselves more than they now are, if their general sense and the particular bearing which one part has upon another, were properly considered; the religious world would not be characterized by so many conflicting opinions as it now is, for many of them would be exploded and consigned to merited oblivion. But so long as people take particular passages separate from their contexts or single texts, or local expressions, and decide their meaning by their peculiar views of matters and things, so long error will abundantly exist and sow its seeds among the wheat of truth.—This procedure is doing the scriptures injustice, because, for the time being, it hides their excellency, while in many instances their truths are altogether misrepresented by preposited opinions and made to substantiate doctrines, as contrary to their general teachings, as they are derogatory to the character of God.

But, if we should divest ourselves of modern notions when examining the scriptures, and carry our minds back to the age in which they were written; if we considered the views then entertained of things and scanned the state of the world; if we examined the peculiar character of the individuals addressed, and if to all this, we explained ambiguous passages by those whose meaning is clear, truth would be discovered in all its essential parts, while error would be stripped of its traditional dress and rejected. There are many persons however, who hold such a procedure in utter contempt, or at least treat it with uniform neglect, for when they meet with any expression which is not actually clear in itself, they judge of it by their own notions, and establish a meaning at random whether right or wrong.

An example of this kind is found in Acts 13: 23 and Gal. 1: 18. One passage affirms as follows: 'then after three years I (Paul) went up to Jerusalem to see Peter, and abode with him fifteen days.' That is, Paul went up to Jerusalem for the purpose of visiting Peter three years after his conversion, for after he had come to the knowledge of the truth, he went into Arabia and tarried there during the time mentioned. But Luke in giving an account of this circumstance, instead of declaring that Paul abode in Arabia, uses the following language, 'and after

many days were fulfilled,' he visited Jerusalem. See Acts ix: 23, 26.

On these passages Deists have reasoned thus; in them we discover a palpable contradiction; one declares that Paul was in Arabia three years before he visited Jerusalem, while the other gives us to understand that but a few days elapsed before he made that visit. This objection we gather from the phraseology of the two passages, for with so propriety can we assert that a writer would speak of years, and convey his meaning in the vague term of many days. We are willing to admit that the passages are of suspicious, perhaps of contradictory character, if we explain the phrase 'many days' according to modern usages, for when speaking of years we never allude to them by such a figure. But if we put aside modern notions and endeavor to find the scriptural usage of the phrase 'many days,' we shall not only perceive that the objection is founded on a private interpretation, but that the passages are in perfect harmony with each other. A complete solution of the difficulty is found in 1 Kings ii: 38, 39. And Shimei dwelt in Jerusalem many days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish. In this passage it must be seen, that the phrase 'many days' is equivalent to three years. Hence in ancient times the phrase conveyed the idea of years, while in modern usage it has a different signification. This explication of scripture by scripture removes the private interpretation, and frees the passages under consideration from contradiction; nay, they are made stronger, for if these Epistles are forged, the impostor would have used the same phrase in both passages, that their exact meaning might be understood and leave no room for the shadow of a doubt. But the difference of manner in relating the circumstances of Paul's journey to Arabia, proves that the Acts and the Epistles were written by persons who were delineating facts that had truly taken place; that there was no coalition between the authors, and hence, that this argument is in favor of the credibility of the New Testament.

G. W. M.

HOW TO PROMOTE THE CAUSE.

Original.

Although numerous articles appear in our print containing many excellent observations relative to proper means being taken for the promotion of the 'glorious gospel of the blessed God,' and pointing out those means, yet I am satisfied that the importance of the formation of Societies, has not received as much attention as it merits. I wish, therefore to say a few words on this subject, in hopes that others more capable will enlarge upon it, so that but a few years will transpire, before every town, village and city in our Union, that can number Universalists enough to fill all the necessary offices of a Society, will have one denomination at least, whose faith does not limit the salvation of God or belie his truth.

I know it is sometimes objected to forming societies where there are few believers, that our numbers are so small, and the orthodox so many that they will only hold us in derision. Now the very reason that is here offered against forming a society, is the best of reasons in favor of forming one. 'Your members are few! Well, how do you expect to increase them, but by showing that you are sincere in your belief,

that you respect your own sentiments, and are earnest in your support of them? And how can you better evince to your neighbors, that you are in earnest, when you declare your belief in 'the restitution of all things,' than by coming out from among those who worship 'Gods partial,' and form a solid phalanx of good soldiers of the cross, who are not afraid to fight the good fight of faith?

Look at these things brethren. If you believe in that gospel which is good tidings of great joy for all people, let it be known; and for the love of truth, neither countenance by word or work, that blackest of all doctrines, endless, unmitigated woe, for any one of God's children. Despise not the day of small things. If, after you have formed a society, you cannot procure the 'preached word,' meet together without a minister, and talk of your faith, and thus by a mutual interchange of thoughts, you will be built up in your most holy faith. Nor will this be all, you will show to your opposers, that you are not ashamed of being known as believers in the Gospel, and are engaged in sober earnest, in making known the whole counsel of God. Our doctrine is now spreading on every hand. There is hardly a village in our country where there are not some who stagger not at the premises of God. Let these few form a society, raise the pure white standard of God's impartial love, flock around it from Sabbath to Sabbath; and an impetus will be given to our course that will make glad our hearts, and strike terror into the very camp of the enemy. What! brethren, do you suppose the enemy will dare place his blood stained, infernal banner, in contrast with ours, white as the love of God is pure, and free, and boundless? And if they do! should, shall we suffer by the contrast! No! No! God has prospered us, and will continue his smiles, if we faint not in well doing.

I am satisfied that Universalists do not know their strength—nor will they until they form themselves into societies. This can easily be done, if one will not wait for another. Let there be action brethren; and christian Zion will put on her garments of salvation amongst us.—I hope these remarks will be kindly received, and that our Editors will often call the attention of Universalists to this subject.

Lansingburgh N. Y.

C. W.

SUPPORT OF PREACHERS.

Original.

'People are too apt to believe that they confer a favor on a minister of our denomination, if they hear him preach, without giving him a farthing. Many act as if they thought a Universalist minister could live on air, support his family, and lay up money at the year's end!—But they ought to learn that ministers must eat drink and be clothed, as well as other people, and that money is indispensably necessary for their support.'

The foregoing extract, Messrs. Editors, is taken from a private letter, written by a Universalist layman; to the truth of which, every one who is at all acquainted with the subject referred to, will bear witness. It is a very lamentable fact, that there are many who profess to believe in 'the final restitution of all things,' who will suffer the young and tender minds of their offspring, to be poisoned with the deleterious doctrines of partialism, rather than support a minister of their own order. And, if a

Universalist minister chanced to visit them, they will, with the greatest apparent pleasure, listen to his message of love; but after he has done all in his power—traveled, perhaps, twenty or thirty miles expressly for their accommodation, and many times at their urgent and repeated solicitations—all he gets, is 'we thank you, and we wish you would come again.'

Now these things ought not so to be, brethren; if you do not want the services of your preachers enough to give them a reasonable compensation for their labor, you ought not to encourage them to spend their time and money, to travel sometimes several miles to preach for you. If you are not able to compensate a preacher for his services, I presume there is not one in our order, who would refuse to break the bread of life to you, should he be enabled to do so without incurring considerable expense. But whether they can afford to do so when you are worth more dollars than the preachers are farthings, judge ye. I have known an instance where one of our most acceptable preachers traveled upwards of fifty miles to preach on the sabbath—paid a ministering brother eight dollars for supplying his desk at home, and received for his services, only six or seven dollars; and this he did at the earnest and repeated solicitations of the people, and these very people are, almost to a man, in good pecuniary circumstances, while the preacher was suffering loss besides spending his time.—These people ought to learn that 'ministers must eat, drink, and be clothed, as well as other people, and that money is necessary for their support,' and that a preacher cannot afford to hire a horse, and travel fifty or sixty miles, and not receive as much as he pays out.

From what we have said, we would not have the impression go amongst our Universalist brethren that we preach for money, and for that alone; but we would merely advertise them, that if a man devotes his time to the study of the scriptures, and labors to promulgate its truths, he has no other source from which to obtain the necessities of life, for himself and his family, but the generosity of the people amongst whom he labors; and if they do not support him, he must seek some other employment, for preachers cannot live on air, nor on compliments, such as 'we thank you sir, we are much pleased with your preaching, and we wish you would come again.' &c. &c. I say preachers cannot live on such food as this, neither can their families, or horses;—a word to the wise is sufficient.

F. H.

RECOGNITION OF A CHURCH.

Original.

Br. Williams—I have the pleasure to inform you that a church was publicly recognised on Oct. 29th, to be in connection with the Universalist Society in Danbury, Ct.

The following was the order of Services

1. Reading Scriptures by Br. A. Case.
2. Hymn.
3. Prayer, by Br. M. H. Smith.
4. Hymn.
5. Sermon by Br. M. H. Smith. Text Luke 22: 19.
6. Prayer, by Br. Solomon Glover.
7. Recognition of the Church.
8. Administration of the Lords Supper by Br. M. H. Smith.
9. Hymn.

10. Benediction.

The season was a pleasant, and a profitable one, and we trust much good was done, "in the name of the holy child Jesus."

A lecture was delivered in the evening to a large and attentive audience, by the writer of this article.

May blessings, more choice than the dew of Heaven, rest upon this Church and Society; and may the Head of the Church lift upon them the light of his countenance, and give them peace.

M. H. SMITH.

RELIGION AS AFFECTED BY CHANGE IN SOCIETY.

In the present day, no kind of knowledge, it may be safely affirmed, stands any chance of keeping its ground, and of retaining its hold, which is accessible only to 'painful' students in the dead masses of erudite or which served as the literary currency of other times. Few persons will now-a-days undertake the toil of smelting a folio tome, to extract the pure metal. Nay, not only in the reign of the folio dynasty of literature past away, but even octavo have for some time been declining in public favor, and every work, to be popular, must now be brought within the most modest dimensions of a cabinet or pocket volume. One would think that we had become a nation of peripatetic students, and that hence arises the demand for portable literature. But *modernism in prose* seems to be adapted as the popular motto in all things. Every thing must now be done in a little time, or brought within a little compass. Medicine, food, knowledge, are all taken in smaller quantities than they used to be. Less physic is taken; people do not sit so long at their meals; less wine is drunk; the isotope gets intoxicated with smaller doses of more concentrated poison; and every thing proceeds more rapidly—a rail-road pace. No wonder, therefore, that people read less, and are more impatient readers. There is a bustle, an excitement, a stir and strife in the social world at this moment, by which every body and every thing are more or less affected. The steam is on, and at high pressure, and the minutest wheel feels the acceleration.

It is not necessary to enquire here into the causes which have produced this state of society. Some persons may be disposed to consider it as the result of hyper-civilization. We think that it is explained by the intense competition consequent on a rapidly increasing and condensed population, together with a multiplication of the objects of desire through the progress of luxury and artificial refinement,—and added to this, the wide, equal and rapid diffusion of knowledge, by which the physical energies of each individual are multiplied. But, whatever be the cause, it becomes an important consideration, what have been and are likely to be the effects, as regards the most vital and momentous interests of the community.

In the first place, it is sufficiently obvious, that the religion of a people so circumstanced, must be of a very different character from that of a community in a more inert state, and in which the pulse of intelligence beats slower. We speak not, of course, of the matter of belief, the credenda of the acknowledged or established faith, but of the living religion, as embodied in the sentiments and conduct of the people at large. A religion of grave formal-

ties, of decent routines, of implicit credence and hereditary conformity, is not suited to the wear and tear of such stirring times. And again, a religion of casuistry and scholastic technicality, a polemical or reconcilable or mystic religion, cannot at such a time, if ever, be the religion of many. The religion of the present day, to suit the times, must be a real business. As seasons of persecution winnow the Church, by detecting the hypocrite and separating the true from the false professor, so, it seems to us, the state of society in which we live is adapted to winnow theology, and to separate the chaff of man's wisdom from the heavenly grain. Creeds, symbols, and articles of faith no longer possess any authority; they are regarded as the leading strings of intellectual childhood. They cannot, in the nature of things, possess the authority of evidence, the only authority upon which truth can now be safely based. The religion of the Bible is the only religion that will stand the crucible; and it is a gratifying circumstance, that never was there so general a disposition, amongst all classes of professed Christians, to defer to its authority, and to abide by its decisions. The Bible Society is, in this respect, admirably timed; it meets the spirit and specific wants of the day. We recognize the Divine wisdom in the peculiar adoption of this great institution to the present state of the Church. Whatever Church is in danger, God be praised, the Bible is not in danger. This great bulwark of our national faith will defy all assaults of infidelity, whatever may become of the bastions and outworks which have been thrown up by human hands. And the religion which the Bible teaches and produces, must be safe.

True religion is uniform and equally adapted to all stages and states of society. It is the only faith which teaches how to suffer, to endure, or to combat, as well as to overcome the seductions of the world. But the characteristic features of the times are, knowledge and activity, and it is in the shape of intelligence, of science, and of practical beneficence, that the heaven of true religion must now diffuse itself through the social mass. It is the age of utility; religion must commend itself as the most useful of all things. It is the age of legislation; religion must be seen to be at once above all legislation, and yet the basis of all. It is an age of general education; religion must be made, not a condition of education, nor its end, but 'part and parcel' of the knowledge which educates; being the highest kind of knowledge, that which alone superinduces spiritual upon intellectual life, and thus develops the entire capacity of man. But this knowledge cannot be learned by rote, or taught by the mechanism of a creed; it must be begotten in the mind, rather than impart to it. Religious truth is a light which gives light by producing the very organ that perceives it. Once more, ours is a busy age. Religion must then deal as with new business, using few words and practical arguments; making good her claims to attention as relating to the most urgent business, the most profitable of speculations, the most certain insurance, the most fruitful of adventures. Does not our Lord himself sanction these metaphors, and teach us that religion, while it affords the sublimest contemplation to the contemplative, must, by the busy, be made a pursuit—the *first* pursuit, or it will be postponed to every other, and become a form, a name?

THE MOUNTAIN.—MATT. v. 1. L. 10.

We followed the margin of the lake to the outlet of the Jordan, which is at the extreme south point, and about eight miles from Tiberias. There is a small village on this side of the outlet, and a large one about a mile to the east of it. At some former period, a bridge had been thrown across here, a few of whose broken arches are still to be seen. Here an Arab kept a small ferry boat, (the only one to be found on the lake,) and by its assistance, a company of farmers were transporting cattle and horses.—The stream is not more than seventy feet wide, but deep and surprisingly rapid.

We lingered long to survey and admire the fair form of nature, displayed before us. I have seen and admired the pride of the Atlantic states, in my own country, and the wide spread valleys, along the magnificent rivers of the west; but this far surpassed them in beauty; and is unrivalled in the sacred and precious associations of its history. To the south, as far as the eye can reach, stretches the plain of the Jordan, covered in its whole extent with luxuriant barley, wheat and rye. Not a hillock, not a fence, nor a shrub, to interrupt the view. The high hills of Bashan, and the mountains of Galilee gently recede from each other, holding the beautiful Genesareth in their hands like a broad mirror, in which to survey their august highnesses. Clouds racing across the heavens imparted variety to the coloring, and life and animation to the picture. These fleeting shadows could be traced, marching rapidly over hill and vale, to the north of the lake, where mountain rose behind and above mountain, in beautiful gradation, until the lofty Hermon, wrapping his bald head in a snowy turban, but in the prospect. Such was the scene which lay before the Great Preacher of righteousness, when he delivered the most interesting and sublime sermon on record; for the mount of Beatitudes stands a little to the west, and smiles upon nature's fair paradise below. And who can forget that here is Nain, and Nazareth, and Cana, and Capernaum, Chorazin and Bethsaida, and Tiberias, and the city set upon a hill that cannot be hid; while Tabar, and Hermon, and Bashan, guard the sacred spot.—*Mr. Thompson.—Miss. Herald.*

AN EXPLANATION.

'OBSESSION.'—As the same causes produce the same effects, the Roinslaw must have existed before the flood.

ANSWER.—So it may, but not as a sign of the Covenant. The Hebrew word, which in Gen. ix, 13, is rendered *vet*, ought to be rendered *appoint*; in which case the passage would run thus:—'I do appoint my bow in the cloud to be a sign or token of the covenant between me and the earth.'—Horne.

As an addendum to the above, I would remark that our Saviour on a certain occasion pointed to the sun and the rain as the *signs or tokens* of God's love and impartiality to man. He appointed these things to be considered evidences of our heavenly Father's universal and unchangeable goodness. Now the sun and the rain were visible to mortal sight, as well before as after, Jesus had instructed men to look upon them as the sure indications of God's immutable and impartial benevolence. But they were never before viewed in this light. Hence Christ appointed them to be thus looked upon.

Reading, Pa.

Mess. and Universalist.

Eclectic Review.

INQUIRER AND ANCHOR.

SATURDAY, NOVEMBER 8, 1884.

EAST WINDSOR DIVINITY VS. NEW HAVEN DIVINITY.—Our readers, and especially those who reside in the good land of 'blue laws' and 'steady habits,' are well aware that, within a few years, great complaint has been made of the very mad departure from the pure Calvinistic principles of the old Saybrook Platform that has taken place in the theological department connected with Yale College. The Dwight professor of Didactic Theology—Dr. Taylor—is, in a particular manner, charged with overstepping the landmarks of ancient Calvinism and embracing errors of a dangerous tendency. The new Theological Institute at East Windsor, it is well known, was established for the sole purpose of counteracting those dangerous errors of the New Haven school, which had given so much dissatisfaction to the old-fashioned Calvinistic clergy throughout the State. And there seems already to have arisen a mutual jealousy between the two institutions, that has called forth on either side, even at this early period, much crimination and recrimination. Some 'misapprehensions' on the part of a member of the Corporation of Yale College called forth a 'Statement' from the Professors of the Theological department of that institution. Near the close of this Statement a few remarks were offered touching the theological Institute at East Windsor; and this called forth a reply from the heavy artillery of that institution in the form of an 'Appeal to the public' in its 'behalf.' The Appeal contains divers charges of error against the Theological Professors of Yale College, and notices some charges of 'dangerous tendency' that had been brought against the views of those who framed it. All this has occurred within a few weeks. These charges, so well sustained on each side will perhaps give the public a practical illustration of the proverb:—'When rogues fall out honest men get their duns.' The New Haven Professors have relinquished several points that are considered fundamental by the other party, and advanced doctrines that are considered heresy. We will notice some things on both sides of the question.

The New Haven Professors, after 'stating' several points which they denounce the cardinal doctrines of the Reformation, such as total depravity, justification, particular election, final perseverance, the trinity and endless misery; speak as follows:—

In addition to these, we find, in the writings of some of the Reformers, and of the Puritan divines, another class of statements, whose object was to reconcile the doctrines enumerated above, with the principles of right reason; and to reduce them to a harmonious system of faith. These may be called Secondary or Explanatory Doctrines. As examples of these we may mention,

The imputation of Adam's sin to all his descendants, in such a manner as to make them guilty and punished, in the operation of strict justice on account of his act;—

The imputation of Christ's righteousness to

the believer, as the ground of his participating, on the same principles of strict justice, in the benefits of His death;—

The doctrine of particular redemption, or the limitation of the atonement to the elect;—

The doctrine of man's entire want of power to any but sinful actions, as accounting for his dependence on God for a change of heart; etc., etc.

Many of the old divines attached high importance to this latter class of doctrines, though differently stated by different writers; but they did so only because they considered them essential to a defence of the Primary Doctrines enumerated above. In the progress of mental and moral science, however, a great change of sentiment has taken place in this respect. One after another of these Secondary or Explanatory Doctrines has been laid aside. Other modes have been adopted of harmonizing the orthodox system of faith, and reconciling it to the principles of right reason (more conformable, it is believed, to the simplicity of the Gospel;) without diminishing but rather increasing the attachment for the Primary Doctrines of the Reformation.

We never knew until now that these were considered 'explanatory doctrines.' This admission of the New Haven Professors accounts very rationally for the introduction of so many corruptions into the Christian religion. They were introduced in the same manner that one falsehood begets another. If a man tells a lie, he must tell another to support it, and then a third to support the second, and so he proceeds until he has woven a web of falsehood and corruption too rotten to sustain its own weight. The cardinal doctrines above noticed are founded in falsehood and therefore required 'explanatory' falsehood to sustain them. We are happy however to see that 'one after another of these secondary or explanatory errors has been laid aside.' It gives promise of a fruitful harvest of divine truth in the rejection of all the crude notions of Calvinism and the embrace of the gospel of Christ.

The doctrine of particular redemption or the limitation of the atonement to the elect only, is, we believe openly denied by the New Haven Professors. They contend that the atonement is universal in its nature, but particular in its application—made for all mankind but received by the elect only. This though still wrong, is one step in the rapid advances 'of mental and moral science' from the blood-stained and dilapidated Babel of essential Calvinism towards the strong and beautiful temple of divine truth. Convinced men that God has made an atonement for all mankind—convince them that he is a just God, and has done nothing in vain; and the unavoidable consequence is, a rejection of the barbarous notion of endless misery.

Another point that has been abandoned is man's entire want of power to do any but sinful actions. This is a doctrine to which 'old divines have indeed attached high importance.' A lie told to hide another, ought to effect the object; but we are altogether unable to discover what difficulties this 'explanatory' notion can explain. It has much of absurdity about it. It supposes God

has formed a race of beings who have no possible power to do good; and then lashes them most lustily with the pail of hell to show how awfully his dignity is offended by their transgressions. It is some consolation to know that it is about being thrown aside into the great pile of kindred intellectual lumber that has been accumulating for so many ages.

Besides these things, the Appeal complains of the New Haven Professors for alleging 'that nothing but the inconsistency of their brethren, saves them from being the very worst of heretics, and that their theories, if carried out to their legitimate consequences, lead to Universalism, to infidelity and to atheism.' The mention of Universalism in connection with infidelity and atheism, as if it belonged to the same class, we are very ready to excuse in those whose habits of thought are such that to observe, towards an opponent in religious sentiments, the candor and courtesy of a gentleman would be, not only an anomaly in their character, but a gross violation of their 'enlightened conscience.' To the truth of the sentiment above expressed we heartily respond. Calvinism, in its undisguised character, does indeed lead to infidelity and atheism. Nothing but the inconsistency of its advocates can prevent them either from embracing the truth as it is in Jesus, or denying the existence of a God. Calvinism as a system is nothing but infidelity in disguise. It converts the infinitely good and glorious Jehovah into a monstrous monster of cruelty. They are therefore serious though just charges that are brought against this daughter of harlots with garments dyed in blood.

The Professors of the East Windsor Institute however do not much relish these things. Hence in the form of an Appeal they make their appearance before the public for the purpose of repelling these charges and instituting others against the New Haven Professors. But the attempt to sustain the doctrine of particular election appears to us a complete failure. That God in the course of events has elected some individuals, we admit; but their election relates, not to the final destiny of man, but to incidental circumstances designed as means to accomplish this end. We say, we are convinced predestinated a certain definite number to the enjoyment of everlasting life; but that number includes all for whom Christ made the atonement, which according to New Haven divinity is all mankind. 'The Scriptures are very plain and positive in declaring that it is 'his will which he hath purposed in himself that in the dispensation of the fullness of time he might gather together in one all things in Christ.' It is for this reason that Jesus 'gave himself a ransom for all men to be testified in due time.' It cannot be doubted then that so far as the extent of God's purpose and Christ's atonement are concerned the New School divinity is most correct. Still in relation to the positive salvation of all for whom Christ died, it cannot be doubted that the old fashioned Calvinist is correct.

On the subject of final perseverance the voice from the East Windsor Institute has some very just remarks involving the doctrine of free agency.

as held by the New Haven divines. We quote the following.

The Professors have advanced principles which seem to us to subvert the doctrine of the Saint's Perseverance. They say, 'Free moral agents can do wrong under all possible preventing influence. Using their powers as they may use them, they will sin; and so no one can know that some such agents will not use their powers as they may use them. This possibility that free agents will sin, remains, (*suppose what else you will*), so long as moral agency remains, and how can it be proved that a thing will NOT BE, WHEN FOR AUGHT THAT APPEARS, IT MAY BE? When, in view of all the facts and evidence in the case, it remains true that it may be, WHAT EVIDENCE OR PROOF CAN EXIST THAT IT WILL NOT BE?'

According to the principles here laid down, what evidence or proof can exist, that God will be able to prevent the total and final apostasy of every saint and every angel? Saints and angels are free moral agents; and according to the principles here laid down, the possibility that they will apostatize remains, (*suppose what else you will*), and how can it be proved that a thing will NOT BE, WHEN, FOR AUGHT THAT APPEARS, IT MAY BE? When in view of all the facts and evidence in the case, it remains true that saints may apostatize, WHAT EVIDENCE OR PROOF CAN EXIST THAT THEY WILL NOT APOSTATIZE?

We cannot add any thing to make the absurdity more apparent. The argument supposes that not only saints may apostatize but even God himself may do wrong. If he is an absolutely free and moral agent; and if there is a possibility that all moral agents will sin, there is no proof that God will not.

The doctrine of free agency is only a kind of gloss introduced into the creeds of men for the purpose of vindicating the character of God from the charge of unmerciful cruelty in the infliction of endless torture. It does not in fact however afford the least possible palliation. If God has not passed an irrevocable decree, the unerring certainty of his knowledge renders the destiny of man as unavoidable as if it were absolutely decreed. In this respect therefore the truth appears in favor of the East Windsor Institute.

There is then some truth on both sides. Let them go on in their warfare and the errors of each will soon be rooted out and truth will appear in all its radiance. Rome was not subdued until her empire was divided into various factions which made war upon each other. The different factions among limitarians will we trust eventuate in the establishment of truth. And the question—what shall the end of these things be? can only be answered by effectually securing the reign of universal love and holiness and joy. For this we pray, for this we hope, and to extend a knowledge of it among the children of men, we both labor and suffer reproach; and trust in God for the full fruition of our hopes. R. O. W.

REV. N. LEVINGS.—The question is often put to us; where is your friend Mr. Levings? We answer he is in Troy ministering to the Methodists in that city. Our readers may remember we pre-

dicted some time ago that Universalism would prosper wherever he went. So it is in Troy. The Society there has commenced the erection of a new and elegant house of worship since his residence in the place. Whether his labors have been instrumental in advancing this work we cannot say, but we feel sure they have not retarded its progress. This Br. Levings, by the way, is a man of talents, and shaming his false and corrupt faith, is a tolerably good sort of a man. We are very happy to record in his favor that he has not hardened his neck under the mild reproof we have occasionally administered; on the contrary he is growing in charity, and we yet have hope that he may see the error of his faith and embrace a system that will allow him like his master to receive sinners and eat with them. As an evidence of his increase in charity we inform our readers as a fact, that we met him the other day, and he took us by the hand, and very kindly inquired for our welfare. He has rarely done the like before. Go on Br. Levings, we wish thee well; only 'as many as we love we rebuke and chasten; be zealous therefore and repent.' We wish thee all joy and peace in believing, but we do most heartily wish destruction to thy false and narrow creed.—The good book informs us if we rebuke a sinner man he will love us. We have occasionally rebuked Br. Levings, and we are glad to see evidence of his wisdom in that he begins to love us. We meant it unto good, and we shall ever pray that God may give him repentance unto the knowledge of the truth. I. D. W.

ADVICE.—We know not whether our warning voice will be heeded, but we would just whisper a word of advice in the ear of our kind friend of the Connecticut Observer. As he values his own peace and the welfare of community, we advise him to let politics alone. For we fear he will not only help to increase the public excitement in relation to elections, but peradventure get very roughly handled. And besides, his attempts to 'wed the State to principle,' his principle i.e. the absurd and abominable principle of self-styled orthodoxy, would not be relished by every one. This 'principle' contains too small a portion of honesty, integrity and christian charity; and quite too large a portion of bigotry, thirst for power and clerical duplicity, mingled with the blood of the murdered Serrattus, to suit the tastes of the good, the honest and uncorrupted patriots of our country. We are very confident that they would like to be free from such a damnable and unprincipled 'principle' as that to which he would wed the State. We therefore advise him by all means to leave the political field to the occupancy of better men. R. O. W.

CONVERSION.

The 'Christian Palladium' relates the conversion of a Universalist at a four days meeting in Montgomery county, Penn. about fourteen miles west of Philadelphia, and assures its readers that he was a young man from that city. Will the Palladium give us the name of that converted Universalist? We very much doubt the ability of either the editor or his correspondent to do so.

If he gives a name we opine it will turn out in the end that the man never was a Universalist.—Supposing he was, however, what is the need of rushing it forth to the world? The cry that a raised at the conversion of a Universalist is conclusive evidence that such instances are rare.—They profess to believe that it is the easiest thing in the world to confute and confound a Universalist, and yet when some half dozen preachers unite their strength, against a young man, and a *layman*, if they are able to overpower him, they shout as if they had achieved a glorious victory. With Universalists it is quite different. Oho of our preachers can often convert half a dozen partialists in one discourse, and he does not think it a great affair. It is quite a common thing. This publishing only one side of the story reminds us of the craft that is used by dealers in Lottery tickets. If they sell one prize they publish it through all the land, but they are very careful not to let the world know how many blanks they sell. Our partialist brethren are very sure to publish all the Universalists they convert, but they are careful not to let the people know how many of their brethren are converted to Universalism. These are all blanks and nothing is said about them. We propose to our friend of the Palladium hereafter to publish both sides of the story. He shall have the names and dates furnished to his hand. If he will only say that he will publish them, we will engage to furnish him with true accounts of the conversion of twenty partialists to Universalism for every one Universalist he will find who has been converted to partialism. What say you friend Badger? Give us one converted Universalist who has left his first love and come over to partialism, and the twenty shall be forth coming, on conditions that you publish them. Will you come to the work? We pause for a reply. I. D. W.

POCKET HYMN BOOK.—We learn from various sources, that a new and improved pocket edition of Streeter's Hymn Book is soon to be published. We are highly gratified to ascertain that this is the case. The wants of the order have for a long time called for it. We have often asked why the proprietors have not, long before this time, issued an edition like the one forth-coming—it will be so much more convenient than the edition now in use. It is not designed in the pocket edition to make any alteration in the number or arrangement of the hymns. The principal improvement will be the addition of a more copious index of subjects. Whenever the wants of the order shall require it, however, an Appendix may perhaps be added to a new edition, but not to the present.—This is as it should be. We are much opposed to making any alteration in the general arrangement of our hymn books. The denomination requires a standard work of the kind to be used in all the churches. And, as was designed, Streeter's Hymn Book, we believe, has a great extent, assumed that character, and come into general use. Any alteration therefore in a new edition, would introduce confusion, and render useless, in a great measure the preceding editions.

A reduction however in size and price—for we presume the price will be somewhat reduced—including the same number of hymns, and the Index of subjects above mentioned would be a valuable improvement, advantageous both to the publishers and to community; because it would insure the work a far more extensive circulation. It will have of course our best wishes and exertions for its general circulation. R. O. W.

VERY GOOD.—A writer in the Magazine and Advocate, over the signature of H. S***, relates the following occurrence, as having recently transpired in the neighborhood of Richford, Tioga co. N. Y. A certain Baptist professor had his mind exercised much upon the doctrine of universal salvation. While he was in a manner debating between two opinions, the devil came to him on two successive nights in his sleep, and informed him that the doctrine was false and pernicious, and if he embraced it he (the devil) would have him and carry him forthwith to hell. By this the man took warning and refused to embrace the doctrine of the final 'restitution of all things.'

This we call 'very good.' We have only one comment to make. We take it for granted of course that it was the real Simon Pure, 'Auld Hornie' himself that visited the man, for our Unitarian friends are so well acquainted with him that they would doubtless know him, even in the night. Our comment is, that this Baptist man is not the only one who will believe the devil in preference to God. I. D. W.

NEW YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.—This paper has commenced its fourth volume under very flattering circumstances. The first No. is wholly original. It contains a 'prize tale' entitled 'The Sacrifice,'—*A clergyman's story*, written by Miss Julia H. Kinney of Sheshequin Pa.

HERALD OF TRUTH.—This is a Universalist periodical published at Geneva N. Y.; and Br. Jacob Chase we understand has become its editor. It has not been received at our office in this place (Hartford) but by the approved Organ of Universalism in Pennsylvania, which no doubt speaks officially, we learn that 'Br. Chase has withdrawn from the editorial department of the Hartford Inquirer and Anchor.' We are very sorry, for his excellent editorial articles gave our readers a rich feast of prospective enjoyment. We wish him much success in his new relations.

ACCESSIONS TO THE MINISTRY.—It is stated in the Magazine and Advocate, that the accessions to the ministry of reconciliation during the nine months past of the present year have been about fifty. This is encouraging to the lovers of Zion. It tells to the believer that the good Lord of the plenteous harvest is sending forth laborers in to the vineyard, and it speaks to the opposer, saying that the grain of mustard seed, which they have so much despised, will soon be a tree, and the stone that was set at naught by the builders will be the head of the corner.

The Lord make his messengers faithful, and give abundant success to their labors, that many souls may be gathered into his garner.

I. D. W.

DO THEY BELIEVE?—We often ask this question in reference to partialists. Do they really believe in the heart withering doctrine of endless hell-torments for a large portion of the human race? We say, we ask the question often and as often we are compelled to give a negative answer. They do not believe it. If a house was on fire and one man only in danger of being burned to death in the flames, and that fact should be proclaimed in a worshipping assembly they would rush from the house with one accord, and never relax their efforts until they had effected the rescue of the man who was in danger. And yet the same people will go the church and profess to believe what they hear. The minister will tell them that the fires of hell are burning beneath their feet, and they are every soul of them in danger of being cast into its endless flames. They all say it is even so. But how do they act? Why they sit and sleep, and as soon as they are out of the house, the people, minister and all, can eat a good dinner and crack you a good joke, apparently as thoughtless as if they had been witnessing some amusing exhibition. We ask again, do they believe what they have heard? Let the reader answer for himself. I. D. W.

ASSOCIATIONS.—A new Association which assumed the name of 'The Susquehanna Association of Universalists in Pennsylvania,' comprising the counties of Tioga, Wayne, Susquehanna and Bradford and such other societies beyond the bounds of these as may choose to request its fellowship, was organized at Sheshequin Pa. Oct. 1st, 1834. The society at Honesdale was received into fellowship—the Association resolved to attach itself to the Pennsylvania Convention and chose delegates to represent it in that body—granted a letter of fellowship to Br. T. J. Crow—and adjourned to meet at Honesdale on the first Wednesday and Thursday in Oct. 1835.

A NEW ASSOCIATION called the Grafton Association, was organized at Piermont Grafton co. N. H. on the 15th ult.

The Old Colony Association convened at Orleans Mass. Oct. 7th; and organized a council by the choice of Br. J. M. Spear, Moderator, and A. Pingree, Clerk. The Universalist society in Taunton received its fellowship—to Br. Pingree was granted a letter of fellowship and he was ordained also during the session—adjourned to meet at Rochester—Mattepoint village—at such time as the standing clerk may designate.

The Cayuga Association of Universalists held its annual session in Virgil (South Settlement) on the 24th and 25th of Sept. The Second Universalist Society in Onondaga, and the First in Auburn received its fellowship—a committee was chosen to appoint conferences in such places as might be deemed advantageous to the cause—and

the council adjourned to meet at Onondaga Hill on the last Wednesday in Sept. 1835.

R. O. W.

¶ We acknowledge the receipt of two dozen copies of the Boston Discussion, between D. D. Smith and Adin Ballou. To many the subject of it is very interesting—more so perhaps than it is to us. Those who have heretofore enquired for the work at our office—and those who wish to obtain it, or wish to read a candid and able discussion of this subject, are informed that we can now supply them. What ever else may be said of this discussion, it certainly has the merit of mildness and good feeling.

R. O. W.

DEDICATIONS.—The Union meeting house, owned by Universalists and Methodists, at Springwater, N. Y., was dedicated to the service of God on the 12th ult.

On the 15th ult., a Universalist church at Fairport, N. Y., was set apart to the worship of God, by the solemn services of dedication.

REMOVAL.—Br. R. Tomlinson of Le Roy, has removed to Buffalo, and taken charge of the Universalist Society in that place.

SOUTHERN PIONEER AND GOSPEL VISITOR.—This valuable and useful periodical has just commenced its fourth volume. It has doubled its efforts in the field of usefulness. Heretofore it has been published semi-monthly; but the fourth volume is to be issued weekly in the same size and form of the preceding volume.

MARRIED.

In Newington, by the Rev. J. Boyden Mr. Wm. Ward of Chatham and Miss Sarah Pettie of Newington.

In Berlin, Oct. 23. Mr. Russell Hubbard of Berlin and Miss Mahala Wright of Rocky Hill.

RELIGIOUS NOTICES.

Br. Wm. Whitaker will preach in Salisbury in the new Methodist meeting house on the 2d Sabbath in Nov.

Br. J. Shrigley will preach at South Wilbraham, Mass. the 4th Sunday in Nov.

Br. F. Hitchcock will preach at the 'Rock School-house in Colebrook on Sunday the 9th of Nov. and at Colebrook River on Monday evening the 10th, and at Milton Corners Sunday the 16th, and a lecture at Bradleyville in the evening.

Br. M. H. Smith will preach at Springfield Mass. on Monday the 10th inst.

Br. R. O. Williams will preach at Toland on the 3d Sunday inst.

¶ The office of the Inquirer & Anchor at Albany, is kept at No. 49, Herkimer street. Orders left with E. Murdock, carrier of Church and Lydian street, or with S. Van Schaack, 392 South Market Street, will receive prompt attention, and the receipts of either of those gentlemen for money on account of the paper will be valid.

POETRY.

THE ENTREATY

*Of Judah for the safe return of Benjamin who
by order of Joseph, was to be detained in
Egypt.—Gen xiv. 18—24.*

Original.

Most noble lord of all this rich domain,
Though great our guilt, and just are thy decrees,
Let not thy servant here intreat in vain—
'Tis not his own—he seeks a parent's peace.

Our father! Yes, we told my lord his name,
And his great age, the loss of his dear child—
A darling child—how these our kindness claim,
To soothe his woe, and his distraction wild.

Great potentate, since Joseph is no more,
His love is centred in this blooming boy
Whom thou wouldst keep—the comfort of six
score,
His very life, are here, and all his joy.

Keep then the lad, no suffer his return;
And we no more a parent's smile can see;
Spurred from his heart—for his fond heart will
burn—
We meet his frown and die in infancy.

Keep the lad here!—no joy for him is left;
His aged head lends to the gloomy grave;
Like some old oak of thirteenth branches left,
He weeps and withers, dies, and none can save.

And I'm the cause! I vowed his safe return;
To my sire, for him, a pledge became;
If then he comes not, I the vengeance stern,
A parent's curse, must feel—I bear the blame.

O smother me then from this tremendous fate!
If cursed I am, be thine the deed to curse;
Release the lad—I here thy pleasure wait—
This heart is bare! O thou just will reverse!

Make me a slave, a victim! for his sake;
Without one sigh, I bow to thy decree;
I freely give myself—my life! O take
Thy 'moan, the gift; and let the lad go free.

Hast thou a father? Oh! how great his grief
If thou, in youth, wert torn from his embrace—
Thou who wert kind and quick to bring relief,
And dry his tears—no more see his face!

If thou thy sire, what were thy last request?
What but to smother his brow and ease his heart?
'Tis so with us; our sire, with grief opprest,
Thy pity craves! O let this youth depart!

ELTHIANA.

AN ALLEGORY.—THE TOUR OF THE VIRTUES.
—A PHILOSOPHER'S TALK.

Once upon a time, several of the virtues,
weary of living forever with the Bishop of Nor-
wich, resolved to make a little excursion; ac-
cordingly though they knew every thing on
earth was very ill prepared to receive them,
they thought they might safely venture on a
tour from Westminster bridge to Richmond.
The day was fine, the wind in their favor, and as
to entertainment, there seemed to be no possi-
bility of any disagreement among the virtues.—
They took a boat at Westminster stairs, and
just as they were about to push off, a poor wo-
man all in rage, with a child in her arms, im-
plored their compassion. Charity, put her hand
into her reticule and took out a shilling; heav-
ens cried Justice, seizing Charity by the arm,
what are you doing? Have you never read po-
litical economy? Get along with you good

woman, here is a ticket for you, for the soup
necessity society. *Fy*, said Generosity, you
should have given the poor creature both! So
the next ten minutes were consumed in a quar-
rel between the four virtues.

A shower of rain was at hand. Prudence
who had a new bonnet on, wanted to stop out-
shore. Courage was for braving the rain. But
as most of the virtues are ladies, Prudence car-
ried it. Just as they were turning to the shore
another boat ran foul of theirs, and had like to
have thrown Charity over board, and in her
struggle she lost her basket of buns, she was
going to carry to Richmond for the poor chil-
dren. Courage was for chastising the rude
boatmen; but Meekness offered them both
her cheeks. But oh! if you had seen how cour-
agee used usefulness afterwards, you could not
have believed it possible that one virtue could
have been so enraged with another! I spare
you the little squabbles which took place in the
general conversation. Economy found fault
with all the villas by the way; and Temperance
expressed becoming indignation at the luxu-
ry of the city barge.

So you see that the very virtues may fall at
longerides with each other, and pass a very
time of it, if they happen to be of different
dispositions, and have forgotten to take Good
Temper along with them.

At the end of the voyage, and after a long
sulky silence, Prudence said, with a thoughtful
air: My dear friends, I have been thinking.
that as long as we keep so entirely together,
never mixing with the rest of the world, we
shall waste our lives in quarrelling among our-
selves, and run the risk of being still less liked
and sought after than we already are. I pro-
pose that we should all separate and take up
our abode with some body or other for a year.
Let us try the experiment, and on this day
twelve months let us all meet, and recount
what has befallen us. Prudence ceased, as she
always does, when she has said enough, and
delighted at the project, the virtues agreed to
adopt it on the spot. They were enchanted at
the idea of setting up for themselves, and each
not doubting his or her success: for Economy
in her heart thought Generosity no virtue at all,
and Meekness looked on Courage as little better
than a heathen.

At the end of the year they all met at the
appointed place, and each related a tale of dis-
appointments and disasters, except Prudence,
the eyes of all were turned to her. She was
their last hope.—I am just where I set out,
said that discreet virtue. I have done neither
good nor harm. I am thus the only one of you
that never did harm; but only because I am the
only one of you, that never had the opportunity
of doing it! In a word, continued Prudence
thoughtfully, in a word my friends, circumstan-
ces are necessary to the virtues themselves.—
Alas! I perceive we lose all our efficacy when
we are misplaced; and then though in reality
virtues, we operate as vices. Circumstances
must be favourable to our exertions and harmo-
nious with our nature; and we lose our very
divinity unless wisdom direct our footsteps to
the home we should inhabit, and the disposi-
tions we should govern. The story is ended.

The philosopher's tale, gives us one moral.
Virtuous men cannot act together unless they
take good temper along with them; and they
cannot act alone with any success without wis-
dom.—*Bulwer.*

At difficult periods, and in different manners,
the Deity has renewed this divine communica-
tion, recording as his infinite wisdom has seen
the world stand in need of it. New doctrines
and discoveries—and doctrines and discoveries,
too, of the highest importance, but which it is
not my province to touch upon in the present
place—have in every instance accompanied such
renewal, justificatory of the supernatural inter-
position. But the sanction has, in every in-
stance, been the same, while, and I speak it
with reverence, the proofs of divine benevo-
lence have with every promulgation been grow-
ing fuller and fuller—revealed religion thus co-
operating with natural, co-operating with the
great frame of the visible world, co-operating
with every pulse and feeling of our own hearts
in establishing the delightful truth, that God is
Love, and in calling upon us to love him not
from any cold and lifeless picture of the ab-
stract beauty of holiness, beautiful as it un-
questionably is in itself, but from the touching
and all-subduing motive—BECAUSE HE FIRST
LOVED US.—*God.*

BOOKS FOR SALE.

The following Universalist books are kept for
sale at this Office.

Paige's Selections—\$1.00.
Smith on Divine Government—75 cts.
Balfour's 2d Inquiry—\$1.25.
" 1st "—\$1.00.
" Reply to Stuart—75 cts.
Ballou on Atonement—75 cts.
" Examination of Future Punishment—50 cts.
" Eleven Sermons—\$7 1/2 cts.
Life of Murray—50 cts.
Hell Torments Overthrown—\$7 1/2 cts.
Pickering's Lectures—75 cts.
Modern History of Universalism—\$1.00.
Divine Goodness—\$7 1/2 cts.
Davens Discussion—35 cts.
Ballou's Select Sermons—\$1.00.
" Lectures "—\$1.00.
Primary Questions—per doz. \$1.20. Single 12 1/2 cts.
Whittemore's Notes on the Parables—75 cts.
Ballou's "—75 cts.
Hymns Books—32 cts.
Universalist Exposition 3d volume bound—\$2.25.

Beyond these the following may be had at this
Office.

Ballou's Letters.
Balfour's Letters to Hudson.
Hudson's Letters.
Winchester's Dialogues.
Doak's Sermons.
Dean's Lectures.
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Hartford, Oct. 1834.

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"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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THE PREACHER.

ON TREACHERY.

A SERMON,

BY C. F. LE FEVRE.

Original.

"Judas, betrayest thou the Son of man with a kiss?" Luke xxii. 48.

It was well observed by the wise men that 'open rebuke is better than secret love.' Faithful are the wounds of a friend, but the kisses of an enemy are deceitful! Against the open hostility of an avowed enemy we can be upon our guard—we expect opposition and therefore we are prepared to meet it; but it is not thus with the insidious attacks of an hypocritical friendship; here our weapons of defence are wrested from our hands—the buckler and breastplate in which we accoutre ourselves when we meet the foe have been incautiously laid aside—the vital parts are now exposed and we find the fatal dagger drinking our blood, while the blow has been struck by that hand, from which of all others we should have looked for protection and defence. There is something so very base in treachery, that it has always excited the abhorrence of mankind and has been fitly emblemized by the serpent, the most disgusting of the reptile tribe, whose insidious disposition is to dart its venom into the bosom which warms it into being. How painful is it to the benevolent mind to contemplate this dark spot on the moral page of human dereliction, but ah! how much more painful to be the ill-fated victim of its foul treachery. In the picture drawn by the Psalmist the desertion of friends is drawn in vivid colors. It is uncertain to whom David had reference in this touching scene, and it is quite unimportant to know. The picture is not less true to the life, though the actors remain unrecalled. He points, however, to some one with whom he had been on the most intimate terms, but who had now raised himself against him, and the knowledge that the blow came from the hand of one on whose friendship he relied, kindled in his bosom that fire which almost 'consumed him.' Hence his plaintive language on this melancholy occasion. 'For it was not an enemy that reproached me, then could I have borne it; neither was it he that hated me, that did magnify himself against me, then would I have hid myself from him. But it was thou, a man mine equal, my guide and my acquaintance. We took sweet counsel together and walked into the house of God in company.' Here we observe a violent severing of those ties, the strongest possible, which unite man to his fellow as a social, intellectual, moral and religious being. There had existed between them an equality of circumstances—a reciprocity of good offices—a mu-

tual dependence in their deliberations, and a communion and oneness in their religious feelings. How severe then must that blow have fallen on the sensitive chords of a feeling heart which at one stroke severed these tender ties. Can we wonder when we hear him exclaim, 'O that I had wings like a dove, for then would I flee away and be at rest; I would wander far off and remain in the wilderness.' Under such circumstances the chosen desert would smile and its deep unbroken stillness would be music to a soul pierced with the traitors dart. It was the remark of the poet, 'without a friend, the world is but a wilderness.' It becomes doubly so, when too faithful memory recalls the period in which it boasted of one oasis—one green and verdant spot. If that condition may be called desolate, which experiences no joys, how much more desolate must that be which contemplates joys forever departed.

A memorable instance stands recorded on the classic page of Roman history of the severity of that blow which is inflicted by the hand of one we love. Caius Julius Cæsar the illustrious example to which I refer. By his valor and eloquence he had attained to the highest eminence both in the field and in the Senate. Beloved and respected by his citizens, he enjoyed successfully every magistracy and military honor the republic could bestow consistently with its own free constitution. Having at length subdued Pompey the great rival of his growing power, his inordinate ambition effaced the glory of his former actions and ruled that page which would otherwise have stood spotless in the annals of the historic muse. Acting upon his own favorite maxim, 'that he had rather be the first man in a village than the second man in Rome,' he procured himself to be chosen perpetual dictator; and not content with this unconstitutional power, his faction had resolved to raise him to imperial dignity. At this critical juncture the friends of the civil liberties of the Republic plotted his destruction. They formed a conspiracy to assassinate him in the Senate house. During the memorable day of March, they executed their design.—Finding himself attacked, he defended himself with undaunted bravery, when seeing a dagger gleam in the hand of his beloved friend Brutus, his exertions become in a moment prostrated, and uttering that exclamation, which will flow down to the latest posterity, 'And thou too, O Brutus,' he fell under his murderers covered with wounds. Thus perished the renowned Cæsar—the page of whose fate affords an instructive moral to those reckless spirits who would sacrifice the welfare of their country on the unhallowed altar of their ambition—a page which has been read by every succeeding generation, but of the wisdom of which many have failed to avail themselves.

While we may very profitably explore the treasure of classic lore, and reap instruction from their rich pages, we are reminded by the stand we now occupy that a far greater than Cæsar is here, to whose conduct I must now invite your attention. In the history of him

who was so fitly designated by the Evangelical prophet as 'a man of sorrow and acquainted with grief,' I scarcely know which is the more worthy of admiration—the cold and calculating hypocrisy which betrayed him, or the invincible meekness with which that treachery was received. Here was a large demand for forbearance under the most aggravating circumstances on the Redeemer of men. One of his chosen disciples, the partner of his fortunes, the equal recipient of his favors with the other disciples—the pupil on whom he had bestowed the teachings of his heavenly wisdom—the witness to whom he had manifested the most indubitable testimonials of his love—was now about to deliver up his Master, his friend and his guide for the paltry consideration of a few pieces of silver—to introduce an innocent lamb into a den of ravening wolves, who were thirsting for his blood. But if the action itself was cruel, the manner of perpetrating it was much more so. It was like smiling on the victim which was prepared for the sacrifice.

But though the Savior of sinners saw through all this treachery—though he penetrated the nefarious designs of that cruel heart—though he submitted his cheek to receive that kiss which was as the seal set to his death-warrant—he yet he did not reproach this false friend. He saw in him much too pitiful as well as to condemn. In his treacherous disciple he saw the tool of a corrupt priesthood—the silly and wretched tool of these unprincipled and crafty men. And when this disciple approached him, though he knew his heart and read the dark purpose which lay behind the smiling face no contumelious language broke from his lips, but addressing him in the same gentle terms he was wont to ask, he simply observed 'friend wherefore art thou come?' 'Judas, betrayest thou the Son of man with a kiss?'

It has been observed by one who was the warm friend of Christianity that the expiring moments of Jesus, when he poured forth that divine prayer of forgiveness for those who mocked his agony as he hung on the cross, had extorted even from the lips of infidelity itself the memorable confession 'that if Socrates died like a philosopher Jesus Christ died like a God.' But however convincing to the mind, the scene at Calvary may be, that our divine Master, though in all things tempted like as we are, was yet without sin, I should give the most weight to the consideration of the spirit which manifested when the kiss of treachery saluted his cheek. While hanging in agony on the cross, he could look down upon his murderers and the relentlessness of that spirit which called for his blood. But the current of life was ebbing fast away—the scene of his suffering was rapidly fading before the dim eye of dissolution—and all animosities, if he had ever indulged any would soon be shut out by that subtle curtain which was excluding the world from his view and leaving him in the shades of an impenetrable night.

Glorious and godlike then as it was to forgive the cruel perpetrators of this scene of suffering, it does not in my mind exhibit such a

decided instance of self-possession and invincibility as his behavior at the treachery of Judas. He saw before him his betrayer—he knew that the voice which hailed him, 'Master, master!' was the siren song that enticed him to his destruction—and when the hollow kiss of friendship saluted his cheek, he must have felt in his polluted embrace the 'bite of the adder and the sting of the scorpion.' But, ah! this exhibition of foul hypocrisy did not overcome the invincible meekness of his disposition and 'as the lamb led to the slaughter and the sheep before her sheeters is dumb, so he opened not his mouth.' I must confess, that I see in this transaction a self-control more than human; and my estimate of human character would lead me to the same conclusion as the Psalmist, that it is easier to bear the injuries of an avowed enemy, than silently and calmly to meet the treachery of a false friend.

While it is the lot of few to endure such an instance of treachery as is here adduced, while there is not an individual who would exhibit such calmness and severity as the Savior, it is still the lot of many to suffer from misplaced affection and unequalled love. Alas! how often have we been betrayed by those to whom in the hour of trouble we should have flown as our surest asylum! how often has the confidence which we had foolishly hoped to have reposed in the bosom of friendship, been cruelly turned against us and made the very instrument of our destruction. In the season of prosperity, how have friends swarmed around us like swallow-birds beneath a summer sky; but when the rude wind of adversity has seared the green and flourishing leaf, how quickly have they departed and left us to breast the fury of the storm alone. See the confiding and ingenious youth in the first act on the drama of existence. Fortune has laid her treasures at his feet, and every day profuse friends strew their offerings in his foot path. He begins to imagine that the voice of experience concerning human worthlessness and the treachery of the world are but the language of the doting or the growl of the cynic. The curtain falls on the first act when all is smiling and serene as the surface of the unruffled lake. But in the second act the curtain rises again and the tempest rages. Black are the clouds which hang over his future destiny, and tempestuous and angry are the billows on which the barque of his happiness is tossed. Some sudden reverse of fortune has taken place and he stands the shattered monument of her wildest and fiercest freak. And what will be his most obvious course? Oh! he has friends, numerous and faithful friends—hundreds who have assured him; they only wished for an opportunity to manifest the sincerity of their affection. He turns to them, those dear and cherished companions. Alas! must the truth be told? must we take in our hands the moral dissecting knife and lay bare treachery in the bosom of friendship? 'Tis too true—the foul spot is there—the canker is found when it was least expected. He finds his professed friends to be 'whitened sepulchres, fair without, but full of rottenness and corruption within.' He too has been betrayed with a hiss.

While inconstancy and deceit try character, the moral condition of the world, we almost give full credit to the language of the poet—

'This world is all a floating show,
For man's illusion given,

The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,
There's nothing true but heaven's.

How consolatory is that closing reflection, 'there's nothing true but heaven'—but that at least is true. The noxious weeds of hypocrisy and deceit grow not in the paradise of God. What a solace is this in the dark hour of affliction—heaven shall be our abiding place and the God of heaven our unchanging friend. Here then in a wilderness of moral desolation, one green and lovely spot arises, on which the anxious eye may rest—here amidst a scene of gloom and darkness one ray of light beams forth and points the soul to heaven. Sweet haven of eternal rest! how amidst the toil and turmoil of life, does hope linger on thy bright borders and forget present sorrow in anticipated joy. And who shall rob us of this last lingering hope? Who is he that wrests away this prop which alone can stay our footsteps in the downward passage to the silent tomb? Where is the cruel instrument that would sever the threads of that cable, which keeps the little barque of human happiness from being stranded on the dark shores of eternal despair? Alas, my friends, an unfeeling, relentless human creature has done all this mischief. It has extinguished the last fond hope, that shed its holy light on the suffering child of mortality. Heaven has been blackened with the clouds of disappointment and despair, and the character of God is stamped with the foul stain of treachery. Yes! he is he in whom you would confide as your only refuge in the trying hour of adversity is it all others the one in whom the least dependence can be placed. He is as wayward as the most unstable of his frail creatures—loving and hating by turns—following all the fluctuations of the children of frailty, but far more violent in his passions than they. If he hates you, it is the indulgence of an undying, inexorable hatred. And, then, his kisses, how treacherous they are! Dost thou, fond parent, contemplate infant beauty lying at thy feet in the sweet repose of innocence? does thy heart beat high with joy, while thou gaze on the sunny brightness of thy child and greet the very smile of heaven's reflected image in his face? Dost thou raise up thy fervent hands in prayer to the Author of every good and perfect gift and bless his holy name for this sweetest, dearest manifestation of his love to your fond parental heart. Why, if you did but know it and would only criticize your creed, this God is only mocking you. Before the foundations of the world were laid or ever heaven and earth were brought forth, his omniscient eye had contemplated this very scene, but by an eternal decree irrevocably sealed, he had decreed the destiny of that child in his everlasting counsel and that sweet babe who looks the picture of innocence, has had infused into its heart by its Maker, a nature totally depraved and black as hell. The God who created it and the Father who gave it an existence, decreed it to be the companion of grim devils and the associate of damned spirits. He has marked its downward course and pondered every step that leads to the fiery dungeon, and while it lies cradled in your arms or pillowd on your bosom it is only weaving a chain around your heart, that God shall sunder forever, when it has been rivetted to every fibre. He has made a law so horrible in its nature, that it equally destroys the happiness of him who keeps it or him who breaks it. It is so cruel in

demands that it is satisfied only with the most bloody sacrifice. It is so useless in its creation that it produces no benefit to him who suffers its penalty, or him who inflicts it.—Malice, cold hearted savage malice is its foundation stone, and the lawgiver is actuated by the same infernal spirit that marked the conduct of Shylock in the play of the merchant of Venice. It must have a useless pound of flesh to glut the insatiable revenge and that pound must be taken—*neurot the heart*. Oh! who can raise his eyes to heaven and bless God for the little family circle that surrounds him with such a hideous prospect in view? And what kind of materials must that heaven composed of, which could reconcile a parent to this distribution of his family?—a heaven of bereft fathers and childless mothers! I have often admired the answer of the poor heathen to the Baptist missionary, who was pressing upon him the necessity of baptism as an introduction to the kingdom of Christ. While urging the necessity of his compliance, he asked him what would be the great benefit of complying with his request. The Missionary replied that it was the only door by which he could enter heaven. And what says the heathen have become of my father and mother and all my forefathers? They have gone to hell. And what will become of my own family who refuse to submit to this ordinance? They will go to hell likewise. Then, says the heathen, I wish not to be baptized, for I do not wish an eternal separation from my kindred. This was a sentiment of a benevolent heart and it would be better to reside in hell with such a disposition as this, than to inherit a heaven, for the enjoyment of which the heart of flesh must become a heart of stone.

Again look around you and consider God's dealings in the works of creation and of Providence. What a vast field is here open for the contemplative mind! There is nothing here but what appears to administer to our comfort. The earth yields her increase and pours provision around us. All that can charm the eye, delight the ear and gratify the taste meets us at every step in our journey through her dominion. And is this all treachery too? Is God in this profusion of blessings only 'fattening us as beasts for the slaughter'? Is he jampering us with all these good things, that he may have fatter sacrifice? Does he only smile to deceive and kiss to betray? Did he foresee that a period would arrive when summoned before him, he should pronounce on us the sentence of everlasting woe and torn us naked to toss on the fiery billows of that ocean which has neither shore nor bottom—and yet knowing with unerring certainty that such would be our sad doom, did he cease us into being and surround us with the choicest blessings that we might feel the bitter change the more? If these are the 'tender mercies' of your God, what image would you select to paint the most refined cruelties.

Once more meditate on the love of God for a sinful world in the unpeaking gift of his dear Son. Surely if ever love was made manifest, it was in this unmerited and unpurchased favor.—And is the foul spot of treachery to be found in this fair picture? Are we to be told that the redemption of a world from sin, is only a contrivance to sink the larger portion deeper in the abyss of hell? Are we to be told that this salvation to be accomplished is not the redemp-

tion of a world from sin and the spiritual emancipation of the whole human family, but the selection of certain choice spirits who shall be exalted to the highest pinnacles of glory, while millions are groaning at their feet—an aristocratic heaven, the pillars of whose throne are based in the depths of hell and founded on the torments of suffering myriads! Is this the mystery which has been concealed for ages, but is now made manifest? Call not this the mystery of godliness—it is the mystery of iniquity and cruelty—and we exclaim, 'O my soul, come not into their secrets, into their assembly, be not mine honor united.' It is but the glorious gospel of God—the gospel of our salvation—then has the master inhibited the spirit of his own disciple, and the kiss of Judas, which placed his Master in the power of wicked men, were a holy kiss to the treacherous conduct of him, who professing salvation for all, has betrayed the interest of millions and riveted the chains of everlasting damnation.

Brethren, is this the God whom you worship? do you recognize in this character those features which enable you to testify with the beloved disciple that 'God is love?' What more would I have said? With what blacker colors could you portray a demon? See then whose you worship. Let not a creed or a catechism pervert your minds. God is love or hatred—make your choice, 'If the Lord be God, then worship him, but if Baal be God worship him.'

COMMUNICATIONS.

THE LIGHT OF TRUTH.

Original.

'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of knowledge of the truth of God, in the face of Jesus Christ.' 2 Cor. iv. 6.

The Apostle has chosen the metaphor of light, to denote the power and efficacy of divine truth, in the work of reconciliation.

The word light, is very often used in the Scriptures, to denote the Savior of mankind, and his doctrine. In John he is called 'the true light which lighteth every man that cometh into the world.' The following particulars will, therefore, be noticed in the use of this metaphor.

1. Light is perfectly independent of the beings enlightened. So with regard to divine truth; it shines upon man from heaven, the place of its origin, and it is independent of all earthly powers or wisdom.

2. Light assists the visual organ in the discovery of objects, and presents them to the mind as they really are. Man is naturally a timid being, especially in the dark. He fears himself to danger, when no harm is near. He starts at the rustling of a leaf, and his imagination becomes fruitful in the pictures of distress. So in a moral sense. The mind is in darkness and in fear. Misery and wretchedness are its constant companions, when it is unassisted by the truth of the gospel, which brings life and immortality to light, through the resurrection of the dead. It is in perpetual dread of the divine prevenience; and is exercised with the most distressing forebodings of eternity. It even wishes there was no God, or curses its own existence! having no hope, and without God in the world.' But divine truth discloses the char-

acter of God our heavenly Father, and reconciles the mind; while it assists us to discover our immortal legacy in the divine will, which God hath given us in Christ Jesus before the world began. It frees the mind from the delusions of darkness, and the apprehensions of meeting an angry Deity; and fills it with 'joy unspeakable and full of glory.'

3. Light is that which improves to our senses the beauty of some objects, and discovers the deformity of others. So with divine truth, it improves to the powers of intellectual vision, the amiableness of virtue, with all its advantages; and discovers the deformity of vice, with all its detestable habiliments, and bitter consequences. It informs us, even with ocular demonstration, that 'there is no peace to the wicked,'—that 'the way of the transgressor is hard.' While on the other hand, it gives us the pleasing intelligence, that 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.'

4. Light is that on which the life of the peopled universe depends. Remove this, and death universal would be the sudden effect.—So with divine truth. It strengthens the mind, cheers the soul, animates the hopes, and gives a zest to social entertainment. Remove from us the light of truth, and all happiness, that is worth the name, vanishes like the wretched fabric of a vision.' Hope no longer sustains our drooping spirits—faith no longer cheers us with the blissful prospect of life and immortality, beyond the dreary confines of the tomb, but all is as the 'blackness of darkness.'

5. Light is impartial—it sheds its genial rays over all, and causes universal nature to smile and sing aloud for joy. So divine truth is impartial. It holds out to our view, the tender mercies of our God, which are over all his works. It regards the Gentile as well as the Jew; the poor as well as the rich; the sinner as well as the saint. 'For God will have all men to be saved, and come to the knowledge of the truth.'

6. Light gives us a knowledge of God's glory in the natural world; for all his works speak forth his praise. The same moral beauty shines through the motto placed at the head of this article; 'to give the light of the knowledge of the glory of God, in the face (or appearing) of Jesus Christ.' Did Jesus appear for the endless damnation of mankind, or for their salvation? The scriptures say 'that he came to seek and to save that which was lost,—that he tasted death for every man.'

This metaphor may fail in one point, for the sun may lose its bright resplendence in the 'wreck of matter & crash of worlds'—but truth will shine in the realms of unclouded glory, as long as God shall exist, for 'God is light, and in him is no darkness at all.'

Hudson.

PRIVATE INTERPRETATION OF SCRIPTURE.—No 7.

Original.

A private interpretation of Colossians ii. 6, is committed by neglecting to compare scripture with scripture. The passage reads thus: 'For in him (Christ) dwelleth all the fullness of the Godhead bodily.' The Trinitarians use this passage to prove the divinity of Jesus and to establish the position that he is truly God, the Creator of all things. Yet, to adopt this view of its meaning, would seem to be too great for

the most credulous faith imaginable. If it proves that Christ is God, it also clearly proves that all there is of God was in Christ. The phrase *fullness of the Godhead bodily* justifies this conclusion. Trinitarians, however, believe that God fills all space, and that he is every where present at any and at all times. If this be so, and scripture proves it, how would God be imprisoned in a mortal body, so as to be withdrawn from all space? If it be contended that only a part of the Deity was manifested in Christ, then the passage is given up as being proof of his divinity, for Christ was filled with the *fullness of God*, taking a literal view of the text, and fullness in this case would seem to be something more than a part. But this view falls to the ground, when we refer to another passage of scripture for an elucidation of its meaning.

Eph. iii. 10, is the desired passage. Paul desires his Ephesian brethren 'to know the love of Christ, which passeth knowledge, that ye might be filled with the *fullness of God*.' Here it must be perceived, that the Apostle prays the Ephesians to be filled with the same fullness of God which was in Christ. Now a clear understanding of the last quoted passage will present the other in a clear light. By an examination of the context we discover that, by the phrase '*fullness of God*,' he means the love, mercy and goodness of God and hence, he prays the Ephesians to be filled with the principles of the Deity's character, by considering the love of Christ. It is not to be supposed that the Ephesians were to be filled with mercy and goodness to an infinite extent, any more than Christ intended to teach his disciples that they must be infinitely perfect, when he said to them, 'be ye therefore perfect, even as your father which is in heaven is perfect.'—Matt. v. 48. The phrase '*fullness of God*,' is a strong expression, and like a great many others of similar character, demands a liberal interpretation, in order to give it a sound meaning.

The passages then, explain each other. In one passage we find Paul praying the Ephesians to be filled with the love, mercy and goodness of Deity under the phrase '*fullness of God*,' in the other he declared that Christ actually was filled with the mercy, love, goodness and truth of God under the phrase '*fullness of the Godhead bodily*.' If Trinitarians deny this explanation and still cling to the passage as proof of the divinity of Christ, then they must admit that the Ephesians could be filled with the fullness of God and become God in the same sense they hold Christ to be, which is an absurdity too great even for the most careless faith.

G. W. M.

THE PROMISES.

Original.

The future expectations of the Hebrew nation were founded upon the promises of God made unto the patriarchs and prophets; and from generation to generation was kept alive the glorious hope of the coming of a mighty Prince and deliverer. Age after age rolled away, but he did not appear; yet the subject was the theme of prophets and the delight of the people. Many vicissitudes of fortune and long and painful captivity, happened to this chosen nation, but in the most desponding situation it never despaired of beholding at some

future day the hope of Israel. At length, the Christ, the seed of Abraham, came to perform his heavenly mission.—but not in the pageantry of royalty, nor a great political deliverer, as the deluded Jews expected, but a humble inhabitant of Nazareth,—the son of a carpenter attended by a few illiterate fishermen—despised by the rulers—considered an upstart and heretic by the priests, and finally put to the most execrating death to satisfy the rage of his implacable enemies. Thus was the promised Shiloh cut off who was to bless all the nations, families and kindreds of the earth; but he left in the minds of his followers the word of truth which had given so much offence to the blind and devoted descendants of Abraham—eventually and effectually operate upon the hearts of, not only his own countrymen, but all of every tongue and nation.

The word has not yet taken the assured effect, and consequently the blessing has not extended to the utmost limits of the promise; but truth has gone forth conquering and to conquer, and if the purpose of the Almighty is not yet accomplished it is by no means a sufficient evidence that it never will be, for the decree has been published—the banner of the gospel unfurled, and even the resurrection trumpet is awakening and assembling the people of the nations around the standard of civil and religious liberty. A few centuries have witnessed great alterations and improvements in the opinions of men and there is an exulting hope that they will still continue to alter and improve until every vestige of error and delusion is banished from this beguiled world. Kings may, for a while, continue to rule with destruction, and endeavor to keep forever the people in subjection to their oppressive governments and laws, but the 'spirit of truth' is gradually undermining their thrones, and will eventually lay them low in the dust and their subjects will rise in the majesty of human intelligences, animated with the prospect of freedom, and on the ruins of tyrannical kingdoms of righteousness and peace. Although the present state of the religious world is truly deplorable and the delusions of priests are still propagated, the gospel will enlighten the deceived votaries of their absurd and cruel dogmas, and consign them to everlasting oblivion. Truth, though long buried in the rubbish of heathenism, will rise triumphant over death and hell, and sweep with the besom of destruction 'Mystery Babylon' from the face of the earth, and the kingdoms of this world become the kingdoms of our Lord and his Christ; and he shall 'reign forever and ever.' T.

THE CAUSE IN NOVA SCOTIA.

We have received the following communication from a gentleman in Pugwash, N. S., to which we very cheerfully give publication. It is certainly a matter of joy to the Universalists of the United States, to see the indications of the increase of the truth, in the neighboring British provinces. They will rejoice to learn of the formation of the first Universalist church in those provinces, and they will pray 'that the little one may become a thousand, and the small one a strong nation.' Our brethren see clearly the importance of letting their 'light shine before men, that others may see their good works, and glorify their Father in Heaven.'

We do not know of any religious body in the United States, whose limits extend into the provinces. Let our brethren in Nova Scotia

form a Convention or Association of themselves, to meet annually, or oftener, if they please.—Let each society which is formed become a member, and send delegates to its meetings. In this way the scattered Universalists will be brought together, and thereby be strengthened and supported. The religious bodies of the United States, will always be happy to receive apostles from them, particularly the Convention of the United States, and the Historical Society. In this case, if any preachers should visit the provinces, they would know where Universalist societies had been formed, and on whom to call.

We shall be happy to hear from our brethren at any time; and on closing, we invoke the divine blessing upon them, and exhort them to be steadfast, immovable, always abounding in the work of the Lord, inasmuch as they know that their labor is not in vain in the Lord.

Trumpet.

Pugwash, Sept. 16th, 1834.

REV. SIR:—I have sat down to devote a few of the precious passing moments, to converse with you, in order to let you know how we are travelling on in this part of the Lord's vineyard; being persuaded that it will be pleasing to hear of the prosperity of Zion.

When I wrote you in April last, I mentioned that we had formed a society of Universalists composed of brethren from Wallace, and those resident here;—since that our brethren here felt their duty, and believed it to be a privilege, to unite together as a church of Jesus Christ—in order that they might strengthen each others hands, and comfort each others hearts in the good ways of the Lord.—In consequence, a meeting was held at the house of Br. Higney, on the 13th of July last, and after singing and prayer, the brethren declared their belief in the doctrine of universal salvation, as revealed in the scriptures, and in union with our brethren in the States, as far as we have been able to ascertain from the publications that fall in range of our reading. The brethren were truly of one heart and of one soul; and, in the great salvation, they had all things common. The brethren and sisters thus united, covenanted together in the loving bonds of the gospel; also appointed one of their number, a worthy father in Israel, as a deacon in the house of the Lord—which is the pillar and ground of the truth.

They are much engaged in reading and searching the scriptures; being more and more convinced that in them is eternal life, because they testify of Christ. Since my letter to you, there have been six persons added to our number, who have left the ranks of the Presbyterians, and who were quite expert in all customs and questions that are among them; but having been led into the truth of the gospel, they have renounced the hidden things of dishonesty, and are now desirous to praise God for bringing them out of the prison house, and setting them at liberty; and putting a new song in their mouth even praise to that God who delighteth in mercy.

Our brethren with the exception of a few, have all been nursed in the hot bed of orthodoxy; and had mostly been very active and zealous in different creeds to which they were attached; and numbers of them were highly spoken of as intelligent worthy brethren; and I suppose would not fail in comparison

with members of any church, as to rectitude of conduct; but inwardly, they had an aversion to the soul-enslaving doctrine of Universal salvation—but now they are brought to the light of the gospel, their souls glow with gratitude to God, for the unspeakable riches of his grace. Having now proper views of the character of Jehovah, they can rejoice that all his ways are judgment; that He is a God of truth just and right and without iniquity;—and that they can but pity their brethren in the world, and especially those among whom they dwell, who are led by seducing spirits and doctrines of devils, and who are bound with chains of ignorance, and wedded to the heart-withering doctrine of partial salvation and endless misery.

I am much engaged in teaching a school, and also attending to a singing society in another town; but I strive in my plain way to teach such as attend to hear the right ways of the Lord;—and I can truly say there are many advantages—every art and influence that the orthodox can devise, is employed to prevent people from hearing the doctrine of Universalism preached to them, and in some instances they have resorted to malicious lies, backbiting, and malignant whisperings,—but none of these things move me, neither could I my life dear unto myself so that I may finish my course with joy.

Thus Rev. Sir, you have notice of the first Universalist church in Nova Scotia, built as we trust, upon the foundation of the apostles, Jesus Christ himself being the chief corner stone. We also wish to be united in fellowship with you in your association, and wish you to make the necessary arrangements for that purpose—we earnestly request from you all the counsel and exhortation we stand in need of to do us good.

Our meeting house is raised upon a beautiful eminence, and commands a delightful view of the surrounding scenery, which in this sequestered spot is very beautiful.—We have contracted with a person to finish the outside of it immediately; and expect to have it fit to preach in by next June, and we have it in contemplation to invite a minister of the true sanctuary, which the Lord hath planted, and not man, to visit us, and set in order the things that are wanting.

Numbers of the orthodox have said as those in Nehemiah's time, 'What do these feeble Jews?'—what do these feeble Universalists?—why if a fox go upon the wall it will fall—so they have even gone so far in the spirit of prophecy, as to predict that our house will never be built—but we are persuaded better things; and from a train of circumstances, we are led to say, that the hands of Zerubbabel have laid the foundation of this house, and his right hand shall finish it.

The cause of Universal salvation is steadily gaining ground—there are a number of serious inquirers after truth, who are asking the way to Zion with their faces thitherward; and I feel in prospect that the time is not far distant when this wilderness and solitary place will be glad for Zion's sake, and this desert shall blossom like the rose—yes, even now thanksgiving is heard in it and the voice of melody.

The gracious Lord grant that the little one here may become a thousand, and the small one a great nation,—that great may be the peace of them that love Zion, and that they may about with exceeding joy. *Messiah, E*

desire to remain in the bonds of the gospel.
yours very truly,

WM. DELANEY.

Rev. T. Whittemore.

INQUIRER AND ANCHOR.

SATURDAY, NOVEMBER 13, 1834.

PARTIALITY VS. JUSTICE.—A writer in the Christian Palladium has taken the *Christian Register* to task for the following sentiment in regard to future punishment. 'In one word, we believe that every human being in the future world will find himself, at each successive stage of his eternal existence, just as happy as he shall have made himself; holy, and just as miserable as he shall have made himself sinful.' This doctrine our writer regards as very licentious; he quotes *Jehoi* ii. 10 and makes the following comment. 'Thus it seems, according to our Savior's teaching, that there was no difference among all the sinners that dwelt at Jerusalem, as it respected their punishment. Little sinners (if such a thing can be, which I hold an unscriptural idea) and big sinners all suffer precisely the same punishment.' Upon this writer's notions we beg leave to offer one or two remarks.

1. There is in his opinion no degrees of guilt among men. The man who departs in the most trivial instance from the way of right is as guilty as the most atrocious murderer that ever disgraced the earth. What a picture does this present! The philanthropist looks around upon the world, and from the hoary-headed sire down to the little child who has committed but one act of wrong—all, all are as guilty as the murderer whose hands are stained with blood!! What a mistake have our lawgivers made! They have always proceeded on the supposition that there were degrees of guilt. But it is all a mistake in our writer's notion. The eye that sees in darkness as well as in light, looks down from heaven and cannot see the least shade of difference in point of guilt between the pirate and the child! Would it not be well for our writer to petition the Legislature for an act repealing the whole code of penal laws, and make new ones which should make no difference between the man who kills his neighbor, and the one who commits petit larceny?—This would be according to the spirit of partialism, as we have it from the above writer.

2. There are to be no degrees of punishment in the future world.

The old and the young, the Pagan and the Hindu, the African and the Laplander, the aged sinner whose hands are stained with a thousand crimes of a crimson die, and the child who but for once was betrayed into sin, all, all are to be tumbled into hell in one promiscuous company, and there is not to be the least difference in their endless torment!! Really this is justice with a vengeance. We hope for the honor of common sense, there are not many among our limitarian friends who believe thus. The doctrine of endless and unmerciful punishment is in all conscience sufficiently unjust, in any form, but many of its ad-

vocates have endeavored to make a show of justice in the business by contending that the miseries of the damned though equal in duration, are by no means equal in degree. To some they have given the lowest place and to others more comfortable quarters, according to the nature and aggravation of their crimes. But no, our writer will not allow that there is any such distinction; but they will all suffer precisely the same punishment.

Such notions as these are no less a violation of Scripture than of the first principles of justice.—If there is any thing clearly taught in scripture, it is that men shall be rewarded according to their works, and the principle is there plainly laid down, that some shall be beaten with few and others with many stripes. True, we have no faith in the opinion that any of these stripes will be reversed to another world; but we believe as the book says that the righteous shall be recompensed in the earth, much more the wicked and the sinner, and we do beg of our partialist brethren, if they have no regard to scripture, at least that they will not outrage the plainest dictates of justice. If you will have a hell in another world, do try and give it some show of justice, so that if you have not the substance you may at least have the shadow.

I. D. W.

T. W. LAMPHEAR.—We have received, a few weeks since, a communication from this individual; and in consequence of his very earnest solicitation, we gave notice that, when opportunity presented, we would publish it. It was written in opposition to our religious sentiments, but we were not disinclined on that account to lay it before our readers. We had not, however, examined it at that time. But since then we have taken occasion to examine it; and we find it so very badly written—the plain English of it so cruelly murdered—and the grammar and even the orthography so grossly outraged, that we cannot and will not perplex our brains in preparing it for the press. We should be under the necessity of transcribing it and making more alterations than we feel at liberty to make in an article opposed to our sentiments. And we are very sure, that T. W. Lamphear, for his own honor and the safety of his own argument, would not wish to have it appear in print, as it appears in the manuscript. Though he contends very strongly, against the idea that punishment is confined to this life; yet, really, we should think it punishment enough for one poor fellow's sin merely to read this article, especially in the manuscript. We are ready to publish it, if he wishes, provided he will get some one who knows enough to write correctly, to transcribe it and prepare it for the press. We have understood that he offered it to, the Editor of the Observer for publication; and we think he had better get it published in that paper and then we will copy it into our columns, and make such comments upon it as we think necessary. Unless he does so, or some other way as good, we must reject it, at least till we have had an interview with him.

That our readers may have a specimen of its

character we copy a passage *verbatim et literatim*.

'Oh what says the universalist! We do not pray for the devil nor for those Men who have sinned unto death—now is it not very singular after this to hear his saying, and upon the common patronage of Deity and proof of it by the gift of Christ He finds his proof of God's determined good Will to all men, in that he will save all Men to be saved by coming to the Knowledge of the truth, and upon the Whole of this he gives the precept to pray For all as before noted and confirms it.'

¶ Since the above was written we have received another communication from T. W. Lamphear in reply to some remarks of ours that appeared a few weeks since in relation to the sin against the holy ghost. He seems to possess a very itching desire to have his profound lucubrations appear in public, or else he is determined to get his share of punishment in this life. For if he has yet the sense of feeling, we think he must endure some punishment in the very shame their appearance will occasion. But let our readers judge for themselves—for, since the article has been inflicted upon us, we think it no more than fair to shoulder upon them a portion of our misery—hence we copy the following, which was brought forth by T. W. Lamphear after quoting the remarks of Dr. A. Clarke.

'Now permit me to ask you a few questions—Now if this be the obvious meaning of the words, neither in this dispensation namely the Jewish, they shall not have forgiveness nor in that to come I ask when will they have forgiveness—But Mark says that him that who committed the above sin was in danger or in other words liable to eternal damnation I ask you the meaning of the word endless or duration without end—or is it of a limited nature as you have styled it heretofore age-lasting—Must not every man be filled with horror to read of an age-lasting God and age-lasting spirit—But—Williams will you be so good as to publish the above communication—And answer the same To be continued—

T. W. L.

'To be continued!!! In all conscience we think there is enough already! Were we to publish all we have now before us, we should despair of ever obtaining forgiveness of our readers. But why did not T. W. L. let Dr. A. Clarke answer his question? The Dr. says, 'The punishment for presumptuous sins, to which our Lord evidently alludes, certainly did not extend to the damnation of the soul, though the body might be destroyed; therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of temporal death, yet, on repentance mercy might be extended to the soul; and every sin may be repented of under the gospel dispensation.' To the question 'when will they have forgiveness?'—let the apostle Paul reply—'in the dispensation of the fulness of times; for then'—all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee' Ps. cxlii. 27. If they remember and turn unto him, they certainly repent; and, repensing

will find forgiveness and will in no wise be cast out.

T. W. L. is wonderfully horror-stricken to read of an *age-lasting* God.—Men frequently speak of a *great insect*, and sometimes of a *great idea*—how very horrible then and blasphemous, it must be to speak of a *great* God. Does the word *great* applied to an insect prove the insect to be as *great* as the Deity? Neither does the word *age-lasting* applied to the Deity prove that he will endure no longer than the mountain statues, or the punishment be inflicted. The words *also* and *eternally* rendered, indiscriminately, eternal, everlasting and forever do not of themselves *prove* the endless duration of the things to which they are applied. The existence of God and the endless continuance of life, are proved, incontrovertibly, by a different process of reasoning. Immortal, incorruptible, indissoluble—words which are original—are unequivocal in their meaning—in the application to these, and prove beyond all controversy their endless duration. Let T. W. L. affect as much horror as he will at our construction of the word rendered eternal in Mark iii: 29, neither he, nor any one else can deny its correctness.

We would once more direct him to the precepts of the wise man, and say to him, not only *get wisdom*, but, with all thy getting, *get understanding*.

R. O. W.

INFIDELITY.—There is perhaps no one charge more often presented against the believers in Universal salvation than this, that they are Atheists and infidels in disguise. It sometimes appears to us almost impossible for our opposers to speak of Universalists without at least an insinuation of the kind above noted. Rarely indeed do they mention us but in company with Deists and Atheists. Now we deem it no more than a duty which we owe to ourselves and those with whom we are associated, to state explicitly, that all such charges are utterly without foundation in truth.—With the dark system of the Atheist, the vagaries of the Pantheist, or the fine spun theories of the Deist, we have no fellowship or communion whatever. We have a right to presume however that those who thus accuse us are opposed to infidelity in all its forms, and we have a right to inquire what they are doing to arrest the progress of this much dreaded system? We aver, what we believe to be solemn truth when we declare it is our sober opinion, that within five years past the Universalists have done more to arrest the progress of infidelity than all other denominations united. While others by their mad schemes of enthusiasm, and their perversions of the right ways of the Lord have been driving the people, by scores and hundreds, into the ranks of infidelity, it has remained for Universalists, to stem the torrent alone, and fight the battles of the Lord against foes without, and false brethren within the pale of the Church. They have labored much in this work, and by their efforts they have at least given something of a new character to the controversy, and have absolutely compelled the advocates of infidelity to abandon some of their strong holds.

They have compelled them to abandon as untenable some of the arguments from which all the efforts of our opponents have never been able to dislodge them. We might name several instances of this kind, but we shall give but one or two as specimens. Who has taken out of the hands of infidelity the argument which has formerly been used with much effect, drawn from the supposed eluding of the divine attributes?

Infidels have long ago seized upon the popular notions of divine justice and mercy, which represent these as opposing attributes of God one of which would save all and the other damn all men; and they have shown with a cogency of reasoning which no sophistry could evade that such a God could not exist. Taking hold of the plain axiom, that a house divided against itself cannot stand, they have proved beyond all contradiction that, if God were divided against himself, he must come to naught, and therefore there could be no such God. And where is the mighty man of war among all the hosts of Partialist Israel, that has had the skill or the courage to grapple with the point of the argument? The fact is their proud champions have quailed before it, and have never met it with any thing better than a curse or a countermet. But Universalists have met it, and absolutely compelled the infidel to abandon it unsound, as it is in controversy with them. They have been able to show that the scriptures represent the justice and mercy of God, not as being in variance, but as harmonizing in the infliction of a mild and merciful punishment, calculated to reform and benefit the offender; and thus, on that point the gainsayer has been put to silence.

Who has taken out of the hand of the infidel the argument levelled at the very existence of God, based upon the common doctrine of the trinity? The infidel has pointed to Christ expiring upon the cross and said there is your God. He has tauntingly asked If he is the very God, who ruled the universe the three days that he was dead?—The Unitarian has seen the force of the query and been silent. If he abandoned the idea of God's suffering, he must also abandon the doctrine of an infinite atonement; and along with that the daring doctrine of endless punishment would be falling about his ears. He could not answer the question without giving up the distinguishing features of his creed, and of course he could not meet the argument. But Universalists have met it. They have been able to show from the scriptures, by God's help, that Jesus never claimed to be God, and that he was content with the more humble appellation of the 'Son of man.' Thus the blow aimed at the first article of the christian faith has been averted.

We might name many more things of the same kind but we forbear. If it is infidelity for us to stand in the very gap and contend with the enemies of God and his truth, on grounds that others cannot maintain, then may ye call us infidels.—We aver without fear of contradiction that many of the objections which have been urged with the greatest effect against the christian religion, have been removed by the light which the system of

God's impartial grace has thrown upon the controversy. So successfully have the weapons it furnishes been wielded in defence of the gospel that even Unitarians themselves in contending with infidelity will often avail themselves of our arguments; and in the next breath call us infidels. If we can do any good in acting as their armor bearers, we are willing to do it; in our magazine there are weapons enough, and, if our Partialist brethren wish to use them, they are welcome to do so; but we think it a poor return for our kindness to be numbered with the enemies of Christ.

I. D. W.

DEDICATION.—We learn from the Trumpet that 'the new Universalist church in Sheshequin, Pa. was dedicated to the worship of God on Thursday the 24th.'

IDLE CURIOSITY.—The following paragraph is extracted from a Sermon, said to have been delivered by Rev. Jason Whitman, a Unitarian clergyman, at the installation of Rev. J. Wood in Walpole, N. H.

'An idle and useless curiosity leads us aside from our course, and prompts us to spread our time in inquiring or contending about the final salvation of all mankind. The inquiry, I say, is idle, and ought not to be pursued, as it too often is, to the neglect of duty.'

Of all the subjects that can possibly engage the attention of men, none is so important and deeply interesting as their future destiny. When this great question presses itself home upon our hearts every thing else sinks into comparative insignificance. However we may feel amid the giddy scenes of life—in the gaiety of youth or the languancy of excitement; still, in more sober moments, and especially in the decline of life, we ask with a deep and lively interest—yea, the overflowing fulness of our souls enters into the spirit of the question—not merely whether we shall live again beyond the grave, but whether we shall live in *endless bliss*? Yet deep, and ardent, and natural as is the feeling that prompts this question, it is characterized by Rev. Jason Whitman as mere *idle curiosity*!! In all conscience we hope this is not the spirit of Unitarianism throughout the country. If it is, only another step need be taken; and, when any inquiry is made as to a resurrection from the dead and a future existence, the reply will be—it is an *idle curiosity that leads us aside from our course and prompts us to spend our time in inquiring and contending about a future life*!!

A useless curiosity! We can only say, Fathers! hush the inquisitive spirit of your minds!—Mothers! dry your tears! You have no business to inquire what is the fate of those you tenderly loved who have been cut down and consigned to the cold embrace of death—

'The deep damp vault, the darkness and the worm.'

You have no business to inquire whether yourselves and your children will ever meet again in a world of unclouded bliss! No; this inquiry is sacrilege!—it is treading on forbidden ground!—

it is all idle and useless curiosity! Oh when will men learn wisdom or even common sense?—when exercise the feelings of a man?

R. O. W.

NOTICES.—A meeting will be held at Ketch Mills, on Wednesday the 19th of Nov., for the purpose of forming a Society of Universalists.—A lecture will be delivered in the afternoon by Rev. J. Shrigley, of Stafford. The inhabitants of the towns of Enfield, Somers, Ellington and East Windsor, friendly to the cause are requested to attend.

On Tuesday Dec. 21 a meeting of the friends of Universalism will be held at Mr. Grant's in Vernon, for the purpose of organizing a Society.

EXPLANATION REQUIRED.—The following brief article was received per mail, and should have been noticed last week, but was neglected. The writer, however sincere he may be, and desirous of ascertaining what is truth, has not manifested that frankness which we like to see in a correspondent. If he does not wish to appear in public under his own signature, we should not object to any other which he may choose. But as co-editors of a public journal, we think we have a just claim to the observance of the rules of courtesy on the part of our correspondent, in so far as to let us know who they are. If they have not confidence enough in our integrity to enrust us with their name, we want nothing to do with them. 'The Enquirer' may possess sincerity and good intention, but he must be aware that his concealment looks suspicious.

Our correspondent 'E. R. C.' whose article on the subject of 'Decrees, &c.' unquestionably called forth the remarks of the Enquirer known to us—at least his name is known. We are very willing to publish the inquiries of 'The Enquirer,' but do not feel on selves particularly called upon, by the circumstances of the case, just at this time, to satisfy his mind. If 'E. R. C.' feels disposed to reply we have no objection. If he does not, we regret some future period offer some remarks ourselves in relation to the subject.

R. O. W.

Mr. Williams, Sir, I am in the habit of receiving weekly the 'Inquirer and Anchor,' and of perusing each number with a considerable degree of care and satisfaction. Many of the subjects discussed in its columns are made plain and easy to be understood—all are interesting. There is one subject, however, which has not yet, in my mind, been made clear—many of its mysteries still hover around—it is the doctrine of Foreordination. Undoubtedly a very large number of the 'professors in Christendom' believe that 'God has decreed whatever comes to pass'—has decreed all things—but what appears most mysterious to me is this: after one allows that God has decreed whatever comes to pass, and believes too that 'God's decrees are always righteous,' why will he yet find fault with 'our evil intentions?' If God has decreed all things, our intentions are certainly embraced in his decrees; and if all his decrees are just

and good, then just and good are all our intentions!

There is an objection here, sir, which I cannot remove—will you remove it and oblige
THE ENQUIRER.

Nov. 1. 1831.

ASSOCIATION OF IDEAS.—Under this caption a late number of the *Catholic Herald* has the following remark.

The last number of the *Christian Gazette* contains the following remark on an 'allegorical' paraphrase, which occurs in a religious tract lately published, called the *Shepherd and his flock*. We really cannot say which we most admire—the taste of the tract writer, or the alarm of the editor.

'We do not like the use of allegorical names in the tract and we are sorry that the author should have used, and more that the committee should have allowed, the designation of the arch-enemy as 'the man in black.' It is most ill-advised to use such language as may form an association in the mind of the little reader, between the garb of his minister, and—the Devil.'

No, no, for the benefit of the orthodox clergy we would not wish to have the grin old rogue called the 'man in black,' for the association between him and them is quite too natural without such a designation.

How is this?—Limitarians believe that our first parents were created immortal; but, say the full, they became mortal and actually suffered death. They believe also that God will not have the kindness and mercy to leave impenitent sinners in the dreamless slumbers of the grave, when they shall have entered there; but will rudely call them forth and invest them with immortality, for the sole purpose of preparing them for the commission of endless sin and the endurance of endless suffering. Now the question is—and to us too it is somewhat perplexing—if, by sin in this life, man lost his immortality and became subject to death; will not the same or similar sin in a future state destroy the future immortality of men and sink them in the depths of a dreary and hopeless annihilation?

It cannot be pretended that God can fortify them against the destructive power of sin in a future state; for, if that had been the case, he might have made man, in his present existence, unsusceptible of death, even though he should sin. If then sin, in a future mode of being, will depopulate of their immortality in that estate, as it must if it wrought destruction of the immortality of our progenitors; every sinner in a future state must die, and will die, for the same reason that men die in this world, because they are mortal.—Hence sin, if it is admitted into a future state, will depopulate hell and render endless war an empty name—the baseless fabric of a vision.—Will some of the knowing ones among our

Limitarian friends explain these things?

R. O. W.

NARRATIVE.

In Stafford on the 9th inst. by Rev. J. H. Willis, Mr. Miner Fenton, to Miss Emily Strong, both of Stafford.

DIED.

In Charlestown Montgomery Co. N. Y. Oct. 31. Mr. Benjamin Kuecland at the advanced age of 97 years and 11 months. He retained his strength of body and vigor of mind in a remarkable degree, until near the close of life.—For more than half a century he was unwavering in the truth, that Jesus Christ would be successful in his undertaking to save the world. In this faith he lived rejoicing and died triumphing. For some time previous to his death, it appeared to be impressed upon his mind that the hour of death was nigh at hand. But with him death was not an unpleasant theme to dwell upon. To him it was but a short journey to a brighter, fairer, happier land, where clouds of sorrow never lower. It was the 'gate of endless joys,' and he was glad to enter there.—Speaking of his departed wife he said with emphasis, 'Well I shall see her again soon.' But he had not waited long; he had good works. He was kind and friendly to all with whom he associated, and his love like that of his God was universal. He was a father to the fatherless a comfort to the distressed and a support to the helpless. He is gone. His body is crumbling back to its kindred dust; his spirit is with God who gave it. Earth's weariness, sorrows and troubles, with him are now over. He has gone to that world where pain never was and never will be, even to that time where the 'wicked cease from troubling and the weary are at rest.' The writer delivered a discourse at the funeral from St. Luke ii. 29—32. 'Lord now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation; which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel.'

L. C. MARVIN.

RELIGIOUS NOTICES.

Rev. Hosea Ballou, of Boston, Mass. will preach in the Universalist Church in this city, (Hartford,) next Wednesday evening, November 19th.

Dr. F. Hitebeck will preach at Milton Corners Sunday the 16th, and a lecture at Bradleyville in the evening.

Dr. R. O. Williams will preach at Tolland on the 31 Sunday inst.

Dr. J. Shrigley will preach at South Wilbraham, Mass. the 4th Sunday in Nov.

Dr. J. Shrigley of Stafford, will preach in Ellington, Tuesday evening Nov. 18th.

Dr. R. O. Williams will preach at Suffield (north School-house, west parish) on the 4th Sunday inst.—at Oxford on the first sabbath in December and at Saugatuck on the 24.

Dr. J. Shrigley will preach at Warehouse Point on the 24 Sunday in Dec.

LECTURES ON THE PARABLES.—The seventh lecture will be delivered in the Universalist Church in this city, (Hartford,) next Sabbath evening. Subject, The Parable of the Bruised Reed.—Matt. xii. 20.

POETRY.

'PASS ON RELENTLESS WORLD.'

Swifter and swifter, play by day,
Down Time's unquiet current hur'd,
Thou passest on thy restless way,
Tumultuous and unstable world!
Thou passest on! Time has not seen
Delay upon thy hurried path:
And prayers and tears alike have been
In vain to stay thy course of wrath.

Thou passest on, and with thee go
The loves of youth—the cares of age;
And smiles, and tears, and joys, and woe
Are on thy history's bloody page!
There, every day, like yesterday,
Writes hopes that end in mockery;
But who shall tear the veil away,
Before the alyns of things to be?

Thou passest on, and at thy side,
E'en as a shade, Oblivion tread,
And e'er the dreams of human pride,
His misty shroud for ever spread;
Where all thy joy and land has traced
Upon that gloomy scroll to-day,
With records ages since effaced—
Like them shall live—like them decay.

Thou passest on—with thee the vain
That sport upon thy vaulting blaze—
Pride, framed of lust, and Folly's train,
Who court thy love, and run thy ways.
But thou and I, (and be it so,)—
Press onward to eternity;
Yet not together let us go,
To that deep-voiced but shoreless sea!

Thou hast thy friends—I would have mine:
Thou hast thy thoughts—leave me my own;
I kneel not at thy gilded shrine;
I bow not at thy alaric throne—
I'll pass them by without a sigh;
They make no swelling rapture now,
The fierce delights that fire thine eye—
The triumph of thy haughty brow!

Pass on, relentless world!—I grieve
No more for all that thou hast given:
Pass on, in God's name, only leave
The things thou never yet hast given—
A heart at ease—a mind at home—
Affections fixed above thy way—
Faith set upon a world to come,
And Patience through Life's little day.

THE DESERTED CHILD.

BY C. F. LEFEVRE.

I have often dwelt with delight in the hour
of meditation, on that strong and deathless pas-
sion, parental affection. What a wise provision
has God made for the weakness and frailties of
childhood in the enduring love of the parent!
To what fretfulness, disobedience and perverseness
will the parent submit, while he cherishes the
transgressing child with unabated affection!
Holy and heavenly principle, pure drop of
that water of life, which flows from the unfathom-
ed ocean of infinite love!

I have reversed the picture and throwing loose
the reins, I have started at the frightful sketch
she has portrayed to my mind. I have seen in
fancy's vision a son, who disregarding the ad-
monitions of a father and despising the tears of
a mother, had left the paternal roof to seek his
fortune on the 'mountain waste.' Returning
from his perilous voyage, within sight of the
home of his childhood, the storms arise, the
waves are piled up in mountains, the vessel
stricken against a rock and all perish but the way-
ward sailor boy. He clings to the rock, climbs
its summit and there he sits, a solitary being,

an exile to the world. He sees his father's house
on the margin of the coast. He contemplates
the scenes of his boyish pleasures. He sees
the blaze of fire streaming through the win-
dows and fancy leads him to look upon that dear
circle of father and mother, brothers and sisters,
the nearest resemblance which the mood can
form to that happy abode of beautiful spirits
where all is harmony and all is love. Cold, wet
and bruised he watches the last vestiges of his
home, till the darkness of night closes the scene.
How his heart sinks within him, his very spirit
would die, but Hope holds him up; it whispers
of pleasures yet to come, and he consoles himself
with the thought that when the morning breaks
day advances, he will make some signal to his
father, who will come to his relief. After a
night of anguish, the morning breaks. He sees
the smoke curling from the chimney of his be-
loved home. He hears the bustle of busy laborers.
Shortly the door opens; he sees his father con-
templating the havoc of the storm. He waves
his handkerchief and the signal is seen. The
father goes down to the beach; he pushes off
the boat; he arrives near the rock and there in
the deserted sailor boy, he recognizes his own
child. Oh how does the heart of that son leap
for joy! to be delivered from his perishing condi-
tion and that deliverance to be effected by a father's
hand! what ecstasy! O come, dear father,
and save your poor perishing child. Gracious
heaven! the father turns away. He even up-
braids his disobedience. The paternal love is
dead. The relationship is destroyed. Hear his
doom from a father's lips. 'Ungrateful, head-
strong boy, perish as you deserve. Call me no
father, I am your enemy, your bitterest enemy.
Die, wretch, and may I never prolong your
existence only to taste all the bitterness of a ling-
ering dissolution.'

Where is that wretched son! or rather who
is that monstrous father! You must ask the Par-
tialist. He is not recognized in the doctrines
and faith of the Universalist.

MRS. AND UNIVERSALIST.

PROVIDENCE OF GOD.

This merits our attention. From it we are
constantly deriving the fruits of divine goodness
—from it we experience the expressions of the
care and kindness of the great Eternal, in bless-
ings new every morning and fresh every even-
ing—blessings requisite to sustain the exist-
ence—to meet the wants and further the happi-
ness of mankind, nothing is there needful to
promote the real welfare of the creature, for
which a kind and indulgent Providence does not
graciously provide. He therefore who 'eats
and drinks and rises up to play,' regardless of
Him from whom all blessings flow—he who can
live in this world, and not witness, and feel and
confess the mighty footsteps of a gracious God,
stands before the world a monument of insensibil-
ity, deaf to a thousand voices of joy and glad-
ness, blinding to the beauties of nature's fair
picture, reflecting the wisdom of that super-
natural hand which forms all its glories, and
proceeds then before us, that all might see a father
and a friend, ever mindful of his children's
wants. But he who does cultivate a contem-
plative mind—who loves to peruse the book of
nature—to scan the works and ways of the
blessed Creator—be beholds that mighty being
upholding and directing the movements of sys-
tems, millions upon millions, bending himself, in

infinite condescension, to feed the falling spar-
row—to clothe the lily fresh and fragrant—and
to supply the innumerable waves of sinful, un-
grateful man—and when he lives, moves or has
a being, in the fulness of his soul he feels prompt-
ed to exclaim, lo! God is here, here to create,
here to preserve, and here to bless. Such a one
is alive to joys to which the thoughtless world-
ling is a stranger. Borne upon the wings of
contemplation, oft does his mind gaze 'through
nature up to nature's God.' With gratitude
and admiration, he pours out the effusions of
his elevated spirit, a willing tribute to the
great Invisible.

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DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THEY BRING CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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R. O. WILLIAMS, } PROPRIETORS.

THE DYING FATHER.

I can never forget the last evening in which I saw my father—I never wish to forget it. He sent for me to his chamber. His words, his appearance, the very chamber and its furniture, as it then appeared in the mellow lamp-light, have all associated themselves together in the impression fixed upon my heart. How pale he was! the red light of fire threw a glow over his face, but it did not deceive me. His eyes were fixed upon a miniature portrait of my mother, which lay upon the table before him. This table had usually been covered with books and papers. They were now all piled up and pushed aside, and his old quarto Bible (the same that always lies on the desk in my study) lay open beside the miniature of my mother. I sat down very quietly on the low stool at his feet, fearful lest I should disturb the sweet peace of his meditations. I say peace; for though the tears were stealing down his cheeks, I never beheld such an expression of holy peace on any countenance.

He placed his hand fondly upon my head, as he had been wont to do when I was a little child, and repeatedly stroked down my hair, without speaking a word, and then he bent his face and kissed my forehead. 'Ernest,' he said at length, as I looked up in his face, 'we must part for a little time.' 'Not part, dear father,' I replied; 'for if you were obliged to go away, may I not go with you, to wait upon you, and read to you, and do your bidding, whatever it may be?' 'My poor boy,' he said, again placing his hand upon my head with the same affectionate manner, 'you do not understand me. I am not going to travel in other countries, nor to leave this chamber, till I am called away by One whose summons cannot be disobeyed. I did not wish to grieve your young heart before; but the time is come for you to be prepared. In all human probability, I shall be called upon to leave this infirm and wasted body, to die, not many days hence—Don't give way to such an unwelcome grief, my dear Ernest,' he continued, having in vain endeavored to soothe me.

'See how calm I am! It is not so dreadful to die as you may suppose. Our Heavenly Father will not call me up before his own good time, and then I shall not mourn; for I am quite convinced that his will is the best. Look at this emaciated frame, think of the pains it has lately suffered, and tell me what reason I have to love it.'

Here, however, my father broke off from the subject that made me so very wretched; for I could not help laying my head on his knee, and sobbing with a feeling that my heart would break if I lost him. And yet I look back now to those moments when I felt so perfectly miserable, as to positive happiness! for his hand was fondly placed on my head, I could feel its

gentle pressure, hear his voice, and be certain that he was with me.

'My dear Ernest,' he said, when I had become calmer, but still remained sitting on the low stool at his feet, my face, however, pallid, for though my cheek was still pressed to his knee, my eyes were fixed on his countenance, and his dear hand clasped between both of mine, 'my dear Ernest, promise me solemnly, that in every trial, in every temptation, you will not look to yourself, or to the world, for any help or comfort you require, but that you will pray to your Heavenly Father, in the name of our Lord Jesus Christ. First of all, promise me this, and think of what you are about, when you promise.' I did think in silence for some minutes, and then I said, kissing his hand as I spoke, 'Father, I do promise; and I hope I shall never forget my promise.'

'My dear, very dear child,' continued my father, 'the thought of leaving your dear mother, and all of you, makes my heart very heavy; but at the same time I am so well assured that our Father in heaven loves us much better than we love one another, that I feel it would be sinful in me to complain of the way in which it pleases him to make us happy. Yes, happy!' he repeated, while a faint smile played over his features; for I had looked up with astonishment as he pronounced the word—happy was what I meant to say; but I have more to say to you, Ernest. You are my eldest son, a first-born child; you are very young and inexperienced, but I know that while you keep your promise, and look above for help, you will never fail to receive it. Young as you are, you must become the supporter and protector, in my place, to your dearest mother, and to Lisa and Charley. What I say to you now you must never forget. Whatever you are, in whatever place, in whatever company, you must remember the last words of your father. I have often reminded you of the solemn promise and engagement made at your baptism; I do so now for the last time. Listen to me now attentively.

'I need not tell you to love your dearest mother; but you must try to prove your love by obeying her faithfully and gladly. He is kind and a true friend to Lisa and Charley. Again I ask you to try and supply my place to them; and now go for them both, and bring them to me—I dare say they are not in bed yet; and mind, Ernest,' he added, calling me backward, then I reached the door, 'not a word to either of the children to make them sad; not a word of my going; you know what I mean. I consider in you as my friend, for you are the eldest, and old enough to be treated as my friend.' In a few minutes I came back to the room, leading in each hand my mother and sister. Lisa was always gentle, and she knew her father was very ill; therefore she walked softly and without speaking, and when she came near to my father, gently put her hand in his, and stood beside him smiling, but still not speaking. Charley being almost an infant, was at first neither quiet nor silent; he soon expressed a doll of Lisa's lying under one of the

chairs, where she had left it that morning, and disengaging his hand from mine, he ran to the prize and seized upon it, and began to amuse himself by bumping it, its wooden head upon the floor, singing and shouting all the while. However, he was soon quieted, for Lisa took a bunch of grapes from a basket near my father, and offering it in exchange for the noisy doll brought the merry little fellow to my father, and he then sat down on the carpet, and employed himself with perfect content in picking grape after grape from the bunch till all were eaten. While Charley sat at his feet, and Lisa stood beside him, my father desired me to 'take the written form of our baptismal engagement from between the leaves of his Bible, where he had placed it. He desired me also to read it. I did so, and both Lisa and I understood it. We then knelt down before him, first I, and then Lisa, then Charley, at least we showed him how to do so, and my father placed his thin hand upon our heads, and blessed us with a sweet voice, in the name of the Father, and of the Son, and of the Holy Spirit. I led my brother and sister away again, and

That night, just after midnight, my father departed this life. [Taylor's 'Records of a Good Man's Life']

COMMUNICATIONS.

THE DISPUTED RECORD.

Original.

He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record—that God hath given us eternal life and this life is in his Son.'—1 John 5, 10, 11.

This case is one of strict judicial investigation, and in presenting it before you, I shall consider it as such. I shall constitute the readers the jury to whom I shall leave the decision, and shall straightway proceed to state the case.

The case, gentlemen, to which your attention is invited, and on which we trust for your candid and unbiased decision, has reference to a certain record, which has been filed in this court—and concerning the validity of which there is some dispute. That you may fully understand the subject before you, I shall find it necessary to be particular on the following points. First I shall introduce to your notice the one who has made the record. Secondly I shall notice the record itself. Thirdly I shall present the testimony of the witness in favor of the record, who is designated the believer; and Fourthly I shall present you with the testimony of him who denies this record, when I shall distinguish by the name of the unbeliever. After having discharged this duty it will be for you to judge what credit is to be attached to the respective witnesses and then decide as to the validity of the record itself.

First, I notice the one who has given this record. In doing this I shall use the very lan-

guage, which I had appended to the record itself. It is called the record 'that God gave.'—You will please to notice then that God is the author of the record. He has set his hand to it. It bears the signet and impress of the Most High. Of the moral character of the recorder the Court has the most exalted opinion; 'all his ways are righteousness and truth.' Of him it has been justly said, 'God is not man that he should lie, neither the son of man that he should repeat; hath he said and shall he not do it? hath he not spoken and shall he not make it good.' As far then as the integrity and veracity of the testator are concerned, there can be no doubt resting on your minds as to the validity of the record.

I proceed next to notice the record itself. It is in these words—'And this is the record, that God hath given us eternal life and this life is in his Son.' A record so important in itself, with demand from you an attention and consideration commensurate with the gift. If an earthly father bequeaths an inheritance, we are careful in examining the record. You will, I trust, be no less interested, when our heavenly Father is the testator, the human family the legatees, and the gift or legacy eternal life. A few particulars are worthy of especial attention. You will first notice that eternal life is a gift. This it would not be important to notice, if some of his children, who have embraced Arminianism, had not so construed the record that they rather consider it as the wages justly due to them for services rendered, or stipulations complied with. This however does not appear on the face of the record before the court. The language is definite and positive—a God has given us eternal life.

In the second place I request you to notice the fact that the blessing has been conferred.—It is spoken of in the past tense. 'God has given.' Whether then we have come into possession of the gift or not, does not at all alter the fact. The favor has been conferred, the will made, sealed and delivered, and the happiness consequent to the knowledge of that fact, depends on our faith in the document itself.

I notice lastly as connected with this record that the life given to us by God, is in Jesus Christ his Son. He is to be the medium of its communication. We are now in our minority, and he is the guardian to whose care this gift has been committed, and when we shall arise from the bed of death, triumphing over the grave, the shout which shall make the very vaults of heaven shake, will be, 'thanks be to God, which giveth us the victory thro' our Lord Jesus Christ.'

Having introduced to your notice the Mighty One who has made the record and examined the nature of the record itself, I proceed to present you with the testimony of the witness in favor of this record. He professes to have been for a long time *experimentally* acquainted with the Testator, and has never known 'one of his promises to fail.' He has the witness in himself 'that God is true' and his knowledge of this record, has introduced him into that 'joy and peace in believing,' which may be considered a just antepast or forerunner of that eternal life to which he is by will entitled.—On this testimony being recorded this witness was deposited.

I proceed lastly to present you with the testimony of the next witness. He was an unbeliever. Of him it is said, 'He that believeth

not God hath made him a liar, because he hath not believed the record which he gave of his Son.' The court could not here avoid recognizing that there was a falsehood existing somewhere. God testifies that he gave the record. The record testifies that God hath given eternal life.—The believer adds his testimony in favor of them both; but the unbeliever disputes all three and says that God has not given eternal life.—It now devolves on you to find out the truth of this matter and see at whose door the falsehood lies. On questioning the witness, it appears that the whole force of his assertion rests upon his declaration that it is the believer to whom God has given eternal life through Christ. He admits the record; he acknowledges the integrity and veracity of him who gave it, but he denies the application to any except to such as believe it. The court found some difficulty in managing this business. It had been observed by one 'what if some did not believe, shall this unbeliever make the faith of God without effect? God forbid; let God be true but every man a liar.' This testimony was given by an apostle who might be supposed to have a pretty correct view of the matter in question, but as the witness before the court was any thing but apostolic in his views it was found necessary to adopt other means to elicit the truth. The witness was asked,—if your father had willed you to estate and left the record thereof in court would your unbelief interfere with that fact? would it be necessary to believe it in order to make the instrument valid? The witness said, it would not, but that the will specified that I should only inherit provided I believed that 'I left you the estate.' But the court observed, how could you believe that he had left the estate unless such was actually the case? Please examine the record minutely. 'God has given eternal life; he who believes not this record has made God a liar.' Now how is it possible that he can make God a liar by not believing the record, unless it is actually and literally true that the gift has been conferred. If the gift has not been made, he is not called to believe it because, that would be calling upon one to believe a falsehood. You cannot make God a liar by not believing his record if that record is not in itself true. See how plain the case stands.—God says in his word—'I have given you eternal life'—you say, 'It is not true. You have not given me eternal life unless I have a mind to believe it.' The reply is, 'how can you be called upon to believe it unless it were true.' The court found it unnecessary further to examine this witness, for it was very evident how he would his heart might be, he was rather soft in the head.

It now remains for you in the capacity of jurymen to make up your verdict. Who has given the false testimony in this case? The decision is an important one, inasmuch as it will decide the long agitated question,—who are the liars? This question has often come before this court and we have always found that those who were accused of infidelity, were those who instead of believing too little, believed too much. It is for you gentlemen, to make up your verdict.

C. F. L. P.

ARMINIANISM.

Original.

The system of Arminianism, common to Methodists and I believe Episcopalians, appears

to involve a philosophical question which if true is not understood, and cannot be, even by a critical examination of the human mind.

This question presents itself to us in a form like this. 'Are not actions the result of choice, the choice the result of certain laws of the human mind, and is not the human mind unassisted, uninfluenced, unguided by any Supreme cause?' I find that language is scarcely capable of stating the premises, suggested by the popular notion of free agency, but the above is as consistent as I am capable of expressing them.

That there are laws common to the human mind I shall not dispute, nay it cannot be disputed; but what those laws are is a question for philosophers to settle. Locke, Reid, Stewart and others have discussed this subject, differing in some minor points, but in no very essential ones. In the writings of these learned men and philosophers, we have the properties of the human mind analyzed, memory, hope, perception and other qualities common to it, together with the operation of them on the will, and the will on actions.

To do all this was, with these men, a work of no little labor, and to be familiar ourselves with the interesting facts they disclose is a task by no means small. But a small portion of the whole community are possessed of a knowledge of them, and consequently but few exert whom they exercise any influence. As one author succeeds another on this subject they are careful to expose the errors, if any there are, of those that have preceded them; hence we may naturally conclude that the properties of the human mind, the nice connexion one with the other, are now as clearly divulged, as the properties belonging to matter or any other system of things.

The position assumed in the system of Arminius, does virtually deny what these christians and philosophers have proved as known facts concerning the human mind, and not only what they have proved, but what experience proves as such. The spread of the doctrine among the ignorant, careless and unthinking may be attributed to the fact that they are such. These credulous mortals, unacquainted to reflect on the nature of volition, are left to be dupes of the first that come along and debase their fancy or bait their ignorance. I would by no means question the moral agency of man, or deny it; this belief or knowledge is precious to me, and in it I view the happiest result for mankind; but the idea that man acts as an agent of God, but rather that of man, if embraced, would leave man without God and without hope in the world. If God has endowed us at our creation with certain moral abilities, and thus has deserted us without the knowledge of the results of these abilities, without hesitating to know what has become of us till heaven or hell is our portion; how do we account for the many expressions of his care and tenderness for us while here? Not a sparrow falls to the ground without his notice; are we not of more value than many sparrows? Do not all eyes wait upon him and then is meat given them in due season. God afflicts the children of men, and we are directed to profit by it, and he it is that we acknowledge to be the giver of 'fruitful seasons' and all the good we receive; these dispensations of love, we are told by all, not exempting Arminians, present motives to gratitude. What! lay motives before us, the spring of all human actions; and

yet God in no way concerned? sending afflictions for wise and benevolent purposes and yet He absent from us? What folly is this for the professed teachers of God to be guilty of. If God gives many motives he may all, and as our actions are the result of motive one thing is placed beyond dispute, that whatever our actions may be, they would not have been without motives.

I have said that Arminians virtually deny the known laws of the human mind, by as asserting the free operation of the will that man's immortal soul or weal will result from the exercise of it, when it is known that the memory of the past, the observation of the present form that experience that blends motive with objects, which alone regulate the will. And as God is in all the works of creation, which works embrace the objects that prevent motives, so a species of such volition as denies this is a metaforce, an imposition of man and religion.

The manner of advocating the prevalent opinion concerning man's agency has ever appeared to me to be utterly discordant with reason and common sense. I admit however, that it is admirably adapted to find a response in the minds of those who, always mistaking effect for cause, are guided by present impulses. The influence of motives on the mind would of course appear to them as resulting from the exercise of will; consequently the objects of choice are represented as possessing in common both alike when perhaps one is of inestimable more value than the other, or in other words all objects are equal in their worth and attraction, and the cause of our selecting one as preferable is a mere voluntary exercise of choice resulting from the free exercise of will, not that one object has any more essential influence than another.

This I conceive to be a fair statement of that very consistent free agency common to Arminianism. If it is not, how shall we state it? Shall we say that one object has more estimation in our minds than another and that therefore choice naturally or irresistibly is to lay hold of that highest in our estimation? But this will not answer, choice would not then be a result of will, any more than the estimation would result from will; the will in this case would be regulated by choice, motive, and these would originate in the object; consequently man would be just as free to choose as he is to believe that God is of no more value than dust, or that virtue is no better than vice. This is not that independent exercise of will which many are desirous of promoting. The Arminian must abandon his premises to admit this. Our first statement then correctly exposes the absurdity of Arminianism.

Would not it be well for Arminians to instruct their hearers a little in the common rudiments of mental philosophy, here's the rule; should they do this, their doctrine would find less acceptance than they now do. Dr. Williamson, who not Arminians reject Locke, Stewart and Paley? G. S.

Cortland Sept. 16.

PRIVATE INTERPRETATION OF SCRIPTURE.—No 8.

Another passage which is privately interpreted from a neglect to compare scripture with scripture, is Matt. xxvi: 24, and reads thus:

the son of man goeth as it is written of him; but we unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born.' The last clause of his verse is considered by Unitarians as strong evidence of the damnation, utter and endless damnation of Judas Iscariot, to whom it is applied as traitor to the cause of the anointed son of God. In defence of this application, it is remarked, that if a sinner should suffer millions of millions of years in hell torments and go out at last to the enjoyment of heaven; then it would be fair for him that he had been born, for still he has an eternity of blessedness before him.'

But this objection is fairly met, if it can be shown by a reference to passages in the Old Testament, that almost the same phraseology is used in relation to two individuals, whose salvation no believer in Christ will for a moment question. The first case is that of Job.—When his afflictions came upon him like a whirlwind and his three painful friends had assembled, he 'opened his mouth and cursed his day,' saying, 'let the day perish wherein I was born, and the night in which it was said, there is a man child conceived.' Chap. iii: 1, 2.—This language is certainly as strong as that which our Lord applied to Judas Iscariot. Yet no Christian can suppose but that it was better for Job to have been born, than to have the day of his birth cursed and never to have known existence, for all believe in the future happiness of pious Job. The expressions of Job then only denote present extreme calamity and affliction, instead of having any allusion to the final result of his earthly existence.

The other instance is that of the prophet Jeremiah, as recorded in the 20th Chapter of his prophecies. When Paahur the son of Immer the priest smote Jeremiah and put him in the stocks for declaring prophecies unfavorable to Jerusalem, the prophet exclaimed, 'cursed be the day wherein I was born.' Verse 14. As in the case of Job, so in this instance, the expression used by the prophet in relation to himself is as strong as that used in relation to Judas, yet it merely denoted the affliction which then came upon Jeremiah, for it could have no relation to his future state, as his salvation is not doubted. If then the expressions of Job and Jeremiah referred only to temporal woe, why might not Christ remark in reference to the dreadful death which Judas experienced for hypocrisy, that it was good for him not to have been born, without having any allusion to his future condition?

In defence of the above opinion founded on a comparison of passages, I shall adduce the testimony of Dr. Clarke. On the phrase, 'it were good for that man if he had not been born,' he remarks thus: 'were it not a proverbial form of speech among the Jews to express the state of any flagrant transgressor, I should be led to apply it, in all its literal import, to the case of Judas, as I have done in the above note (on Matt. xxvi: 24) to the case of any damned soul; but when I find that it was a proverbial saying and that it has been used in many cases, where the fixing of the irreversible doom of a sinner is not implied, it may be capable of a more favorable interpretation than what is generally given to it.' The Dr. then quotes several examples from Jewish writings to prove that it was a proverbial form of speech, a few of which I shall give. 'Whosoever knows the law,

and does not do it, it had been better for him had he never come into the world. If any man be parsimonious to the poor, it had been better for him had he never come into the world. If any violate the law, not for the sake of the law, it were good for that man had he never been created.' These examples, says the Dr., sufficiently prove that this was a common proverb, and is used with a great variety and latitude of meaning.' But the Dr. goes farther than this; by proving that Judas did not hang himself but was choked by his excessive grief, by proving that Judas did sincerely repent of his crime, by proving that the phrase, 'his own place,' Acts ii: 25 does not mean hell, and probably applies to Matthew who took the place of Judas in the ministry; he contends, that Judas was not worse than the Jews who murdered Christ, yet still had forgiveness extended to them, and, 'that there is no positive evidence of the final damnation of Judas in the sacred text.' See his notes at the end of first Chapter of Acts.

But aside from this testimony, we think that the examination of the cases of Job and Jeremiah clearly prove that Christ did not refer to the endless misery of Judas. Hence, explanation of scripture by scripture, in this case, shows that the common notion is a private interpretation. G. W. M.

SKETCH SERMON.

By REV. R. STURGEON.

For God so loved the world, that he gave his only begotten Son, &c. John iii: 16.

Much is said in the scriptures, and among theologians and others, about the love of God to his offspring. The Bible declares, in so many words God is love. A sublime declaration! a glorious truth! And yet there is an astonishing diversity of opinion in the religious world, as to what is really meant by the love of God to his rational creatures. Innumerable are the conjectures upon this subject. Metaphysicians have severely taxed their abilities, and exhausted the resources of their ingenuity, in framing theories upon this glorious, yet, to them, mysterious subject.

But it has occurred to me, my friends, in my retired and playful meditations, that a method may be very conveniently adopted, by which we may come to safe and almost certain conclusions. The method I would propose in this; ascertain what is meant by love or benevolence in some other being.

How do we know, for instance, that parents love their children? If we can answer this question, we can that also, which relates to the love of Deity.

Now we know that parents love their offspring, because they form benevolent designs towards them, and endeavor to promote their welfare. Were they to profess over so much kindness and good will, yet never do any thing for the real benefit of their children, should we believe them sincere? Certainly not.—Hence, it is by their fruits, their works, that we may decide in this case. Real unfeigned love would induce the parent to confer upon the child, the greatest possible degree of happiness.

And is it not safe, to apply this rule of reasoning to the great author of our being, the Father of our spirits? Surely. Let the inquiry, therefore, be made, What has the Deity done for the children of his creation, which de-

monstrates his love, in various degrees, and even the highest degree?

If I say he is good and benevolent as our Creator, Preserver and Benefactor, it may be replied, perhaps, that we grant it to a certain extent. God's love is manifest in the organization of the human system—in shine and showers—seed-time and harvest—general health and happiness. But still there is a deficiency. Love is not manifested in a superlative degree. The sun is sometimes hidden when we seem to need his beams; and the rains are often withheld, and then come down in drenching rather than refreshing showers. Two earth is not always abundantly fruitful, and health and happiness are very unequally and imperfectly enjoyed. And, besides, God has, to say the least, permitted the introduction of sin and condemnation into this otherwise beautiful moral world. This life we now enjoy is temporary at least, and must be followed by death and the grave.

Although we admit, then, that God is benevolent, how shall we know that he is love, in the highest and most glorious sense? How shall my anxious mind be satisfied that his benevolence is not limited to the narrow bounds of time, and exhausted in the enjoyment of this life's blessings and enjoyments?

In answer to these inquiries we must direct our attention to the words of the text.

"God so loved the world," How? "That he gave his only begotten Son." For what purpose? "That whosoever believeth in him might not perish but have everlasting life." Here, then, is the manifestation required; the very exhibition which is necessary to fill in the above natural deficiency, and render the evidence full and perfect that God loves the world in the highest degree.

The subject may be rendered more clear and striking, perhaps, by devoting a moment's attention to some collateral testimony from the scriptures. It will appear on examination, that God manifested his love to a sinful, unbelieving, ungodly world. His object was to reconcile and save the world, and bring all to the participation of everlasting life. Hence we are told, "God sent not his Son to condemn the world, but that the world through him might be saved." That this is a salvation from sin and its consequences is too generally admitted to require proof in this place. Christ died to require proof in this place. Christ died to the ungodly, the wicked—enemies to God by wicked works. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet for God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." And the venerable John considers this commendation or recommendation, as the most direct and unequivocal proof that God is love. His language is remarkably forcible.

"Herein is love," saith he, "not that we love God, but that he loved us, and sent his son to be the propitiation for our sins. And if any man sin, we have an advocate with the Father Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Such my friends is the scripture testimony concerning the love of God—the Father and Friend of human kind. Make your own comments, draw your own inferences, but O, neg-

lect not to admire and adore the immensity of unborn and undying Love!

On the part of the Almighty there must have been a special or specified object, some grand end, or aim, in the advent and ministry of his son. That sublime and definite object was, that the world through Jesus might have everlasting life. This life everlasting, in the super sense of the term, may imply the life of the resurrection state, though that be not its most common import in the scriptures. This life is possessed or anticipated by a true and living faith; and hence the believer is said to have eternal life, even in the present state of existence. But I apprehend that the reality—he substance—he blessing promised of God through his son, is incorruptible life and ever-increasing in an immortal, celestial constitution. As hath St. Paul, "The wages of sin is death: the gift of God is eternal life through Jesus Christ our Lord." And where sin abounded, grace did much more abound, than as sin had reigned unto death, even so might grace reign through righteousness unto eternal life."

We may be reminded, perhaps, that those, and those only who believe in Christ are saved from perishing, and enjoy in this world, life everlasting. Granted; and what then? Why, only proves that our views are substantially correct.

We have argued that those who believe in the Lord Jesus Christ, anticipate, and by faith enjoy their ultimate immortality. But the impatient and unbelieving, so long to they remain in that situation, do perish in a certain sense. As said the prodigal, they "perish with hunger"—"perish for lack of vision," and are cut out from the light of divine benevolence and glory.

But blessed be God, they shall not perish forever or eternally. The mighty Saviour shall fully triumph in the cause of salvation; for he Father hath given him power over all flesh, and he should give eternal life to as many as the Father hath given him. He shall see of the travail of his soul and be satisfied.

Pioneer.

Alexander the Coppernitch did me much evil; the Lord rewarded him according to his works; 2 Tim. iv. 14.

A slight difference of opinion has existed concerning the form of the latter clause of this passage. Some have thought it savoured too strongly of vindictiveness, to suppose the Apostle could desire and pray that the Lord would reward Alexander according to his works; and have hence supposed that the form should have been that of imprecation, but that of declaration ought to have read the Lord will reward him according to his works. By whatever criticism such a rendering may be supported, I apprehend the Apostle may be vindicated from the imputation of a vindictive spirit without its imprecation.

That God will reward every man according to his works, is a doctrine plainly taught throughout the scriptures. Paul had himself repeatedly inculcated and insisted on it, there could therefore be no impropriety in his desiring that it might be brought to bear as well on a individual who had done him much evil, as upon any other sinner. A moment's reflection will evince, that the cruelty and malignity of disposition associated, in the minds of people

generally, with such a prayer as that before us, have their origin in other considerations than the mere desire that Alexander might be rewarded according to his works.

It is admitted on all hands that this Coppernitch had done wrong—had sinned; for he that does evil to his fellow man, in whatever that evil may consist, violates the second table of the law, and so sins against God, in every sense in which such a violation can be a sin against Him. Alexander then, was a sinner, and according to the opinions of thousands, as each considered 'all the miseries of this life, death itself, and the pains of hell forever,' or, to adopt the phraseology of a modern divine, (Rev. Wilbur Fisk) the law he had transgressed, curses he transgressor with an endless curse. Now to suppose the Apostle could pray that God should thus reward Alexander, is not only to charge him with the highest degree of malignity and cruelty, but is at plain variance with the well known character of the man. Paul could not pray that the vilest reprobate on earth might be thus rewarded. No man ever sincerely desired such a horrible destiny for even his most bitter and irreconcilable foe. Whatever people may profess to think they believe about the truth of such a doctrine, there, never was, a venture to affirm, a wretch on earth, the deep enmity of whose heart, would prompt him to imprecate, in sincerity, such a doom on any being.

To suppose that Paul ever prayed for the endless ruin of any of his enemies is repugnant to all our feelings, and refuted by the well known benevolence of his nature. There is a noble selection in supposing, that the man who could say, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," was capable of desiring the ceaseless torture of any one, and particularly when it is considered that those same brethren were continually engaged in the most unrelenting persecutions against him.

Still, Paul prayed that the Lord would reward Alexander according to his works, and as the Apostle could not pray that God would reward the individual with the "pains of hell forever," the conclusion is inevitable that such a reward was not, in his estimation, the desert of sin. As this prayer did not embrace in it the endless suffering of the party on whose behalf it was made, this objection fails, and the obliquity that such an application of the doctrine of punishment necessarily casts on the benevolence of the Apostle is removed.

Pioneer.

TEXT. [From the Walsgan Journal.]—The other passes among a certain class for a religious paper, but it is in fact a true descendant of Ishmael, and usually comes to us dripping with gall and wormwood; a large proportion of its editorial articles, if uttered in private conversation, would be justly regarded as slanderous and defamatory. A system which obliges or sanctions a resort to such means for its defence and propagation, can far be of God; for as far as hell is from heaven, so far is [are] consciousness, detraction and slander, from the benevolent spirit of Christianity, and he who indulges a propensity to these vices, has yet to learn what are the first principles of that religion which breathes "peace on earth and good will towards men."

COMMENT. [From the Union Magazine.]—Rev. Hiram Shepherd, a Methodist preacher.

of Vestal, Broome County, has stated in public and in private, that in a certain place where the members of a Universalist Church were collected, the deacon in passing the wine said to one of the communicants, who rather hesitated—*“faint you, take hold!”* This statement is made at a religious Conference meeting and elsewhere, as an evidence of the corruption of Universalist Churches. And the said statement he said he could prove correct by ten or twelve substantial witnesses.

APPLICATION.—“A system which obliges us to mention a resort to such means for its defence and propagation, cannot be of God; for as far as hell is from heaven, so far are consciousness of detraction and slander from the beneficent spirit of Christianity,” &c.

Will the ‘number of gentlemen’ who conduct the Wesleyan Journal please to look over these droppings!

Intellectual.

INQUIRER AND ANCHOR.

SATURDAY, NOVEMBER 22, 1834.

TO REV. B. T. WELCH, D. D.

Dear Sir—If an apology is necessary for the liberty I take in writing this letter, you may find one in the subject upon which I address you. It appears to me, sir, that with the minister of Jesus Christ, every thing should be above board. He should have no sentiments to conceal, and in the desk or out of it, should be the same frank and open advocate of what he considers the truth as it is in Jesus. I frankly confess that I have been in the habit of looking upon you in this light; and from that friendly intercourse which it has been my pleasure to enjoy with yourself, I have felt happy, that there was in this city, at least, one clergyman, who could look with the eye of charity beyond the pole of his own church. Under these circumstances, I regret, extremely, that any thing should occur in any degree calculated to throw a doubt or on my mind in reference to your honesty and charity. But, sir, there are many rumours abroad, which, in the minds of the people, will, I fear, seriously affect your standing and character as a minister of the gospel. It is therefore, that I address you, and offer you the columns of this paper, as a medium through which you may answer for yourself.

It is said that Dr. Welch in the desk, and Dr. Welch out of the desk, are two very different men in point of faith. While out of the desk, he declares himself a firm and unwavering believer in the doctrine of unconditional election and reprobation, and denies the universality of the atonement; yet in the desk he preaches very like a man that believes the latter and rejects the former.—You know, sir, that you have, in conversation with me, avowed your faith in the doctrine of election, and most positively denied that Christ tasted death for every man. I, sir, have not often had the pleasure of listening to your communications from the desk; but whenever I have heard you, I have looked in vain for any thing that indicated your faith in either a limited atonement or particular election. Moreover, I have sometimes said to respectable individuals of your congregation, that

Dr. Welch was a Calvinist in these particulars, and have well nigh had my veracity questioned for such a declaration. I will not charge my friend Welch with duplicity or hypocrisy, and I should be extremely sorry to be compelled to believe that he stands in the sacred desk, and conceals from his hearers the real sentiments of his heart. Still I confess that questions like the following press heavily upon me, and I am at a loss for an answer. If my friend is in reality a believer in the dominating tenets of the Genevean reformer, and if he is a bold and faithful preacher of what he believes, why then are his hearers ignorant of it?—And why do they manifest surprise when they are informed of the fact? I beg you, sir, to help me solve this difficulty.

There is another point still, upon which Dr. Welch in the desk, and my friend Welch in conversation, are said to bear variance. I refer to the future condition of man, and the proper method of producing pure evangelical repentance. You will probably remember the conversation which once passed between us upon that subject. If I mistake not, you denied your faith in a material hell of fire, and considered mental anguish as the only punishment men are to suffer in another world. You said, also, that you did not believe the preaching of endless hell torments ever converted one soul unto God, but on the contrary, was rather calculated to produce the cringing sycophancy of the slave, than the cheerful obedience of the heart. I remember very well, you said you believed there were many, very many good Christians among Universalists, and pointed in particular to the departed and lamented Winchester, as a man, whom you verily believed was now a saint in heaven. Now all this sounds like the charity and kindness that appears in the conversation of my friend. But I am told that Dr. Welch in the pulpit talks very differently. I am told that he describes the eternal *fiery* of hell, and the writhings of the sufferers in them, in strains of awful eloquence, which are scarcely rivalled by the most raving revivalist. He moreover says in the desk that it is the wickedness of the heart alone that makes men Universalists, and that all arguments about the eternity of hell torments, are mere subterfuges, invented as a shield for wickedness, and those who use them are worse than the openly vicious and profligate. These things are reported as facts, and many testify that they are even so. I have heard of these things often, and I said in my heart can they be true?—If my friend thinks thus of Universalism and its advocates, why did he not frankly tell me so? Or why did he point me to a believer in that doctrine as one of the saints in heaven? Moreover, if he believes that the preaching of endless hell torments makes hypocrites rather than genuine converts, why then does he so often preach the doctrine?—Do, my dear sir, explain these things, and thus relieve me from the necessity of supposing that your professions to me were not sincere.

One word more and I have done. I am not at liberty to doubt your sincerity when you say you consider the arguments of Universalists as mere subterfuges, and as you often labor on this subject

in your desk, I submit for your consideration, whether you would do well to seek out and expose those ‘subterfuges,’ in a manner that shall convince us of our error. That you may not lack an opportunity of doing this work in an official manner, and that you may bring your arguments to bear directly upon Universalists, I make you the following proposals.

1. The columns of this paper are at your service for the purpose of refuting any or all the doctrines that it professes to support.

Should you avail yourself of this offer, your articles should be of a length suited to the size of our sheet, and will, of course, be subject to such remarks as might be deemed proper. In this manner you can weekly lay before some five or six thousand Universalists, your strong arguments against the doctrine. If this proposal does not meet your feelings, I offer you,

2. The use of my desk for the same purpose, at any time you may see fit to occupy it.

Should you accept of this offer, you have only to notify me of the fact, and the house shall be at your service, and I pledge you a patient hearing from the congregation to whom I minister.

It appears to me, sir, that a question that involves the immortal soul or two of millions of our fellows, is one of no small moment, and that any time which may be given to its discussion, cannot be more profitably employed. I make you these proposals, with the best of feelings towards you, and from a full and firm conviction that truth only is valuable. If you are in possession of arguments or scripture which will confute the doctrine I preach, I ask you, sir, to lay them before me, and I shall consider you my best friend and benefactor, if you lead me into the truth. Any communication you may see fit to make me upon this subject, may be made through the medium of the Post Office, and shall receive due attention.

I am, dear sir, very respectfully yours,

I. D. WILLIAMSON.

Albany, Nov. 1834.

THE WISE PROVERB.—One of the best proverbs the wise man left on record for the benefit of the world is this. ‘With an angry man thou shalt make no friendship, and with a furious man thou shalt not go; lest thou learn his ways and get a snare to thy soul.’ The influence of bad example is undoubtedly one of the most fruitful sources of vice. Its influence is secret, but strong, and in most cases appears almost perfectly irresistible. The instance in which a man mingles constantly in the society of the vicious or the profligate, and still retains his moral virtue are surely ‘few and far between,’ and are always noted as extraordinary events. In a vast majority of cases, it will be found true, that no strength of mind or of principle is able to resist the influence of bad example, but are alike prostrated before its power. Hence the only safety is to avoid it as the pestilence that wasteth alike in the darkness of midnight and the light of noon-day. Hence also appears the wisdom of the proverb above noted. He that makes friendship with an angry man, or walks with a furious man, will be almost sure to

learn their ways. If, then, we would be safe, we must have no friendship with the one, and be careful that we walk not with the other. It should be remembered also that the higher the station of the person in whom the example is seen, the more powerful is the influence of that example. The influence of a father's example upon a child is much stronger than that of a neighbor. So it is in community at large. The example of the rich, and those that are deemed honorable and great, has a much more powerful influence than that of the poor and the lowly. When the noble empress, the monsigner, she thus obtains a vantage in society which gives her a ready entrance to the fellowship of those in humbler life.

If then the example of the rich is more powerful than that of the poor, that of the ruler than that of the private citizen, that of the king stronger than that of the inferior officer; may we not pursue the subject further, and say, the example of God is most powerful of all? If he is viewed as the greatest of all beings, and a pattern of all excellence, surely his example will exercise the most efficient power in moulding the hearts and the lives of men into its own image. The history of the world will give good evidence that this conclusion is sustained by facts. The God in whom the ancient persecutors believed, was characterized by partiality, tyranny and cruelty. The persecutors made friendship with him, and walked in his ways, and rivers of blood were the consequence. The God of Calvin was alike partial, tyrannical, and cruel. Calvin was his friend and walked with him. He also learned his ways, and the burning of Servetus gave evidence that the example of his God was copied. The God of the puritan fathers was the same that Calvin worshipped on the other side of the waters. They made friendship with him and walked with him, and their treatment of Quakers, Baptists, and witches, will stand as the recorded evidence of the effect of his example upon them. From these facts we are driven to the conclusion, that if it is dangerous to make friendship with an angry man, it is still more dangerous with an angry God. Hence, we deem the inference inevitable, that no doctrine can have a good and salutary moral influence, which presents for the imitation of man, a God possessed of those base passions which degrade even low humanity. Whatever redeeming qualities it may possess, it is evidently poisoned at the very fountain and none of the strenuous can be pure.

That most of the popular creeds of the day do present for our imitation an angry God, and command us on pain of endless damnation, to make friendship with him and walk with him, needs no proof at our hands. We deem this a radical defect in all partial systems of divinity, and the most fatal to pure morality, of any that can be imagined. It is no wonder that there is no little good done by modern preachers. It is no wonder that the angry passions of men are left uncontrolled, to foment out their own shame, and fill the earth with sin and inquiry! The whole system of effort for the production of moral reform is wrong, radically and finally wrong. While all admit that it is dangerous in the extreme, to make friendship

with an angry man, yet it is the great labor of professors and too many preachers, to carry us to the minds of others the conviction, that they should make it the business of their lives, to secure the friendship of an angry God. We say again, it is no wonder that there is so little moral efficacy in these exertions. Their influence cannot be good, and until the evil is corrected there will be little hope of reforming the world. The subject must be stripped of its tinsel covering, and men must learn that anger, though in a God, is an evil still, and that an angry God is not a fraction better than an angry man, but as much worse as an infidel God is greater than a finite man. And they must know, too, that they are no more in duty bound to make friendship, and walk with him than the other. When these things are understood, and men have learned that God walks in love, and in him there is no hatred at all, then, and not till then will there be a reasonable prospect that the world will be reformed.

I. D. W.

DR. HAWES—REVIVALISM—INJUSTICE.—The following communication we copy from a Boston paper. The facts are said to be well authenticated. It appears that Dr. Hawes has, in a most sacrilegious manner, been breaking in upon the peace of the domestic circle. And, as if he was afraid that God will not inflict endless torture upon mankind in a future state, he seems determined to bring upon them as much misery as possible in this life. If, at a day of judgement subsequent to the resurrection, any one will receive a recompense for the evil deeds of this life, we verily believe the blood of souls will be required at his hands. When will these things end?

R. O. W.

BR. WHITTEMORE.—We have nothing to add to the long list of protracted-meeting maniacs. The subject of this notice is a lady of Salem, whose health and reason were ruined, together with the hopes and happiness of her family, by the celebrated Dr. Hawes, of Connecticut, at the famous thirty days meeting in Salem, some few months since.

In the language of her afflicted husband, Dr. Hawes "pierced her heart with an arrow that sticks there;" and for some months past she has endured the most excruciating mental agony imaginable. The burden of her song has been, "O bow can I endure endless misery! O bow can I be crushed! &c. &c." I have been intimately acquainted with Mrs. — for many years, and there is not a more amiable lady in my acquaintance, say I might almost say in existence. — She is all a devoted husband and affectionate children could wish. For two or three months past she has been in the country, and her family fondly anticipated that she would again be restored to them. Pallid as hope! she is now in the insane Hospital at Charlestown, and the hopes of her recovery are faint and despairing.

When we look at this once happy family, and see the distress that the soul-chilling doctrine of endless misery has brought upon them, we are constrained to ask if it is not enough that this doctrine, this withering curse, whose every footstep has been marked with blood and ruin, is causing lamentations deep and bitter! or must

we now listen to the maddening and maniacal cry of the fairest of God's creation, our mothers, wives and daughters?—I would soon call that man my friend who should enter my house with a poisoned, and assassin-like take the life blood of the dearest objects of my heart, than the man who by his reviving measures, should destroy life, peace, happiness, and reason of my family, hereby turning my dwelling into a mad house. Reader, am I harsh? let your house be inhabited by protracted-meeting maniacs, then judge for me!
D. S.

CONVERSION.—Our friend of the Christian Palladium has recently taken occasion to record a very interesting case of conversion from the truth of Universalism, to his most admirable, 'philosophical,' and soul-reviving doctrine of annihilation! As a counterpart to that conversion, we beg leave to record a case of conversion from Partialism, to the doctrine of Universalism, that lately occurred in Sheffield, L. C. We have undoubted authority for stating that a young lady, a member of a Unitarian church in that place, has renounced her former opinions and embraced Universalism, under the conviction that the attributes of God cannot be reconciled with any other doctrine. Though the land of persecution has been raised against her, since her conversion, yet even her enemies are constrained to acknowledge that she enjoys and practices religion.

Our correspondent, from whom we have a detail of the facts, remarks, that her conversion has assisted in the understanding as well as the best affections of the heart. Convinced of her former errors in faith, she has abandoned them, and embraced her present views understandingly. 'I have conversed with her several times,' says he, 'and it gave me much satisfaction. They [her former associates] have tried to circulate stories to her disadvantage, but cannot succeed, for her character is unimpeachable. I have often noticed in this section, that converts to impartial grace, from the ranks of the orthodox, are commonly from among their best members; which goes far to weaken their cause.' Let them go on in their persecuting course, always give us such converts and we will never complain.

R. O. W.

LETTER TO DR. WELCH.

We insert in another column, a letter to Dr. Welch, who is a preacher of the Baptist Church in this City, (Albany.) Mr. Welch stands high as a clergyman of no ordinary talents among us, and we cannot but hope that he will conclude to accept of one or the other of our proposals. We much desire to be in possession of the strongest arguments the opponents of a world's salvation can bring against that doctrine, and we shall spare no pains to bring into the controversy, men who are able to do it justice. If any man in this city is able to confute the doctrine of God's impartial and efficient grace, Dr. Welch is that man. With such an opponent we trust we should be able to show the good people of this city whether Universalism is built upon a sandy foundation, or upon the corner stone of Zion. We shall present our

readers at the earliest opportunity with whatever further may transpire upon this subject.

I. D. W.

FOREKNOWLEDGE AND FOREORDINATION.—We have never been able to see the wide distinction which some profess to discover, between the two doctrines, whose names lead this article. In our view if God for knows a thing it is certain, and just as certain as if it was foreordained.—We took our pen at this time however to invite the attention of our readers to a question, which we recollect to have seen proposed upon this subject. The most strenuous opponent of the doctrine of predestination will admit that God for wise and good purposes, permits all things—even that he permits sin, as a means of accomplishing a greater good. Now the question is, if the introduction of sin was permitted for a wise and good purpose, would not that wise and good purpose justify him in ordaining its existence? Nay, would he be justified in omitting to ordain it, if its existence would produce a greater good than would accrue without its existence? Will our readers think of these questions? I. D. W.

ANOTHER PREACHER.—The Southern Pioneer states, that Br. John Corr, of King and Queen Co. Va. has commenced preaching the gospel of impartial grace. There is a wonder-working spirit abroad in the world, powerful in the promulgation of truth, calling devout men in all parts of the country into the field of ministerial labor, and enlightening the minds of those who sit in darkness and the shadow of death. The day-spring from on high hath dawned upon us—we are indeed visited with a wonderful out-pouring of the spirit of God. To him be all the praise.

R. O. W.

DREADFUL HURRICANE.—A correspondent residing in Bedford, Lower Canada, writes us, that that town has recently been visited with a dreadful hurricane, very singular in its appearance and effects, and accompanied with many surprising phenomena. It commenced its ravages among the Methodists, and continued many days, making a great noise, to the sore dismay of this people, and all the wild beasts in the neighborhood. And in its course, by mere flight, it bent down a few knotty saddles to the stumps of Methodism; while the more firm and valiant trees were stripped of all their corrupt and useless, and even blighting exuberances and left to the enjoyment of a freer and thriffter growth—and that too, was a growth in grace.

R. O. W.

REMOVAL.—Br. J. Moore of Danvers Mass. as we learn from the Trumpet, has been invited by the Universalist society in Lohman N. H. to become their pastor, and having accepted the invitation, "will probably remove in the month of January."

ACCEPTIONS EDITORIAL.—Br. Stephen R. Smith of Clinton, N. Y. is announced as Corresponding Editor of the Vice-Magazine and Gospel Advocate.

cate. He is a strong man in the cause of Zion, and faithful in his Master's vineyard.

The Impartialist, heretofore conducted by Br. W. S. Balch, has lately connected with its editorial department, the names of Br. W. S. Ballou, S. Clark, and M. Ballou. It now presents a formidable phalanx. May it prosper, and do much in advancing the religion of Christ.

R. O. W.

BR. H. F. STEARNS.—This gentleman, we understand, has embarked for Mobile, and designs to spend the winter in the region round about that place, preaching the gospel of the kingdom of God.

R. O. W.

BOSTON ASSOCIATION.—This holy held its annual session at Acton, Mass., Wednesday, Nov. 4, 1834. Brs. Amos P. Cleverly, and George Hastings were ordained during the session, and letters of Fellowship were granted to Brs. Henry Bacon, Isaac Brown, and Hugh B. Simpson.

R. O. W.

REV. BERNARD WHITMAN.—This eminent minister of the gospel, says the Christian Register, whose life, though short in its number of years, was filled up with active duty, died at Waltham on the 5th inst., aged 38. His disease, we understand, was a consumption, with which he had been confined for a several months, and at last sunk to rest, in the faith of those principles he had lived to defend.

R. O. W.

GENESEE ASSOCIATION.—The annual meeting of this Association was held at Kneddyville, Steuben Co. N. Y. on Wednesday, Oct. 8th. The business usually connected with such bodies, came before it; and in addition, a resolution was passed dividing the Association, and dropping its former name. It assumed the name of the 'Steuben Association,' for the southern section, and the 'Ontario Association,' for the northern section. During the session, a letter of Fellowship was granted to Br. Isaac Sargent of Canadice, Ontario Co. N. Y.

R. O. W.

NEW PUBLICATIONS.—A lecture on Capital punishment delivered before the Legislature of the State of Vermont, and citizens of Montpelier, Oct. 26, 1834. Also, the election sermon, delivered before the same Legislature, both by Rev. W. Skinner.

We acknowledge our obligations to the Author, for a copy of the above excellent discourses. The name of the author is a sufficient guarantee of their merits. We commend the former especially to the attention of our friends. They are for sale by S. Van Schanck, 392 South Market street, Albany.

I. D. W.

NEW SOCIETY.—A new society has lately been organized in Wadswington, St. Lawrence Co. N. Y. under the name of the 'First Universalist Society in the Village of Wadswington.'

R. O. W.

DR. ELY.—The controversy between Dr. Ely and Br. A. C. Thomas has again been suspended for several weeks. The Dr. we suppose is gathering material and making preparation for a fresh onset. We really hope he will avail himself of all the means in his power, and come on his next attack, with all his strength. We shall wait very patiently the result.

TO CORRESPONDENTS.—We have an excellent version from the pen of Br. A. H. Curtis, which we shall endeavor to lay before our readers soon. The 'Fugitive Scraps' of J. M. of Amherst College, in their eccentric flight, came very fortunately and very acceptably into our box at the Post Office. They were taken up and will be made public property as soon as convenient.

J. S. we regret to say came too late to be inserted this week.

RECOGNITION.—On the 23rd ult. a church was publicly recognized in Spencer Mass.

NEW SOCIETY.—In April last, a society was formed in Monkton, Vt., denominated 'The First Universalist Society in Monkton.'

DIED.

In Coventry on Monday 10th inst. very suddenly Mr. E. C. Robertson aged 55.

RELIGIOUS NOTICES.

Br. R. D. Williams will preach at Suffield (north School-house, west parish) on the 4th Sunday inst.—at Oxford on the first sabbath in December and at Saugneton on the 21.

Br. J. Shrigley will preach at Warehous Point on the 24 Sunday in Dec.

Br. J. Shrigley will preach at South Wilbraham, Mass. the 4th Sunday in Nov.

Br. R. O. Williams will preach at Bolton (near Col. C. Daggett's) on the 5th sabbath inst.

Br. J. A. Gorley will preach in Glastenbury a week from next Sunday.

LECTURES ON THE PARABLES.—The seventh lecture will be delivered in the Universalist Church in this city, (Hartford) next Sabbath evening. Text Matt. xii: 43-45. 'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.—Even so shall it be also unto this wicked generation.'

The office of the Inquirer and Anchor at Albany, is kept at No. 49 Herkimer street. Orders left with E. Morduck, corner of Church and Lydian street, or with S. Van Schanck, 392 South Market Street, will receive prompt attention, and the receipts of either of those gentlemen for money on account of the paper will be valid.

POETRY.

TRUE FRIENDSHIP.

The charms of true friendship, what tongue can unfold,
And all its endearments declare?
Tis a treasure that may not be likened to gold,
Tho' gained for a moment unstable to hold,
And deemed the more precious as rare.

A blessing which heaven celestial designed,
Could we our own happiness know;
So o'er this fair world, all harmonious combined,
Might brother with brother be social and kind,
And mutual assistance bestow.

It is not the friendship, so smooth and so fair,
Assumed when the motive is gain;
Nor a snare which the vile and the treacherous wear,
To lay for the artless a guile-woven snare,
Unseen till they write from the pain.

Nor a thing that is worn and cast off, like our dress,
With fortune's wind, changeable gale;
'Tis the sacred caress which true bosoms possess,
That, in periods of trial, of joy or distress,
With the same glowing force, will prevail.

More fair than a gleam of the sun's cheering ray,
When from gloom he emerges to light,
Is the smile on the face of a friend we survey;
And when it is seen in adversity's day,
The smile is transcendently bright.

How lovely is friendship like this—how divine
Her creation's perpetual bloom!
At morning, at noon her full radiance will shine;
She sheds a mild grace on life's gentle decline,
And solemnly rests on the tomb.

THE HEAVENLY SHEPHERD.

Deep in the midnight that preceded the festival of Spring, at which the first two sons of the busy race were to bring a thank-offering to the creator, their mother saw in sleep a wondrous dream. The white robes, which her younger son had planted around his altar, were changed to blood-stained robes and more fully blown, such as she had never before seen. She tried to pluck them, but they withered beneath her touch. Upon the altar, whereon walk alone was the principle offering, now lay a bleeding lamb. Voices of lamentation were heard around, and amid them one voice of despair, till at last all died away into tones of melody, such as she had never heard before.

And a beautiful plain lay before her—more beautiful even than the paradise of her youth, and upon it wandered, in the likeness of her son, a shepherd clad in white. The red robes were in his hair, and in his hand he held a staff from which those tones of melody came forth. He turned affectionately toward her—began to approach—and vanished. With him vanished the dream.

As if the mother awoke, she saw the day dawn red and blood like; and she went forth with a heavy heart to the festival of the thank-offering.

The brothers brought their offerings;—and their parents returned homeward. But at seeing their younger son came not back. Full of anxiety, the mother sought for him, and found only his scattered and mournful herd. He himself lay all bloody by the altar; the robes were stained with his blood, and the agonizing voice of Cain rang loud from a neighboring cavern.

Senseless he sank upon the corpse of her son, and a second time the vision appeared to her. The shepherd, whom she saw in that new paradise, was her son. The red robes were in his hair, sweet tones streamed from his harp, and he sweetly sang to her; 'Look upward to the stars in heaven; my weeping mother, look upward. Behold yon glittering chariot there, it tears us to other plains, to a more beautiful Paradise, than thou in Eden sawest; where the blood-stained robe of innocence more fully blooms, and sighs are changed to sounds of melody.'

The vision disappeared; and Eve arose with new strength from the pallid corpse of her son. And on the morrow, when she had bedewed him with tears, and covered him with the robes of the altar, his father and another brother, by the altar of her God, in the light of a sunless day-dawn. And oft at midnight, as they by his grave, and gazed toward heaven, upward to the high-moving chariot of stars, and sought their shepherd there.

Herod's Transfiguration.

THE DEAD.

BY FRANK PICKLER, M.D.

'Who can fathom the depths of futurity who can tell the precise point where life terminates, and where death commences? The dark side of nature is closed to our view, and the sunny side, man's terrestrial existence, is not less an enigma.'

'From whence arises the inexpressible horror which is felt in the presence of the dead? whence the fear of their re-appearance; whence the dread of nocturnal darkness; whence the icy shuddering before those who once had life, and now appear before us divested of the veil of mortality which covered them?'

'The elastic spirits of youth surmount the influences of fear. In the zenith of funniness and youthful courage, I ordered the trap-door which conducted to the family vault of my ancestors to be unlocked, and I entered alone at midnight.'

'Three coffins had been previously opened at my request. When I found myself in the charnel-house of centuries, I experienced an indescribable sensation—it was not fear, nor grief, nor pity, nor horror, at the hideous forms before me, but it seemed almost as if the very springs of life were frozen within me—as if I was myself a corpse.'

'My grandfather, who had died at the age of eighty-six, was the first object I examined; his snowy locks had become, through the influence of the leaden mantle which enveloped him, of a blood color, his head was not lying in the usual position upon the pillow, but was turned towards me, and his eyelids sockets were staring as if in reproach for violating the sanctuary of the dead; but I consoled myself by remembering, that if my beloved parent was living, he would not frown upon me; his character was too mild, and his mind too candid and enlarged, to too mind to another receptacle of the dead; it contained a skeleton wrapped in a cloth embroidered with gold; this had been a brave and powerful warrior, who commanded in the thirty years' war, and was governor of the margravate of Lustia; a superb portrait of his now hangs in the ancestral hall of my castle, as he appeared at the head of his cuirassiers, under Pappenheim, charging the flying Swedes. Ah! how long is the latens imago exte-

guished, which once illumined that beautiful painting; one of the remaining fragments of it now before me.'

'The third coffin contained a lady, who, during her life, was called the beautiful Cronia; her small skull had assumed a disagreeable dark brown color, the whole body was enveloped in a long wrapper of flame-colored silk, in a wonderful state of preservation. I wished to rise her up, but at the first movement she rumbled into dust, and myriads of millepedes crawled through my fingers and the broken joints of the moulting skeleton.'

'I meditated for some time over the long range of coffins, absorbed in deep contemplation, then fell upon my knees and prayed, until as he which had frozen over my breast dissolved into consoling tears; and whatever I had felt of horror, superstition, or fear, vanished before my God, leaving only a deep feeling of pious resignation; I knelt, without experiencing the slightest repugnance, the cold forehead of my venerable parent, and severed from the head a lock of his hair as a memento of my visit; and if he had at that moment arose in the coffin and taken my hand, it would not have caused the slightest shudder of terror in my bosom.'

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.

- Paige's Selections—\$1.00.
- Smith on Divine Government—75 cts.
- Balfour's 3d Inquiry—\$1.55.
- " " " \$1.50.
- " Reply to Stuart—75 cts.
- Bellou on Atonement—75 cts.
- " Examination of Future Punishment—50 cts.
- " Eleven Sermons—75 cts.
- Life of Murray—50 cts.
- Hell Torments Overthrown—37 1/2 cts.
- Pickering's Lectures—75 cts.
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- Divine Questions—37 1/2 cts.
- Dawson's Discourse—25 cts.
- Balfour's Select Sermons—\$1.00.
- Lectures " \$1.00.
- Primary Questions—per doz. \$1.20. Single 12 1/2 cts.
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- Balfour's " " 75 cts.
- Hymn Books—62 cts.
- Universalist Expositor 3d volume bound—\$2.25.

Besides these the following may be had at this Office.

- Balfour's Letters.
- Balfour's Letters to Hudson.
- Hudson's Letters.
- Winchester's Dialogues.
- Dods' Sermons.
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DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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THE PRIZE TALE,

Written for the MESSENGER & UNIVERSALIST.

THE SACRIFICE: A Clergyman's Story,
BY MISS JULIA B. KINNEY.

I had been nearly a year settled in the city of Z. before I became acquainted at the house of Deacon Daniel Cummins, although he was very conversant with our outward temple, having built the Meeting House at his own entire expense, been chiefly instrumental in getting up revivals, by which our members were generally obtained, establishing Sabbath Schools, and routing out of our councils every weed of heresy that dared show its head; or, in other words, in crushing with an iron heel, the monster LIBERALITY. And no man was ever better calculated to carry his points in all religious undertakings, than the good Deacon. In the first place, he was very wealthy. This gave great solidity to his opinions with the multitude.—Secondly, he possessed a persevering zeal, which if not according to knowledge, was derived, on that account, of none of its fervency. And this principle, set in motion by early prejudice, that great moving wheel in the grand structure of fanaticism, made him a very Sampson among the Philistines of Z. None could gainay or resist him. He said 'till there be a revival,' there was a revival. 'If he said the Baybrook Platform is without fault or blemish,' where was the being rash enough to contradict him? Such was Deacon Cummins, and with my then views and feelings, he was to me, as to others, an object of wonder and admiration.

I could hardly account to myself how I had resisted so many urgent solicitations to visit his beautiful residence, which was only one mile from town. One reason I believed was, that being young in the ministry, it took up considerable of my time to prepare lectures suitable for the ears of a large and somewhat difficult audience. Another was, (though I was too proud to own it even to myself) that Mr. Cummins was always accompanied to church by a couple of very beautiful daughters, twins, and bountifully dressed 'at all, as the phrase is, I heartily drew a tote-a-tote with these lovely girls, although one of them was a member of my church. But the Deacon became at length importunate, and would hear excuses no longer. I accordingly found myself one morning stepping very courageously into my Sulkey for a drive to Three Hills, as the Deacon's residence was called, from the circumstance of three very singular hills, something of the form of pyramids, shooting up within a short distance of the central building. It would puzzle any one to find either in nature or imagination, a lovelier spot than Three Hills. Its numerous buildings were arranged in such a manner as to give it, at a distance, the appearance of a little villa

shot out from the commotions of a wicked world—a sweet Paradise for humble and pious hearts. I involuntarily checked my horse as we reached an eminence from whence I could enjoy an uninterrupted prospect, for it was then one of nature's most ardent worshippers.

The hills were nearly in the centre of a large and rather irregular plain, whose borders were skirted with a variety of handsome forest trees, which the woodsman had probably wanted heart to destroy. The loftiest of these prominences was crowned with a clump of beautiful cedars, whose lofty tops seemed a resting place for the clouds. The second in height had nothing remarkable in its appearance, save a perpendicular ledge of blood-coloured rock, whose dark cavities were nearly obscured by tendrils of the ivy and wild grape. But the last, and smallest, possessed some peculiarities upon which the eye could not fail of resting in sweet though sorrowful contemplation. A narrow road communicating with the broad gravel walk which led to the mansion, and shaded, each side with thirty young locusts, wound round this little hill until it reached the summit and opened a small enclosure, containing two plain marble grave stones, and a white cottage, which stood, like Ailephion's love-bower and tomb, side by side. A short distance from this repository of the 'loved and lost,' were seen two large and flourishing trees, though of very different appearance. The one being a dense weeping willow, whose tented branches waved silently above the sleeper; the other a lofty fir, with its dark arms, like the turret of a watch-tower, flung aloft to the skies. An excellent device, thought I—a beautiful emblem of the sorrow which clings to the buried dust, and the hope which pointeth to heaven. A beautiful emblem of death and immortality. I could have lingered long upon this interesting scene, and the reflections it naturally suggested, but the Deacon had seen me with his spy-glass from the window, and was already opening the gate for my admittance. He expressed much pleasure at his being met, and soon engrossed me so much in conversation, that I had hardly an opportunity of glancing at the beautiful arbors, grottoes and artificial fountains, with which the gardens, through which we passed, were decorated.

I did not find the Miss Cummins half so formidable as I had anticipated. They were certainly very elegant and accomplished girls, but they were frank and social, and entirely free from that affected reserve which prompts to flight the power as well as desire of intimate acquaintance. There was a striking similarity in the features and expression of their faces, as is usually the case with twins, but one three days' visit convinced me that their minds were dissimilar. Harriet was one of earth's happiest creatures; all imagination, kindness and light-heartedness. Unaddicted to deep and conclusive thought, but with a well stored memory, and a heart overflowing with pure and gentle affections. Helen, the least handsome of the two, (I quote public opinion,) was by no means a being of sorrow, but possessing a quicker penetration than her sister, and taking a deep

interest in the happiness of all around her, whether known or unknown, the various scenes of hopeless misery which came so frequently under her observation, had given to her pale sweet face, young as it was, a tinge of that tender melancholy which seldom fails to affect an amiable and sensitive heart. Yet was she not deficient in the more shining qualities of the mind. She had a most powerful fancy, but it was ever under the control of reason. She was gifted with a calm and winning dignity of manner, which every eye followed with benedictions, and if she made fewer professions of attachment to her friends than many others, the strength of that attachment was never doubted by those that knew her. Such were the two sisters. The one resembling a wild cascade flinging out its light and beauty in glad murmurs to the laughing sun, the other a subterranean stream casting up no boisterous waves, but hushing its low, sweet music in its own silver depths.

I spent a most delightful day at Three Hills, and it may easily be guessed that my first visit was not my last. No, I found too much congeniality of taste and sentiment to allow me to remain long a stranger or even casual visitor. I soon became a constant one. And do you wonder at this, dear reader? Now without inquiring into your right to be indulged in such equivocal curiosity, I will frankly confess that I was operated upon by two causes, in my visits at Three Hills. In the first place, I was not long in discovering that the favor and approbation of the good Deacon, was equivalent to that of the whole religious world of Z. Of course, his good will was a matter of some importance.—Secondly, I learned in a much less period, that one look of kindness from Helen, the beautiful dark-eyed Helen, was sufficient to create a world of itself in my heart. The feelings of that heart I had long neglected to analyze.—And when the reckoning did come, I was astonished to find so small a thing so very complicated. Its motions even to me, its owner, were perfectly mysterious. I had at the age of twenty-one, that most susceptible season, been thrown in the way of two very fascinating women, one of whom was a fair-haired daughter of my own native state, the other a converted Jewess, who was beautiful and talented as the Rebecca of Ivanhoe, but I escaped unscathed.

I afterwards boarded three years in the same house with a West India heiress, whose immense wealth was considered the very least of her attractions, and who condescended to treat me with marked deference. I was still heart-whole. 'My friends added, heart-hardened.'—And I almost concurred in their opinions, when after listening to the wild warbling of Harriet Cummins's voice at the piano, and drinking the light of her bewildering smile, I detected no answering tone among the harp-strings of feeling. But my hour came at last. The knell of grief of Helen at the hour of evening devotion, the tremulous earnestness of her dark blue eyes,

As through its rain'd and moisten'd lids
It sought the spirit thro'.

produced a sensation which convinced me the 'star of my heaven' was revealed," and like Zoroaster, I bowed in "rapt admiration before it."

There is no denying it. Love is the universal talisman—the magician of all hearts. Its empire is human nature, and profession offers no bar to its despotic extravagancies.

The acknowledged merit of my affection for that gentle and high-minded girl, was more like the confession of a despairing criminal, than the suit of a trusting lover. It partook neither of hope or fear, for of these I had not thought. It was simply an involuntary and unreserved outpouring of my soul's warm admiration, a releasing of pent up sympathies, of wild and dream-like thoughts. I asked, I expected nothing in return. But the generous being to whom I confided my heart's dearest secret, understood better the wishes of that heart. She spoke not of love, but she acknowledged sincere regard, and—and she consented to be mine. Oh the happy days of our betrothment! Bear with me dear reader, if I linger a moment in that sunniest spot of my existence—that one greenisle 'mid the turbulent waters of a long and wearisome life. The lovely Helen little suspected the depth of my idolatry. I would not have had her for worlds; she would have shrunk from me in terror. She knew not that her sweet image continually hovered between me and heaven; that she was ever present to my mind in seasons of contemplation, and even prayer. She knew not that my increasing perseverance in pastoral duties was chiefly to gain favor in her sight, and that the overpowering eloquence which gained me such bursts of applause, was wrung from a heart more deeply consecrated to her, than that Divine Master whose name so often trembled on my lips. Such was the mad worship of my love, and bitterly, bitterly I was punished for disobeying the first, and great commandment.

Time passed on. Our sky was still unclouded. We strayed through the green fields of Three Hills with light and happy hearts. We lingered amid the melancholy beauties of the cottage grave yard. We bent together over the uninspired pages of holy writ. We mingled our voices in the vesper hymn, and at the altar of family devotion. But the fall drew near, and Deacon Cummings thought it time to propose the renewal of a right spirit among the churches. The reader is sufficiently acquainted with the character of the Deacon, to anticipate the result. A revival was soon in operation in Z, and never did I know a greater excitement. Every visage suddenly underwent a longitudinal extension; every mind seemed depressed. All labor was suspended; the children were seen kneeling in groups in the corners of the streets, and the aged and the middle aged collected in praying circles with countenances which seemed to forbode some impending calamity. And a calamity was impending. Harriet Cummings, unlike her sister, had ever resisted the influences of the holy spirit. Not that she could be called really irreligious. The doctrines of the blessed Redeemer, the ceremonies of his visible church, were sacred in her eyes, but, agreeable to her own admission, their heavenly principles were not, as with Helen, the attending from whence every thought, and word, and action of her life issued. She had not 'given herself to God,' as the saying was in those days. She still loved the carnal allotments of the world better than the things of the kingdom. She

loved gay company. She loved the Theatre, and was often known to prefer a tete-a-tete with some of Sir Walter Scott's heroines in her own little room, to the sober salutations of pious sisters at the house of prayer. The Deacon often remonstrated, and with harshness, as was his manner, but it affected her not. Helen entreated and prayed. We both of us prayed for her, and for her. Still it availed nothing.—For though she listened with the utmost sweetness to all we said to her; ay, would sometimes even weep at the anxiety we manifested for her eternal welfare, she nevertheless continued the same happy child of nature, until the revival of which I had spoken, when a change suddenly became visible in her appearance.

A preacher from a great distance, by the name of—, conducted the meeting, and he was the most powerful revivalist I ever knew. Harriet attended his meetings strictly. She soon became thoughtful; then melancholy; and was at last, carried home in a state of insanity. Two days and night, did Helen and myself watch by her bedside, and dreadful were the ravings to which we were obliged to listen. On the third day towards evening, she became calm, alas! awfully calm. She called us both to her. She spoke of her past life, as one of bitter rebellion; one that deserved not forgiveness—and, added she, 'it will never obtain forgiveness. Do not weep Helen. Have you not already said we should be resigned? I am resigned. I have seen the great Book of Pate, my sister. Thy name was written among the blessed few who are chosen to minister through a long eternity at the throne of the Almighty, while mine was on the dark and blotted list of the damned! Yes, we shall be separated, Helen, but do not weep so sadly now—save your tears till the day of Judgment, when the mighty King shall frown me down to the pit. I can bear them then, for my heart will be harder.—But now I must sleep. Leave me Helen, for my head is very heavy,' and she clasped her hands across her swollen eyes. We left the room. Helen went below to her father, while I thought it more prudent to remain in an adjoining chamber. I listened some time at the door, but could hear nothing save an occasional half-breathed sigh, as of one in an uneasy slumber. I took a book and retired to a distant window. I had read through several pages, and quite forgotten my fears, when suddenly my ear was pierced by a low agonizing groan. To burst into the room, was but the work of an instant, but alas! I was too late. The dreadful sound had been wrung out by the parting spirit. She had committed suicide; how, I cannot tell, for my senses even now, reel at the horrible recollection. To describe the feelings of the family at this shocking occurrence, would of course be impossible. An almost idolized daughter—a twin sister—the reader can imagine how the survivors were affected.

The funeral was held in a large hall of the Deacon's own house, which was filled to overflowing. The officiating clergyman was from a considerable distance, and though a stranger to me, I felt encouraged to hope, while gazing on his silver hairs, and time-dim'd eyes, that he had come prepared to speak peace to the broken-hearted. I was mistaken. It was too good an opportunity for a dreadful warning, to be left unimproved. The harrowing circumstances of the poor girl's death, were minutely and cal-

lously detailed. Could he only have stopped here! But no! She had died a hardened, impenitent sinner, despairing, and despised of God. She had died by her own hands, and thereby precluded even the possibility of salvation.—And he quoted the oft repeated, though unscriptural text, 'No self-murderer can enter into the kingdom of heaven.' My very heart ached. But even this was insufficient. He pronounced the final doom of the wretched sinner upon the lost spirit. He described the burning scene on the confines of the two worlds—he pursued it to the very verge of its flaming, its eternal abode, and there—she was interrupted by a wild and piercing shriek, and the next moment Helen Cummings was carried senseless out of the room.

Oh how long, and in what agony did we hang over that pale and apparently lifeless victim. Our hopes waxed faint and even the physician, (who was luckily in the house at the time), began to despair of restoring her, when suddenly, she awoke us all by springing like a frightened fawn from her bed. We were perfectly electrified. A single glance, however, at her distorted features unraveled the mystery. She was mad. Her beautiful dark eyes sparkled with all the frenzied fury of a maniac—the white froth bubbled on her lip, and her hands were both clenched in her soft brown tresses.

Weeks, long, long weeks went by, and the dread disease abated not. I seldom saw her. I could not bear to behold her delicate form writhing under restraint, though necessarily imposed. I could not listen to her piteous explications for her sister's soul. But I could sit near her, I could pray for her, and for myself; ay, and I did pray, as it were, without ceasing. Yet how impotent, how childish were those prayers! 'Let her but give signs of returning consciousness, let me but hear one word, see one look of dawning reason, 'tis all I ask.' This was the burden of my midnight orisons. Alas! so little do we know the wishes of our own hearts! The spell, (for spell it seemed,) was at length, contrary to all our expectations, broken. She was restored. Her lips played with their former sweet smile, her eye assumed its usual bland and beautiful expression. But she could not speak or even lift a finger so completely was her strength wasted and death seemed still to hover near her, unwilling to yield so fair a prize. The Physician ordered every room adjoining hers to be evacuated—every sound of labor to be suspended, for, said he, a word even a breath may wait her bence. For three weeks not a human being save himself and the nurse, were admitted.—At the end of that time, she was allowed to see her father, and afterwards me. She wept like a little child when I entered the room, and I shane not to acknowledge, dear reader, that our tears were mingled together. She spoke of her long illness, but made no allusion to the cause. She also avoided every thing relating to her deceased sister, of which I was glad, for I dreaded the probable consequences to herself.

'Yes Frederick,' continued she, 'I have been very, very sick, and nurse says I was hardly myself some of the time. I remember my head did feel strange, and I think I had some singular fancies. But I am so much better now. I have had a long time for reflection, Frederick, and though I have not been able to read, I have revolved in my mind many of the

sweet and comforting sayings of our blessed Book, and I hope it has bettered my heart. Oh! I shall rejoice, when I am again permitted to read and listen to its sublime instructions. And will you not read me a chapter now, Frederick? 'Of course. Have you any choice?' 'None, excepting, I think I should prefer something in the *New Testament*.' Well, then, I will read wherever the book happens to open.' The leaves parted at the fifteenth chapter of *First Corinthians*. I read to the twenty-third verse, when she interrupted me with, 'excuse me, Frederick, but you have misread one word.—You said, *ye in Adam all die, even so in Christ shall all be made alive*. I presume it reads, *even so in Christ shall many be made alive*.' 'No, Helen, I read it right. It is *ALL*.' 'Indeed!' replied she musingly. 'Well, read on, or, perhaps it is somehow explained.' 'Is not strange,' said she, when I had finished and laid by the book, 'is it not strange that I have no recollection of ever reading that chapter? It is entirely new, and I think very interesting too. Does it not contain some new doctrines? It speaks of a mystery, that we shall all be changed after death. Do you suppose this possible?' 'Why, yes, Helen, we shall undoubtedly appear at the resurrection with bodies different from those we now possess.' 'But does this change regard only the outward form? It says we shall be made alive in Christ; that this corruptible shall put on incorruption; that Christ is to rule until he has put all enemies under his feet; and Death is called the last enemy, and that is to be swallowed up in victory. What can it all mean?' I did not inform her what it meant, for the simple reason that I did not happen to know myself; but I told her I presumed she could easily satisfy herself in relation to it, when she was sufficiently recovered to investigate abstruse subjects, and here the matter dropt.

I was soon after this summoned home, (about forty miles distant,) to see my father, whose demise was daily expected. He however recovered, though almost miraculously, and I was enabled to return in a couple of weeks, being much sooner than I had anticipated. I found strange rumours afloat in Z. to which, as rumours, I at first gave little heed. The substance of them was, that Miss Cummings had become skeptical in regard to the main doctrines of the church, and that the matter was soon to be investigated in due form in council. I soon visited Three Hills. The Deacon, as was his custom, met me at the gate, but I saw at a glance, that all was not right. A settled gloom was on his brow, partaking I thought, however, more of anger than sorrow. I hastened to inquire after the health of his daughter. The old man bit his lip. 'Frederick Gray,' said he sternly, 'that perverse girl will be my undoing. She will bring these gray hairs to sorrow to the grave.' I thought when our poor Harriet was taken away, that my cup of bitterness was drained; but it was nothing to this, Frederick, it was nothing to this.—'And to what, pray, can you allude?' asked I, in a faltering voice, for his manner alarmed me, 'what can you possibly mean?' 'To what do I allude? And have you not heard, do you not know, that Helen, our pious, our sainted Helen has become a rank Universalist?' 'A Universalist?' ejaculated I, scarcely able to articulate the word, 'God forbid—it is impossible. She has never read their works; she has never

heard one preach, or even seen one. How then can it be? 'Tis impossible—there is some mistake.' 'No, Frederick, 'tis too true, for though she does not plead guilty to the same, her sentiments are precisely the same. She talks of the promise made to Abraham, Isaac and Jacob; of the fulness of the Gentiles; of the whole world's remembering and turning to the Lord. She is a believer in that most abhorrent doctrine. Alas! that I should live to know it!—And how, pray, has this been brought about? Ah! that is the mystery. She says that a better acquaintance with the character of the Divine Being, has convinced her of the unreasonableness of the doctrine of endless misery.—And she draws arguments in support of her favorite theory, both from nature and Revelation; only think, Frederick, from *Revelation*! And it seems as if she must be leagued with the prince of the power of the air, for she has, by the aptness of her woman's tongue, put to flight three of our most enlightened brethren. To you alone, do I look for hope. You have some influence. Save her if possible, from this dreadful infatuation, this suggestion of the devil, and thereby wipe off the foulest blot that ever darkened the name of Cummings.'

The unconscious subject of our colloquy met me at the parlor door, with one of her sweetest smiles. 'I have been hoping all this afternoon, said she, that you might get back in time to help me to admire this splendid sunset. Just so it looked yesterday, but there was nobody to enjoy it with me, for Papa is quite abstracted lately, and seems to be losing his taste for our quiet scenery.' 'And Miss Cummings is resuming hers?' 'Why, yes, I don't know but I am. The world certainly unfolds new beauties every day. The flowery fields look fairer, the sun brighter, and my heart feels light, and almost happy. For

'I cannot go

'Where *Universal Love* smiles not around.'

'Helen,' I exclaimed rather reproachfully, 'from recent circumstances I should think your feelings would be of a very different nature.'—'I perfectly understand you,' replied she, her soft eyes filling with tears. 'but I fear you do not me. When our dear Harriet died, I felt as if my very soul was halved. Oh! you know, Frederick, that my sorrow was greater than I could bear. But what added to the poignancy of that sorrow? Was it not the thought that our separation was eternal?' That bitter cup, my brother, has been removed from me. The Lord hath shown me that we shall meet again in peace, when he shall gather together in one all things in Christ. And is it strange that my poor heart should become hazy at this sudden transition from despair to hope?' 'Helen,' said I, deeply agitated, 'you are certainly tampering with your soul's salvation. You are clinging to a wild and dangerous heresy—you are festering in your soul a doctrine which takes away every salutary restraint from society and loosens the darkest passions of the human heart.' 'Your accusations are very, very serious,' she replied, 'and they shall not remain unnoticed. You say I am tampering with my soul's salvation. And is it doing this to place myself unreservedly in the hands of my Savior; to build my faith upon the immovable rock of ages? Is it a dangerous heresy to believe that the will of the Lord shall prosper in his hand, until he has done all his pleasure? That he will turn away ungodly

ness from Jacob? And that all the ends of the earth shall behold his salvation? Is it losing the darkest passions of the human heart, to be convinced that the way of the transgressor is hard? That his punishment is certain and immediate? and that it is the goodness not the hardness of God, which leadeth men to repentance? Believe me, Frederick, you have greatly mistaken the nature of the sentiments you so cruelly impeach. For they not only correspond with the plainest declarations of scripture, but also with the holiest desires of the human heart.—You bring this argument in support of Christianity against Deism, that the Almighty has implanted in every heart an unconquerable thirst for immortality. Hence, if he is a God of goodness, that desire must be gratified. And may not this argument be extended? Has he not also implanted in every breast a desire for the immortality of others? Yea, for the happy immortality of the whole human race? And may we not on the same grounds expect it? While I was a Presbyterian, and have been one many, alas, too many years, I enjoyed many seasons of what I then thought devotional happiness.—That happiness I now feel to have been but negative; a miserable exemption from the pangs of acute suffering; an occasional forgetting of the uncertainties of eternity, or a slight and scarce perceptible hope that the mercies of the Lord might at some far off period, encircle the whole creation. Of how different a character is my present enjoyment. The scales have fallen from my eyes. I know that mine and the world's Redeemer liveth. That he is good to all, and his tender mercies are over all his works. I have traced the golden thread of promise. I have traced it in all its beautiful windings, back to the ocean from whence it emanated, even the shoreless ocean of Almighty love, and no more do I doubt the final restitution of all things, than I do the truth of my own existence.'

Her father who had stood in the door, unperceived, during a great part of the conversation, now entered. His eyes flashed fire. 'Helen,' said he, in a voice hoarse with conflicting emotions, 'Helen, you have pronounced your own doom, you have acknowledged yourself a ———— I will not pollute my lips with the ungodly name; but you have pronounced your final doom. Henceforth you are to me a stranger. Prepare to depart, for as I hope for mercy, this house shall no longer be contaminated by one, (child though she be), professing such damnable heresy. You shall go, Helen—aye, and penniless too, a poor beggar like the rest of that miserable and deluded denomination.' 'Father! father!' cried the trembling girl, flinging her arms wildly around his neck, and bursting into tears, 'father, I would not leave you for worlds. Poor Harriet is gone, and who would be left to take care of you in your declining years? Who would nurse you in sickness? Who would love and comfort you like an only daughter? Oh! do not drive me from you, I will submit to any restriction. I will not be called a Universalist, if the name is so disagreeable; I will only be called a Christian. But I cannot, dear father, I am sure I cannot leave you.' 'And will you give up your mad notions then?' inquired he, slightly relaxing his stern features at this strong evidence of filial attachment. 'Will you renounce the Christless doctrine of free salvation?' 'Never! father,' she answered, drawing hastily back, and pressing her hand to her heart, 'never will I do this! I cannot deny the Lord who

bought me! I cannot be a hypocrite! If there are the conditions, then indeed must we part, though my heart should break in the struggle. *Father, I am ready for the sacrifice!* "Go, then, destroyer of my peace," exclaimed he, "go as soon as may be, but remember that the *curse of an abused and gray-haired father shall follow you to your grave.*" The old man left the room with measured steps, while Helen sank almost fainting to a seat.

For a long time all was hushed in silence. Neither of us spoke, and but for an occasional deep-drawn sigh, apparently drawn from an aching heart, I should have feared the wounded spirit had sought its native element—the skies. But the oil was poured upon the troubled waters, and they were calmed. She arose and sought me at the window, where the rays of the full moon were dispelling the gloom of twilight. "Frederick," said she, in a voice of tender melancholy, "there still remains one unexecuted vow. It also must be broken, that I may be wedded alone to my Savior. Yet may it not be rudely severed. Oh! Frederick, I could not live to hear a curse from your lips!" "And I, Helen—I should die in pronouncing it. No, I cannot speak harshly to one so fondly loved, but I can pity you, and I do heartily. Oh! is there no hand to pluck you as a brand from the burning? Will neither arguments or entreaties avail? Must you sacrifice every thing—your home—your friends—your reputation, and even your immortal soul to this wretched fantasy?" "Frederick," murmured she in a voice, low and sweet as an angel's, and taking my hand between her own, "Frederick, do you see yon beauteous moon? Its beams are gentle and subduing. They vibrate like the sterile rock and fruitful field; they linger upon my hand as well as yours—there is no partiality. Such, dear brother, is the love of our father above. It has no favorites—it is limitless as the blessed light of heaven. Like the sweet rain of spring, it falleth upon the just and the unjust, it encompasses the whole earth. And call it not a fantasy, Frederick, that my heart should burn to proclaim that love. A flame is kindled on the altar of gratitude, it would flash out into the surrounding darkness, it would communicate a portion of its light and warmth to the spirit of others. Frederick, my resolution is taken, irrevocably taken. I will forsake all things for Christ. I may effect little, but I succeeded by divine grace in releasing one soul from the bondage of that fear which hath tortured—in seeking peace to one error-stricken heart, I shall feel that I have not lived in vain. But pardon me, I would now speak of different things.

"Our vows are registered in heaven, but our hands can never be united on earth. Frederick, you are free! Yet look not thus reproachfully on me. You cannot surely doubt the sincerity of my attachment. Oh! you may doubt almost every thing sooner than that. And now that we may never meet again this side of the grave, I will confess to you, what in its extent, no other circumstance should ever bring from me. My love for you has been pure, and deep, as the fountain of feeling; it sent up its sacred fires through all seasons; it mingled its glowing incense with every thought and hope of my being. *Weldon, Oh! Frederick Gray, seldom hath woman loved as I have loved.* The sentiment is still strong at my heart. But stronger is the love of truth and a crucified Redeemer—was

MUST PART! Yet do not quite forget me, Frederick. Let the beautiful seasons of our past happiness and communion sometimes be present with you. And may the Lord bless you and give you that peace which passeth understanding."*FAREWELL!* I could not speak, I could only press her hand in silence to my lips, for my heart was crushed, and my spring-day hopes like the seared and withered leaves of winter, lay quivering at my feet. I did not see her again, for receiving the next day an invitation to settle in one of the western states, I immediately accepted it.

Nine years passed away, during which time I heard nothing from Helen Cummings, save that she had left her father, and that her father had willed away her inheritance to a dissipated Nephew. My own little history, meanwhile, was distinguished by nothing remarkable save a change of sentiment in regard to religion, and an installation as Pastor over a small but interesting Universalist society in lieu of a flourishing Presbyterian church. This change in my views of the Divine character was produced by a variety of causes, though I always believed the first good seed to have been sown by Helen Cummings. Business at length called me to the east, and as the city of Z., lay nearly in my route, I concluded to visit it, and exchange a friendly greeting with the friends of "Auld lang Syne." It was early one bright spring afternoon that I drew up my horse at the door of a small public house in the village of Sullivan, a little place 40 miles west of Z., and which I very well remembered as being, some years before, the Diocese of a brother clergyman, who wrote me soon after his removal there, that the inhabitants were below all hope of reformation, and that he was about leaving them in despair. This recollection would probably have carried me directly through the village, but I saw what I took to be a funeral procession forming a short distance ahead, and concluded to wait till it was past. I found no one within, except a very old lady who sat at the parlor window, watching the people as they came out of the church door, she arose at my entrance and politely offered me a seat which I accepted. I observed that her eyes were red with weeping, by which I naturally conjectured the deceased to have been a near relation. The procession soon came by. It consisted of several hundred very respectable looking persons, nearly half of whom were dressed in deep mourning. As the hearse passed, followed by several young women whose forms were partially shrouded by long black veils, the old lady buried her face in her hands and burst into a passionate flood of tears.

The deceased must have been very dear to you, madam, I ventured to observe. "Oh, yes," sobbed she, "she was very, very dear to us all—dear as our own lives. Could you but have known her, sir, so beautiful, so learned, so pious! She came a stranger among us eight or nine years ago. Oh! we were in a sad state then. Our minister who loved us not, had just left us. We had neither meetings or schools. Our young women were intemperate and profane; our young men ignorant, idle and mischievous, and our children ran like an army little savages about the streets. But, she came like a ministering angel among us, and the aspect of things changed. She told us of the dear love of our father in heaven, and her words were sweet as the manna in the wilderness. She taught a day school and Sabbath school. She encouraged reading, read-

ings, until heaven should send us a good minister, and she planned sewing and other societies for the improvement of our young ladies. We were soon a changed people. Every body loved the young School-mistress for her sweet face, and mild and affectionate disposition; and the interest she took in all our little affairs, made us anxious to please her in return. Idleness and intemperance rapidly decreased. Our children became obedient and refined, and none of our young men were hardy enough to indulge any longer in the disgusting sin of profanity. But alas! she is gone, and never, never shall we look upon her like again. Yet does she speak to us—her last words are with us—they will never be forgotten. "Weep not for me, dear friends," said the departing angel, "weep not for me. I am only called a little before. You will soon follow. And we shall sing together the song of Moses and the Lamb in the dear presence of our 'Father and our God.'"

"And pray, madam, say I, deeply affected with her singular narrative, 'pray what was the name of this extraordinary young person?'"
"It was HELEN CUMMINGS."

Original.

LEAVEN, SEPT. 16, 1834.

MESSRS. EDITORS:—Last Sabbath I attended Rev. Mr. Waldo's meeting, in this town. The subject of discourse was "Infant baptism." The Rev. gentlemen labored hard to convince us, that baptism was instituted instead of the bloody rite of circumcision. In this, I need not tell you, he made bungling work, for this must be apparent to all who are in the habit of thinking for themselves.

I had hoped the time had gone by, when a congregation would be entertained with the pleasing topic of "infant damnation;" but what do you think must be our surprise, when we heard the preacher tell us, that we had no rational ground to hope for the salvation of any who died without baptism? He allowed it was possible, that some of those who die without having been sealed by this ordinance, might be saved; but that those who had been baptized, we had every reason to think, stood a much fairer chance of going to heaven, than non-baptized persons. O superstition where is thy blush! What! do you really believe that a few drops of water from a fellow mortal's hand, will so cleanse an infant as to make it appear more worthy of a seat among the blessed, than it was before? Is it possible, that in the age of improvement there are among the clergy, those bigoted enough to believe this old by gone tradition? Impossible!

Reader, look at this subject in its true light. Here is an infant languishing on the bosom of its fond mother. Its pulse is feeble and tremulous, and its convulsive throes tell all around, that the dust is about to return to its native dust. But alas! through gross neglect, the little innocent has not been carried to the baptismal font. What shall be done? Think you that the father of the spirits of all flesh will not know his own offspring, because the priest has not placed his mark on its forehead? "False," 'tis downright blasphemy, to charge such folly on him who made it. But so it is, 'the priests bear rule and the people love to have it so.' From such vile abominations, good Lords! deliver us!

J. C.

INQUIRER AND ANCHOR.

SATURDAY, NOVEMBER 29, 1834.

ZEAL.—We have no doubt that the apostle uttered the truth, when he said, 'It is good to be zealously affected always in a good thing.' We are equally firm in our opinion, that the cause of Universal grace, is one of those good things which will warrant, any which demands a good share of engagemment. We avow ourselves as the advocate of a warm and persevering zeal, which no discouragements can cool, and an ardor of devotion to the cause, which clingseth closer than a brother. There is nought on earth we more ardently desire, than to see this zeal in the ranks of Universalists, perceiving all hours, and calling forth constant and vigorous exertions for the up-building of Zion. But there is an evil we have seen under the sun, which should be avoided. Men are prone to run into extremes. Hence there is need of caution that we do not let our zeal run away without prudence. Care should be taken that we mistake not the momentary zeal, effervescent excitement of passion, for that true and holy zeal which the gospel inspires. The true zeal of the gospel has not its foundation in the passions, but in the understanding. It is not the offering of excited feeling, but of the sober decisions of an enlightened judgment. Feelings may manifest themselves, in frantic gestures and boisterous shoutings, but true zeal is seen in deliberate and persevering action. A man under the violent excitement of feeling, loses command of himself, and in this condition, he often says and does many things, for which, in his more sober moments, he will see cause of regret. Hence, a faithful watch of the passions is necessary to the proper discharge of our duty. The man who has just conceptions of the great plan of gospel salvation, and clear views of his obligations to advance the interests of his master's cause, can hardly be supposed to need the artificial stimulus of excited passions to quicken him to duty. All undue excitements of the passions, are, in our view, much like the effect of ardent spirits. Men will do more and better without than with it. Might it not be well to remember, that men may be 'drunk without wine, and slobber, but not with strong drink'?

We have been led to these reflections from the perusal in the 'Star in the East,' of certain letters, relating to a recent meeting at Kingston, N. H.—We judge from the letters, that the brethren near somewhat warm on that occasion. It seems there was a 'holy fire' burning, a spiritual influence that 'set the soul on fire,' and it was counted 'no vain thing' to be 'filled with the spirit, and about praises to our king.' Moreover, it was regarded as 'scriptural and in order to about in praise of our blessed Redeemer.'

Now we have the most profound respect for the brethren who convened at Kingston; but really this looks like kindling 'strange fires' among Universalists, and we fear, if our brethren begin thus to row to the wind, they will have a whirlwind for an harvest bye and bye. We seriously lament the

appearance of any thing, among Universalists, bordering upon that excitement which we have seen in the ranks of partialism. This 'ardent influence,' which 'sets the soul on fire,' and makes men 'about' and clap their hands, is the very thing that has well nigh filled the earth with infidelity, death and despair. We dread its approach as we would the pestilence that walketh in darkness. It is an easy thing to kindle a fire like this, but to put it out, or prevent its destructive course, when once kindled, is the difficulty. Once let it be established as scriptural, and in order, to about and cry Amen! glory! and five years will not elapse before our meetings, instead of being conducted 'decently and in order,' will present all the rant and enthusiasm of a Methodist camp meeting. Let us not be understood as denying that the gospel has any thing to interest the feelings of the heart. It has much, and we care not how much feeling men have upon the subject, so that they do not let their feelings get the better of their judgment. A man can feel all that the gospel is calculated to inspire, and yet be sober and temperate in his expressions of joy. We say again, we cherish the most profound respect for our brethren whom we notice above; and we pray you, brethren, restrain the workings of those boisterous passions, that would turn the world upside down, and while your zeal is ardent, be careful that you let your moderation be known.

I. D. W.

THE LAW OF GOD.—The inspired writers speak of God's law, as an object of their highest regard, and the theme of their sweetest meditation by night and by day. They teach us, not only by example, but by precept also, that we are bound to love God's holy law. From this we draw the conclusion that the law is in itself lovely, and that those who understand it aright, will make it the theme of their most joyful meditations. These views of the law, and these feelings towards it, are absolutely necessary to an observance of its requirements; and we risk nothing in the assertion, that no man can render true and genuine *heart-felt* obedience, who does not regard it in this light. If we would make a man keep the law, we must first make him love it. He must see its beauty, and feel the loveliness of its requirements; then, and not till then, will he render an obedience that flows from the heart. If, then, it is necessary that men should love the law, it becomes a matter of very serious inquiry, whether the common views of that law are such as will commend it to the affections and the hearts of mankind.

The law is usually considered as a mere arbitrary command, having little or no connexion with our interest, or our happiness, and sanctioned by a tremendous penalty, which may well make the stoutest heart tremble. In order to test the question before us, it may be proper to illustrate it by a case in point. Nebuchadnezzar once made a law, that all the people should fall down and worship the golden image that he had set up; and the penalty for disobedience to that law, was, that the transgressor should, the same hour, be cast into the midst of a burning fiery furnace. The question is, whether that was such a law as the people could

consistently love? To that question, we apprehend every one would give a ready answer in the negative. But it is easy to perceive that the common view of God's love is still more tyrannical and hateful than this. And if we could not, consistently, love a law which placed the people of one nation in danger of a temporal fire, how can we love a law, which places all nations and all people every hour in jeopardy of the eternal fires of hell? It is evident that there can be no good reason for loving the one more than the other.

If these remarks are correct, it will appear, we think, tolerably evident, that the common notions of God's law, so far from being salutary in their moral influence, are destructive of pure morality. They may produce a hypocritical outward obedience, like that of the people who bowed before the idol on the plains of Dura, but can never touch the heart, or call forth a service from the pure fountain of affection within. If we would make men willing and obedient servants of God, we must teach them more honorable views of his law. We must let them know that the law is holy, and the commandment holy; and instead of alarming their fears by the terrors of a cruel penalty, we must move their affections by the loveliness of the law itself. Men should know that God's law enjoins nothing but that which will make them happy, and forbid nothing but that which will make them miserable. If it commands us to place our highest affections upon God, it is because he only is worthy of them, and will remain faithful when all other friends fail. If it commands us to love our neighbor, it is because hatred is misery and love only is joy. If it forbids us to lie, steal, rob or kill, it is because falsehood, and theft, and robbery, and murder, are destructive of human happiness. And so of every other command of the law, either positive or negative. They are the beacon lights which God has set up to warn us of danger. They are the kind angels which a compassionate God has sent forth to lead us through this wilderness world; to point out the safe and pleasant places, and softly whisper in our ears, 'this is the way, walk ye in it.' When the father points his child to the way that leads to a den of serpents, and commands him to turn from it, we see in that law the loveliness of parental affection seeking the good of the child.

When God, by his law, points us to the way of misery and death, and commands us to turn our feet from its snarles, we may see the goodness of the law, and we may love it with all the heart.—Let such views as these of God's law take fast hold upon the minds of our fellows, and they will no more transgress. Lord teach us thy law, that we may know it as it is, and keep it as we ought.

I. D. W.

JEWELS.—In the last number of the Christian Intelligencer, we are told that 'the Rev. John N. Maffitt, who is at present editor of a Methodist paper in Nashville, Tenn. thus speaks of the Methodist ministry in the United States, of which he is once a chief star.'

'The advance of the Methodist ministry is

upwards and onwards. Every year adds *jewels* to the *constellation*, which now covers the continent. Let them go onward and upward, until mortality is *merged* in the sunshine of immortality.

We suppose the Rev. Ephraim K. Avery is one of those precious *jewels*—and a most brilliant star too, in the bright constellation of Methodist ministers! How he shines!

INDIFFERENCE—SEPTICISM.—We have just finished the perusal of an article in the *Zanesville* (Ohio) Gazette, entitled 'The claims of the Heathens?' in which the writer complains most bitterly of the indifference of Christians in relation to the state of the heathen. He considers it a matter of astonishment that Christians should be so perfectly indifferent, when they know that so many unconverted souls are daily and hourly going down to the abodes of unending ruin. According to his calculation 'fifty souls' a minute are going to endless destruction; and yet what sad indifference! 'If,' says he, 'any thing, in the shape of an inconsistency, in human conduct can excite the surprise of men; then doubtless,—the comparative indifference of Christians to the lamentable condition of the perishing Heathens is, the wonder of Heaven, and the marvel of devils, and an astonishment to all holy beings; and it would, were it rightly appreciated, arouse every reflecting mind among men.'

Now we can very easily tell the reason of all this. Why is it then that those professing Christians are so very indifferent in relation to the 'lamentable condition' of perishing sinners, and make so little exertions for their salvation? Because they are *septsics*—septsics in regard to the very misery in which they profess to believe! Neither the writer to whom we allude, nor any one else, believes one half he says. If he did, it would indeed be a wonder that his eye should ever be without a tear! But those who profess to believe so many souls are perishing every day for the want of a knowledge of the gospel, can sleep just as sweetly and laugh with just as much rapture, as if they believed the whole heathen world were resting upon the downy beds of the paradise of God! unless they happen to believe themselves or their special friends are doomed to ceaseless torture! In this case despair and insanity ensue. Hence either septicism, or insanity, is the result of endless misery.

But in order to arouse the dormant energies of those Christians who are so very indifferent as to the fate of the poor heathen, and bring them to a sense of *skelling* out their cash, the writer describes in the most glowing colors the miseries of the damned in hell. He paints their anguish in language such as was wont to be used in darker ages, but is not quite so well adapted to the refined tastes and softer, holier feelings of men at the present day. Those among limitarians who have been attempting to lop off the rough corners from the doctrine of endless misery, are not much inclined to believe in a literal hell of fire and brimstone. But the following language is an approximation at least to the old fashioned *bona fide* hell,

'Do Christians really believe their Bibles?—Is it true, that there is a soul in man,—a soul possessing powers which eternally alone can develop and an existence of endless duration?—Is it true, that such a soul is capable of misery or of bliss,—vast as infinity and lasting as the reign of God?—Is it true, that there are now in the world upwards of 9 hundred millions of souls, and that, with the exception of two of three millions, the whole of this vast concourse of immortal and invaluable spirits are unfit for heaven,—are alike without God and without hope in the world?—Is it moreover true, that an adequate salvation for all these guilty sinful spirits has been provided more than 18 hundred years, but that on account of their ignorance of this great salvation, they pass from this world into irrevocable perdition ere they are aware?—Is it further true, (it may be proved) that, on an average, fifty of these souls, unutterable in value,—indestructible in nature, are plunged into perdition every minute, and therefore, that thousands of them every year begin to feel those burnings which shall never be quenched?—Are any, or all of these things true?—Then, most assuredly, Angels in dread consternation wonder,—and fiends with malign satisfaction wonder,—and all benevolent beings with painful regret, wonder; yea, Heaven, Earth and Hell cannot but wonder, that with a wretched, perishing world of immortal souls always in prospect, the eye of the Christian should ever be without a tear!—that his countenance should ever indicate aught but pensive grief?—that his heart should ever feel aught but anguish?—that his whole exertions for a ruined world in their gross amount, should be so comprised in a few feeble, accidental efforts!—Friend of the Redeemer, we would not urge you to this great undertaking by motives drawn from the long catalogue of the cruelties of idolatry; though these might well move your compassion and stimulate you forward in the labor of love; but these are only the secondary evils of Heathenism—they only affect the *body*. The soul—the never dying soul is the grand object of concern.—Oh! what is the burning of a body, to the burning of a soul? What, the drowning of an infant in the Ganges, to the drowning of a soul in perdition? What is the gashing and torturing of the flesh, to the gnawing of that worm which never dies? What is the crushing of an emaciated form beneath some ponderous wheel,—to a spirit, full powerful to feel, crushed beneath the wrath of God? The horrid obsequies of the Hindoo widow, powerfully appeal to the feelings of our sensitive nature; but think of the funeral pyre of a lost soul! It is erected in the face of the whole universe,—a spectacle to devils, to angels and to men. Its fuel, like the bush which Moses saw, burns, but never consumes. It is lighted up by that same hand of mercy which once was stretched out ready to save and to bless. Never will its fire cease till rage—its smoke ascendeth up forever and ever. The devoted victim is chained down by an irrevocable decree. At its side and in its embrace is its loathsome 'body of sin and death.' A thousand fiends howl around the writhing sufferer; ten thousand thunders meet and burst over him. Angels stand afar off, looking on with pity—while 'the spirits of the just men made perfect,' bending from their distant seats above, sing, as they view the torments they have escaped. O Lord God Almighty, just and true are thy ways,

thou King of Saints, thou just and true!' Meanwhile the all devouring flame burns, and burns, and will forever burn!—Compare these things—compare did we say! Ah no! surely these things will bear no comparison with each other. If the one could move a world to adequate exertion,—the other might impel a universe!—Yet with all this mighty stimulus what has been done worthy of mention?

This is the language of modern times!—The language that is laid before this enlightened community for the purpose of getting money, professedly, to save the heathen. Is it not a wonder, both in heaven and earth, that the whole country is not entirely overrun with infidelity? Most assuredly orthodoxy contains the very seeds of infidelity, and by such language as the above is doing more to promote it than any thing else that can be named.

Who can believe that God has created so many immortal souls and left them to sink down to irrevocable perdition merely through ignorance of this great salvation? Such a supposition represents him in a character as much worse than that of Nero or Caligula, as Omnipotence is mightier than human strength. A spectacle like this would indeed give 'malign satisfaction' to the fiends of the infernal pit. 'A spirit full powerful to feel, crushed beneath the wrath of God.' Intermittent flames 'lighted up by that same mercy which once was stretched out ready to save and bless! And saints crying out 'when they view the torments they have escaped. O Lord God Almighty, just and true are thy ways, thou King of saints!—These are the beauties, the excellencies and foud delights of modern orthodoxy! Well may it be said that her tender mercies are the most savage and brutal cruelties. And her crown of glories! Oh! it would better fit the prince of devils than him in whose veins runs one drop of the milk of human kindness! But really her blind devotees ought not to complain of misrepresentation when the doctrine is thus set forth in its native deformity.—It is indeed a startling sight; but they should remember it is the very monster they have been hugging to their bosoms as if with the grasp of desperation.

Strip it of its tinsel covering it is quite too absurd, abominable and shocking to be accredited by any one. Is it wonderful then that there should be so much indifference in reference to the souls of the heathen? Is it at all surprising that Christians should be so unconcerned; since there is so much in these horrid representations to induce a septicism in regard to the very doctrine which is set forth in language so awfully sublime?

This great indifference that is so much complained of every where is strong evidence,—which cannot be mistaken—that orthodoxy—self-styled orthodoxy is going rapidly down to the shades.—Let her die; a juster faith will emerge from the ashes of her funeral pile. Devils may weep and wail; but angels will rejoice and all holy beings with songs of rapture, will sing the requiem of his departed glory.

R. O. W.

NEW SOCIETY.—The following notice gives intelligence of the formation of another new society in this region.

Agreeable to previous notice, a meeting was held at the Methodist Episcopal Church in East Windsor, near Keitch Mills, on Wednesday 19th Nov. inst., at which time a society was formed, under the name of the *First Universalist Society of East Windsor*. An able and appropriate discourse was delivered by the Rev. J. Shrigley of Stafford, from Galatians v: 1.

The Rev. Mr. Drake, Methodist clergyman on that station, attended the meeting, made some remarks and the concluding prayer, in which he showed a spirit of christian charity, very acceptable to the Society and honorable to himself.

The meeting was attended by a respectable number; and, after calling it to order, a committee was chosen to draft a Constitution, which was adopted, and proper officers were chosen for the ensuing year.

Voted, That the thanks of this Society be presented to the Methodist Society, for granting the use of their house on the present occasion—and that the doings of this meeting be signed by the Moderator and Clerk, and published in the *Religious Inquirer & Gospel Anchor*, of Hartford, and the *Boston Trumpet*.

BETHUEL KINGSLEY, Moderator.

CHAUNCEY BELKNAP, Clerk.
East Windsor, Nov. 20, 1834.

SOMETHING UNCOMMON.—The incident mentioned in the following extract, which we copy from the *Christian Messenger*, occurred in Philadelphia, and is recorded as the manifestation of 'as excellent spirit.' It is certainly a very uncommon occurrence, and may be set down as a *strange act* in the conduct of Unitarians; it is an act, however, which we devoutly pray may be more frequently exhibited.

John R. Dodge, formerly a Baptist clergyman in good standing, and now connected with the Presbyterian ministry, recently called upon AV. T. a Universalist, with whom he had some acquaintance. The object of the visit was to state, that a very worthy man and his wife, who were until lately of the Baptist persuasion, had become Universalists, that they proposed connecting themselves with the Callowhill-st. Universalist church; that they wished him to introduce them to some of the Universalists; and that, in compliance with their request, he had cheerfully undertaken the matter in hand. I may add, that the parties were subsequently introduced by Mr. Dodge, and they are now numbered among the joyful hearers of 'the joyful sound.'

PUBLIC DISCUSSION.—The Southern Pioneer of Nov. 15th contains a letter from Br. S. P. Skinner of Baltimore, giving an account of a public discussion of Universalism that took place on the 1st inst. in King and Queen co. Va., between Br. Geo. C. McCune and a Methodist clergyman by the name of David Fisher. The question in discussion was, 'Is the doctrine of endless misery re-

lated in the holy scriptures?' It was stipulated in the 'Rules of Debate,' that 'the discussion should continue, until it was broken off by mutual consent.' But it would seem from the account, that it was broken off somewhat abruptly on the part of Mr. Fisher, even without the consent of both parties. After having been routed by Br. McCune in his every attempt, he made a final and desperately, and then left the house without waiting to hear the reply. In this he gave evidence that those who have a weak cause, in order to cover a retreat, will sometimes keep up a *running fire*. But it is really laughable to hear the friends of such men boasting of victory! Such victories are by no means detrimental to the cause of truth. We are perfectly satisfied that our Methodist brethren should always be victorious, in their total inability to sustain their own side of the question.

IDOLATRY.—We learn from the *Christian Secretary*, that the new 'Baptist Meeting House in Albany,' was, on the 20th ult., by a series of religious and impressive exercises, set apart for the service and worship of the *True Jehovah*. 'What kind of an image is this True Jehovah? what 'strange God,' to whom the Baptists of Albany, in the height of their idolatrous practices, have dedicated a house of worship? Really, this is revolting! There is no such Jehovah mentioned in the sacred Scriptures, unless it be a false god or some of the strange gods there condemned. 'To us there is but one God, the Father, of whom 'are all things.' Would it not be well for the Baptists in Albany, to commit to memory the 3d verse of the 20th chapter of Exodus? 'Thou shalt have no other gods before me.'

NEW SOCIETIES.—By a letter just received from Br. Jonathan Lane of Killingworth, Ct., we are informed 'that on the 20th inst. a society was organized in that place, to be known by the name of the *First Universalist Society of Killingworth*.' No society with which we are acquainted enjoys a better prospect of success than this. We had the pleasure of visiting that place a few weeks since, and found many warm and excellent friends, and firm defenders of the truth of heaven. If there has been heretofore any lack of activity and perseverance on their part, we trust, that now they have set out in the good cause, they will not 'draw back unto perdition,' but press onward 'conquering and to conquer.'

A Universalist Society, we understand, was organized on the 9th inst. at Newburyport, Mass. under very favorable circumstances.

DEDICATION.—A Universalist Church, lately erected at North Yarmouth, Me. was dedicated on the 29th ult. with appropriate services, to the worship of God.

The Union Meeting House at Smith's Corner, Salisbury, N. H., was dedicated on Thursday, 6th inst. Ministers of various denominations took part in the services. Br. Robert Bartlett officiated on the part of the Universalists.

Br. FORDICE HITCHCOCK, of Egremont, Mass. will be ordained to the work of the gospel ministry, in the Universalist church in Hartford, on Thursday evening Dec. 11th. Sermon by Br. M. H. Smith. Ministering brethren are requested to attend.

CONNECTICUT RIVER ASSOCIATION.—A meeting of this ecclesiastical body, was held at Claremont, N. H. on the 29th and 30th ult.

TO CORRESPONDENTS.—'E. W. P.' is acknowledged, and will appear as soon as we find room.—'Calista' will please accept our thanks for her very excellent favors. Br. J. Shrigley's articles will appear next week.

DIED.

At Glastenbury, Samuel Welles, Esq., aged 80. At East Hartford, on the 20th inst., Horace Daniels Jr., aged 17.
At East Hartford, Mr. Levi Risley, aged 74, a revolutionary pensioner.

RELIGIOUS NOTICES.

Br. R. O. Williams will preach at Oxford on the first sabbath in December and at Saugatick on the 2d.

Br. J. Shrigley will preach at Warehous Point on the 2d Sunday in Dec.

Br. R. O. Williams will preach at Bolton (near Col. C. Daggett's) on the 5th sabbath inst.

Br. J. A. Garley will preach in Glastenbury next Sunday.

Br. W. A. Stickney will preach in Burlington next Sunday. Also, a lecture in Middletown Upper Houses on Wednesday evening Dec. 3; in Middletown on Thursday evening, Dec. 4; in Cheshire, at the school house near Russell Miles', on Tuesday evening, Dec. 9; and in Yalesville on Wednesday evening Dec. 10, at half past 6 o'clock.

Br. F. Hitchcock will preach at Canada village, in Goshen, on Sunday Dec. 7; at the southwest school house in Colebrook on Monday evening the 8th, subject, by request, Luke xii: 23—30; at Winsted on Tuesday evening the 8th, and at Colebrook river on Wednesday evening Dec. 10.

LECTURES ON THE PARABLES.—The 8th Lecture will be delivered in the Universalist Church in this City, (Hartford,) next Sabbath evening. Subject, parable of the sower. Mat. xiii: 3—9.

A course of lectures on Sacred History, will be delivered in the Universalist Church in this city, (Hartford,) on Sabbath mornings.—Lectures to be commenced the first Sabbath in December.

The office of the *Inquirer & Anchor* at Albany, is kept at No. 49, Herkimer street. Orders left with E. Murdock, corner of Church and Lydian street, or with S. Van Schaack, 392 South Market Street, will receive prompt attention, and the receipts of either of those gentlemen for money on account of the paper will be valid.

POETRY.

LINES TO A BEAUTIFUL CHILD.

I know of nought on earth so mild
And lovely as a little child,
When hushed in a soft and dreamless rest,
Or languing on a mother's breast,
Or bounding light, in buoyant glee,
In sport around a mother's knee.

Smile on, my pretty cherub, smile,
While time is still the sunny isle—
The Paradise of smiles bliss—
The Eden in a world like this—
The morning dream—that fleeting span,
The golden age of sinful man.

Smile on, the rose without its thorn,
The landscape on a summer morn,
The bosom of the glassy deep
When not a breeze disturbs its sleep,
The sunset seen from mountain's brow,
Are not so beautiful as thou!

Smile on, while innocence is thine!
Oh, would thy sinless state were mine!
Smile on! nor ever burn to know
The wisdom of a world of woe,
For Eden's groves of heavenly bliss
Become a wilderness for thee.

Smile on, while youth is thine; for years
Will fill thine eyes with bitter tears
The world will frown, and death will tend
Thee from thy dearest bosom friend,
Knowledge is given us but to know
That mortal man is born to woe.

O happy child! who envies not
Thy thoughtless, harmless, sinless lot?
Why grieve we, when, thus highly bless,
We see thee snatched to endless rest?
Like drooping flowers in tender prime,
Transplanted to a kinder clime.

We grieve to see thee fade away,
The roses from thy cheek decay;
The brightness from thine eyes of blue;
We grieve no more to say adieu!
We grieve with ought on earth to part
So closely twined around our heart.

We grieve to part—we hope, in sooth,
To see thee spring forth in child to youth;
We hope that thou wilt live to close
Our eyelids in their last repose;
We hope thine eye will be a tear
Of grief upon thy parents' bier.

We think not of the weary years
That wait thee in this vale of tears!
Ah! happier far to leave this scene,
While yet thy life has smiles between;
Since life, who lent thee for a day,
Then takes thee to himself for aye.

THE SLANDERER.

Against slander there is no defence. Hell
cannot boast so foul a fiend, nor man deplora so
foul a foe. It starts with a word—with a smile,
It is a pestilence walking in darkness, spreading
contagion far and wide, which the most wary
traveler can avoid; it is the heart-aching
dagger of the world; it is the heart-aching
arrow whose deadly arrow; murder its em-
ployment, its prey, and ruin its sport.
The man who meets me on my dwelling, or
meets me on the property, does me no injury.
He stops me on the way to wealth,
involves me in a penalty a
foul, it is

that can be repaired. Industry and economy
may again bring me into circumstances of ease
and affluence; and the smiles of gratitude may
yet play upon the cheeks of my offspring, as they
receive the small token of paternal love. The
man who comes at midnight and fires my dwell-
ing, does me injury, he burns my roof, my pillow,
my raiment, my very shelter from the storm
and tempest; but he does me an injury that can be
repaired. The storm may indeed beat upon
me; but clarity will receive me into her dwell-
ing; but give me 'food to eat and raiment to
put on,' will timely assist me in raising a new
roof over the old; and I may again sit by my
own fire, and taste the sweets of friendship
and of home.

But the man who circulates false reports con-
cerning my character; who exposes every act
of my life which can be represented to my dis-
advantage; who goes first to this and that neigh-
bor, tells them he is very tender of my reputa-
tion, enjoins upon them the strictest secrecy,
and then fills their ears with hearsays and rum-
ors, and what is worse, leaves them to dwell
upon the hints and suggestions of his own busy
imagination; the man who in this way filches
from me my good name, does me an injury which
neither industry nor charity, nor time itself can
repair. He has told his tale of slander to an
uncharitable world. Some receive it as truth—
others suspect that half is not told them in the
highest coloring, add to it the calumnies of their
own invention, and promulgate it in the corners of
the streets, and on the house-tops. Should the
slanderer confess his crime, the blot is made,
and tears of repentance cannot wash it out, I
might as well recall the wind or quench the stars,
or recall the infamy, or wipe this foul stain from
my character.

I attach a high value to my fellow men. I
cannot but wish, while I live among them, that
I may hold a place in their affections, and be
treated with the respect due to my station. 'A
good name is rather to be chosen than riches,'
or than precious ointment.

'Tis the immediate jewel of the soul,
The purest treasure mortal times afford.'

Give me this and I can face the frowns of
fortune. I can be pointed at as the child of
poverty, and still know what it is to be happy.
Take this away and you strike a dagger into my
soul, and you render life itself a burden. The
frowns of a world, the finger of scorn, and the
hiss of contumely, are more than a man can en-
dure.—*N. Y. Weekly Messenger.*

THE GOSPEL OF SALVATION.

What is the Gospel? It is 'good tidings.'—
But of what nature? Or in other words, what
is the particular truth, the communication of
which was proclaimed by the messenger in
heaven to be 'good tidings of great joy which
shall be to all people?' The simple historical
fact that Christ was born in Bethlehem of Ju-
dah could not justly have been so denominated,
unless by his birth the world was put in posses-
sion of some valuable blessing. Such indeed
was the case. 'Unto you is born this day, in
the city of David, a Saviour, who is Christ the
Lord.' The salvation of the world from sin,
and fear, and all error, by revealing 'life and
immortality,' was then the ground of rejoicing
on the part of the heavenly hosts. This was
an eternal truth which had been predicted by the
Prophets and holy men of old, as the effect of

the boundless love and grace of God, and all
people shall rejoice in the intelligence, *because*
of this truth. 'And this is the record, that God
hath given us eternal life, and this life is in his
Son.' Not that eternal life will be given in
eternity, as we believe &c., in the present state
of existence—for that would imply that the
faith of the creature could make that true which
otherwise would be a falsehood! but hath given.
This eternal life then is a present enjoy-
ment of the believer, and is one and the same
with the special salvation of the gospel: 'God
is the author of all men but specially of those
who believe.' He will save all from death, and
the tomb through a resurrection to heaven and
immortality; and he will save those who be-
lieve in his Son with a special salvation from
sin, fear, and all inquietude, by imparting to
them a knowledge of himself, which is indeed
life eternal! Reader, do you desire this knowl-
edge and this salvation? Do not failless-
ly, but believe; and the promise shall be to
you.—*Leicester.*

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The following Universalist books are kept for
sale at this Office.
Palmer's Selections—\$1.00.
Smith on Divine Government—75 cts.
Balfour's 2d Inquiry—\$1.25.
" 1st —\$1.00.
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" Future —\$1.00.
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Whittemore's Notes on the Parables—75 cts.
Balfour's —" 75 cts.
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Universalist Expositor 3d volume bound—\$2.25.
Besides these the following may be had at this
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Balfour's Letters to Hudson.
Hudson's Letters.
Winchester's Dialogues.
Doak's Sermons.
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Convention Sermons.
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Hartford, Oct. 1834.

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DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGER THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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THE PREACHER.

SERMON,

ON THE NATURE AND CERTAINTY OF PUNISHMENT.

Delivered at Blissfield, M. T. on Sunday,
July 6, 1834.

BY A. H. CURTIS.

Original.

[Published by request.]

*For in the day thou eatest thereof, thou shalt surely die.' Gen. ii. 17.

This is the penalty of the first law, ever given to man by his Maker; the circumstances of which are too well known to need a repetition at this time.

Whether the first human pair were placed in a literal garden, abounding with delicious fruits and fragrant flowers, and interspersed with pleasant walks; whether the first sin consisted actually in eating of a certain fruit which God had prohibited; or whether the whole description is to be considered as an allegory, it is not our intention, because not necessary, at this time to inquire. Our principal object in this discourse, is to examine into the nature of the punishment, and urge the certainty of its execution; not only upon the first man, but upon every one who transgresses the laws of God.

It will be recollected that the serpent is represented as disputing the declaration of the Almighty, by insinuating into the mind of the woman, that it was not quite so bad as he had denounced. 'Ye shall not surely die,' says he, 'for God doth know, that in the day ye eat thereof, your eyes shall be opened; and ye shall be as Gods, knowing good and evil.' And thus, by his subtlety, he is represented as inducing her to eat of the fruit, and give the same to her husband; by which the above penalty of death was incurred.

Various are the opinions of theologians, in respect to the nature of this death; the most popular of which is, that it was three-fold, viz: temporal, spiritual and eternal, or endless misery. This opinion is however, entirely destitute of evidence. If the Deity stated a plain fact in the case—if the death threatened was actually inflicted on the day of transgression, it is impossible that it should have been either temporal or eternal death; for they certainly suffered neither of these, on the day of their disobedience. With respect to endless misery, the Limitarian believes that they escaped it altogether, and are now in heaven. In consequence of their having repented, God is supposed to have remitted the penalty.

We are now compelled to call in question, the opinions of a very large and respectable portion of the christian public: men whose talents and integrity I greatly respect, and from whose opinions I would not dissent, without

the most cogent reasons. But talents and integrity, and even sincerity, are not always proof against error. You are aware, my hearers, that it is maintained, by all that numerous body of christians, denominated *Orthodox*; that temporal, spiritual, and eternal death, was the actual penalty of the law, first given to man; that our first parents actually incurred that penalty—yet they escaped its consequences by repentance, and went to heaven notwithstanding. To be still more plain—it is urged that Adam actually deserved eternal punishment—that God actually threatened him with eternal punishment, without any provision in the case—yet by a timely repentance, he escaped it and went to heaven.

Now, if the above hypothesis is correct, does it not follow that the serpent told the truth, while the Creator told an untruth? Saith the Lord, 'in the day that ye eat thereof, ye shall surely die.' Saith the serpent 'ye shall not surely die.' And did they surely die? The Limitarian says they did not, but repented and lived. Then who told the truth in this case, the Lord or the serpent? Far be it from me however, to accuse them of advocating the doctrine of the old serpent—I would not reciprocate the favor which they so often, and with so much charity bestow upon us. But the conclusion is nevertheless inevitable, that many of them, like our first parents, are liable to sleep and security, by the syren song that was breathed into the ears of mother Eve in the garden. Says the serpent, 'ye shall not surely die.'—i.e. death is not absolutely certain; there is a possibility of escape. The same silly insinuations are held out at the present day;—notwithstanding eternal damnation is preached, as the just penalty of God's law, there is always held out a probability of escaping it, however sinful we may have been. For says the Limitarian, altho' eternal damnation is denounced against every transgressor, yet ye shall not surely be damned 'for God doth know,' that if ye will repent, be converted &c., ye shall escape the penalty, and come to heaven!

But, my brethren, be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap.' Whate'er death, or whatever punishment, was denounced upon our first parents, it must have been just as surely inflicted, and that on the very day of their disobedience, so that God cannot deny himself. There is no condition or proviso in the case, either expressed or implied. 'Ye shall surely die,' if ye eat: They did eat, and we see the result. Shame, guilt, and self-condemnation, seized their troubled bosoms; inasmuch that they fain would hide themselves from the presence of God! Quick as the thunder follows the lightnings flash, did the effect follow the cause!

We ought not to regard the death denounced in the text, in the light of *radicative* punishment, upon the principle of retaliation; but as a necessary consequence, upon the principle of cause and effect. The laws of God are designed for our good, and not for his; the reason, and we conceive the only reason, why any act is prohibited by the laws of God, is because the com-

mission of it, would be productive of injury to ourselves, or others. The reason why he forbade the first man to eat of the tree of knowledge, was because he foresaw that he would 'surely die,' as a consequence of eating. We are hardly to suppose that the simple act of eating an apple, or any other fruit, constituted the transgression in question, but more probably was chosen as a figure of the act. We suppose it was something, that the Creator foresaw would be productive of injury; therefore he gives them a caution, by telling them the consequences. The same is true of every species of transgression. Misery—call it punishment if you please,—follows as an unavoidable effect.

The story of the first transgression, is doubtless set forth as an example to all who read the Bible; teaching the absolute impossibility of escaping the immediate consequences of sin. Adam is considered the representative of all his posterity; not that they are involved in the guilt of his particular crime, but because his history, in this respect, furnishes the history of all men, in every age. He sinned, and died a moral death on the day of his transgression.—And 'so,' saith the Apostle, 'death passed upon all men, for that all have sinned.'

The lesson of instruction to be drawn from our subject, is 1st, the absolute certainty of punishment for sin;—and 2d, its immediate application.

It has become a given point, among the wisest and best legislators, founded also on experience, that it is not the severity of the penalty, that renders any law effective, but the certainty of its being executed. Suppose the thief when about to purloin his neighbors goods, could be assured that he would be apprehended the next day and sent to prison; would he not be likely to desist? It is the hope of escaping the sword of justice, that emboldens him to proceed. Suppose that theft were punishable with death; give the thief the prospect of escape, and the penalty will not deter him from stealing. On the other hand, make the penalty comparatively light, and let him be positively assured that he should be detected the next day and punished, would he be very likely to rob his neighbors house, think you? I conclude I shall be justified in saying, that a crime against human laws has seldom been committed, in cool blood, but what the perpetrator flattered himself that he should escape detection. And were it possible that every criminal could be assured, that he would be immediately apprehended and punished for every crime, there would be an end of transgression against human laws.

But in human laws, we know that this is impossible. Not so with the laws of God; possessing absolute and unbounded perfection, we have a right to conclude, that he acts the part of a wise and judicious Legislator; and as such, has inseparably connected transgression and punishment; were the scriptures entirely silent on the subject.

We do not pretend to doubt the sincerity of those, who make it almost their entire business to preach eternal punishment in the future state,

as the penalty of Gods law; but we greatly question the propriety of such preaching. It is alleged by them, that the preaching of future eternal punishment is necessary, in order to dissuade men from vice. Many are of opinion, that were that doctrine no longer preached and believed among men, the world would be turned upside down, by reason of the increase of iniquity. But let it not be forgotten, that notwithstanding their continual proclamations of eternal vengeance, and frightful descriptions of the burning lake, there is always present an opportunity of escaping it by repentance. Their most horrible denunciations of infinite wrath are always accompanied by the sly insinuations of—'ye shall not surely die!' 'your eternal death is by no means sure; for you may have lived in sin for three-score years, and have those penals in eternal death, you may escape the penalty altogether, by a timely repentance.' And now let us look for one moment, at the effect of this mode of preaching. How often do we hear preachers of this description, upbraiding their hearers, for denying their repentance, from one day and time to another! saying 'there is time enough yet—a little more slumber, a little more indulgence of the passions' &c. But in the name of justice, how can they reproach them, for indulging the very security into which their preaching has lulled them!

Perhaps you will admit, that believers in endless punishment are sometimes guilty of the most outrageous vices; and may I not say, as often as others? And I need not urge what every one knows to be true, that the most sinful among them expect to be saved at last; and saved too, by escaping the punishment due to sin. Not one expects to receive the punishment due to his conduct; for he fondly dreams—and still dreams on, that some day or other, he shall repent of his sins, and pay off the whole score at once! My friendly hearers, let us for one moment appeal to our own experience—there are few of us perhaps, but have once believed in endless punishment; and doubtless there are some present, who believe it still. And you will not consider me unkind, should I say, that we were all conscious of being sinners. Let us therefore inquire, what were our reflections, under a consciousness of having transgressed the laws of God? did we expect to be eternally miserable? In behalf of every member of the congregation, I venture to answer no. But why not? since we believed this to be the penalty of the law transgressed? May I not answer, because the same old serpent that deceived our common mother, whispered in our ears, 'ye shall not surely' be damned; a timely repentance will heal the breach and present you guiltless before the Judge.'—Permit me to ask you; did you ever, while a believer in a miserable eternity, commit a known transgression, without congratulating yourself, that one day or other you should repent of it, and God would forgive you? I believe that you will acknowledge that you never did. But suppose you had been persuaded, beyond the possibility of doubt, that in case you transgressed you would positively receive the punishment due! that no repentance—no sacrifice, or any thing else, could possibly exonerate you? I do not believe you would have been very likely to have given way to the temptation, tho the punishment had been limited. It matters not how

severe the penalty may be—the we were to preach ten thousand bells for every transgression, only allow the transgressor the prospect of escaping it, and the effect is destroyed.

The allegorical serpent, represented as the tempter of our first parents, is a very just emblem of those earthly propensities which are continually decaying us into forbidden paths; with the cunning insinuation, that we can by some means or other, escape the consequences. But if we take the scriptures for the rule of our faith, resolving to be directed by its doctrines and precepts, we can find no escape from the consequences of sin, after it has been committed.—If eternal punishment is the penalty of Gods law, that penalty we must suffer! The plain language of the sacred Word is, 'the soul that sinneth, it shall die'; and not may die;—in the day thou eatest thereof, thou shalt surely die.'—God will by no means clear the guilty;—the guilty must, therefore receive their punishment, without condition or proviso. This however, the scriptures allow us no hope of escaping the consequences of sins that have been committed, whatever the consequences may be. The only means therefore, whereby we can escape punishment, is to avoid the cause. Flee from iniquity, as from the pestilence that walketh in darkness, and wasteth at noon-day; beware of the sly insinuations of the serpent; remember that he is a liar from the beginning; therefore heed not his soft persuasive smiles!

2. Our subject teaches not only the absolute certainty of punishment in all cases of transgression, but its immediate application. 'In the day thou eatest thereof, thou shalt surely die,' saith the Lord; and not at some future day.

The popular theory of the day, teaches that the penalty of the law of God, is the most severe, that his infinite mind could devise; yet there is in the first place an opportunity of escaping it altogether, even after a long life of iniquity; and in the second place, if the penalty is inflicted, the time is far distant, even in the eternal world. Thus, being entirely out of sight, concealed behind the impenetrable curtains of futurity, it appears rather ideal and imaginary, than real. I beg leave to appeal more to the experience of those of my hearers, who have once believed, or still believe that doctrine. I would ask them, if they were ever able to realize it, even under the most vivid and terrific descriptions? Did it not appear somewhat like a dream, or vision of fancy? or at most an uncertainty? Could you ever actually feel that you stood exposed to an eternity of misery in a lake of fire!

There has indeed been some few, comparatively speaking, who have been able to realize it, with all its tremendous horrors; but the effect has been insanity, and generally suicide. In general, however, by putting off the evil day of retribution, and giving the transgressor encouragement, that by repentance he could escape its consequences, no good effect, we believe has ever arisen from its promulgation, especially as he is taught to believe, that sin is for the present productive of pleasure. Thus he is lured to go on, resolving to enjoy what he vainly conceives to be the pleasure of sin for a moment; flattering himself, that as sin is the most pleasant, he will seize the present enjoyment, and trust to circumstances for the future. It is a common observation, that people are wont to deal largely upon a long credit, and being taught that the recompense of their deeds will be de-

ferred till the future world, multitudes are induced to pass on headlong through life, subject to ruin shame and condemnation; infatuated with the expectation, that though the search for happiness in the bawlers of iniquity has hitherto been fruitless, the present object of multitude contains the prize; but alas, when it is obtained it turns out like all the rest—a gilded bait, in which is concealed a fatal snare!

We find the punishment of our first parents was actually inflicted on the day of their disobedience, according to the declaration of Jehovah. This denunciation is evidently as applicable to every human being in every age, as it was to the first man, and as applicable to every sin that ever was committed, or ever shall be, as it was to the first sin. We ought to suppose the duty to say to ourselves, and every other person, as much as to our first parents, 'In the day that ye transgress, ye shall surely die.' And doubtless the punishment which they received, is characteristic of the punishment of every transgressor. The moment they were conscious of having transgressed, guilt and self-condemnation seized their troubled souls! They no longer felt that God was their father and their friend! Having become the enemies of God by such works, they felt that He had changed and become their enemy; and therefore, they looked for retaliation! Vainly did they essay to hide from his presence, and if possible would have fled far from him! And how justly does his description apply to every transgressor!—The moment he is aware of having sinned against God, that moment he bids adieu to enjoyment in exact proportion to the degree of his criminality! That moment he feels that the God of the universe is his enemy, and that moment he would hide from his presence, if it were in his power. Like Adam, he is naked—and is ashamed!

He feels that he stands naked—his heart laid open and exposed to the all-penetrating gaze of the Judge of all the earth. He rets about sewing a fig-leaf apron of self-righteousness, to conceal his moral nakedness, or by still adhering to the voice of the tempter, he contrives for the present to soothe his mental pain, by resolving to manufacture one before he dies. My friends shall we look again into our own hearts for an illustration of this subject? For although I would not accuse you of being greater sinners than others, yet I sincerely believe, there is not one in this assembly, but what can testify to the truth of the above description, on his own experience. I venture to assert, that there is not one within the sound of my voice, but what has at some time or other, felt that he had sinned, and that God was his enemy. And that he ought to do something as an atonement—make an apron of self-righteousness or something else to cover it. Ye will therefore bear me witness, that a consciousness of having sinned against God, is the most dreadful situation in which a human being can be placed; notwithstanding we are so often told by those from whom we ought to expect better things, that there is pleasure in sin.

Shall we introduce an example or two from the sacred record by way of illustration? David was an eminent servant of God, denominated 'the man after Gods own heart'; and assuredly his sublime poetic writings show him to have possessed a very devotional frame of mind. Yet he was guilty of a most vile transgression against the laws of God and society. But did

his previous righteousness screen him from just chastisement? or was his punishment deferred till a day of general judgment beyond this life? or did the Almighty grant him an opportunity of escaping it by repentance? The same God, who had said, in the day thou esteest thereof thou shalt surely die, sent his prophet Nathan, who by means of an ingenious parable, caused him to reflect upon the enormity of his transgression, whereby he felt the full measure of his guilt, and was compelled to cry out, 'the pains of hell get hold on me,' &c. No black was his transgression, and so just his affliction for the same, that through the sense of his guilt, he was pressed down, even to the 'lowest hell!' So fully was he convinced of the absolute certainty of punishment in all cases of transgression, that he declared that 'the wicked should be turned into hell, and all the nations which forget God.' The nature of the hell to which David referred, is very obvious from the circumstance that he himself had been thrust down to the 'lowest hell,' in consequence of his transgressions. It was a present hell, from which there can be no escape but by avoiding disobedience. And how justly does the punishment of David, resemble that of the first man according to the measure of his guilt.

Another example is found in the murderer Cain. Cain was guilty of one of the blackest crimes that ever degraded the name of man!—God himself was Judge, witness and executioner. But we see that no space was given to him for repentance, whereby he might evade the punishment due to his crime; neither was it deferred to the eternal world. In the day in which he imbued his hands in his brother's blood, his brother's blood cried unto God from the ground! "In that very day did the Lord drive him out from the face of all people, and he became a fugitive and a vagabond in the earth; inasmuch that he was constrained to exclaim in the bitterness of his grief, 'my punishment is greater than I can bear; behold, every one that findeth me shall slay me.' But this boon was denied him. The Lord decreed that no one should slay him, that he might live to endure the just consequences of his heinous offence.

Perhaps it were imprudent for us to suppose that the Creator actually held oral conversation with Cain, in the manner which is literally described; perhaps it were more reasonable to conclude that the historian gives us a figurative description of what passed in his mind, under the sense of his iniquity. Considering it in this light, how far shall we suppose the description to differ from the reflections of every murderer, though he may escape the penalty of human laws? Does not every murderer feel with Cain, that he is cursed from the earth? Does he not actually feel that the blood of a fellow creature cries to heaven for vengeance upon his guilty head? Does he not become a fugitive and a vagabond in the earth, and actually feel that he is driven out from the face of all people? Though he may escape detection, or even suspicion from his fellow men, he feels that his punishment is greater than he can bear. He feels that every man's hand is against him; or like Cain that every one that findeth him shall slay him. Therefore he flees when no man pursueth—he is startled at the rustling of a leaf, and every man is to him an enemy. He dare not look any man in the face, although perhaps not an individual living, suspects him of any wrong. It has been sometimes stated by out-

rageous offenders, who for a time had evaded detection, that they actually felt a degree of relief when they were apprehended, inasmuch as they felt that they were about to expiate their offences with their own blood.

These examples must suffice. The above description of the case of the murderer, applied with equal force to every species of transgression; the punishment of course varying with the degree of criminality. Therefore, let the positive declarations of God—the examples on record in the scriptures—our own experience and observation teach us wisdom. God hath said, 'I' he that doeth wrong shall receive for the wrong that he hath done.' Therefore do not let us presume, that by a timely repentance we can make him a liar. Do not let us presume that by repentance or any other act, we can set aside the positive denunciations of Him, who hath said, that he will by no means clear the guilty, though taught by all the wisdom and learning of the age. It is an old saying that the surest remedy for a burn is to keep out of the fire in the first place. The same is true in regard to divine punishments, the surest and the only means of escaping punishment for sin, is, not to be guilty of it.

Oh that ministers would labor to impress it in indelible characters upon the minds of their hearers, that punishment will unavoidably and immediately follow transgression. Would they cease proclaiming an infinite, though far distant punishment, with the hope of escape by repentance, would they all unite their energies to convince every transgressor from the Bible and his own experience, that his punishment was sure just as sure as that he should transgress, there doubtless might be a reformation produced among men by the preaching of terror. But so long as they are lulled to sleep and security by the system said, that notwithstanding God hath said 'ye shall surely die, he does not mean as he says—so long as the minds of the people are impressed with the belief that they can escape the penalty of God's law, we may look in vain for any good effect from the preaching of punishment.

Thus we see that the preaching of eternal punishment effectually detects its own object. Instead of causing 'the wicked to forsake his way,' &c., it has a direct contrary effect. It is to all intents, the doctrine that 'strengthens the hands of the wicked, that he should not turn from his wickedness, by promising him life.'—I am aware, that a question will naturally arise in the minds of some, respecting the doctrine of forgiveness. If every transgressor shall receive an adequate punishment for every transgression what becomes of the doctrine of forgiveness? If my hearers will take the trouble to examine the subject, they will doubtless find that the doctrine of forgiveness as taught in the Bible, does not imply a remission of punishment which is due, but a remission of sins, or the making an end of sin—breaking off of sin, &c. It is said that Christ 'shall save his people from their sins,' but no where said that he should save them from the punishment of their sins.

It is said that 'God forgiveth iniquity, transgression, and sin,' yet he will 'by no means clear the guilty.' But we ask you how this can be done, on the supposition that forgiveness implies a remission of punishment? If God by no means clears the guilty, then the guilty must receive punishment—consequently he cannot forgive iniquity &c. on any other principle, than

by punishing them for their guilt, and yet making an end of their sins by causing them to become righteous. Amen.

COMMUNICATIONS.

A LETTER,

Original.

TO REV. MR. WALKER, OF TOLLAND, CORN
Dear Brother,—I shall make no other apology for addressing you at this time, than merely to say that I was one of your hearers, on the eve of the 20th inst., when you delivered your lecture in this place, and heard you at that time advance sentiments in the first part of your discourse, which contradicted the conclusion.

You took for your text the words of the prophet, 'Wherefore doth a living man complain, a man for the punishment of his sins.'—Lamentations iii; 39, and commenced by applying the passage to the wicked in the present state of existence; saying 'every time a man does wrong, he is punished for his sins. There is a conscience within that tells him he has done wrong; therefore he is miserable, for when an individual has done wrong, he feels the remorse of this conscience.' Thus far Br. Walker, I agree with you, for I verily believe that no man can do wrong, without suffering for the wrong which he has done; both experience and observation bear witness to the truth of this sentiment. And in proof of the same, you bring your own experience, saying, 'by my own experience, I can say that every time I transgress I feel unhappy.' This is right Br. Walker; this is sound doctrine; for it is in accordance with the language of sacred writ. 'Behold the righteous shall be recompensed in the earth much more the wicked and the sinner!'

But before you had proceeded far, you denied this sentiment, by telling us that 'we are not punished here for all our sins, but that 'eternal misery awaits the transgressor.' Now Br. permit me to ask, did you expect that you were talking to a congregation that had not intelligence enough to notice such an absurdity? or did you suppose that every thing which you said, would be as soon forgotten? or that it would be considered all right, because it came over the breast-work of the pulpit? One thing you ought to keep in remembrance that is, that the day has passed by for you to impose upon the people unless you pursue a more consistent mode of argument than you did here the other evening.

But let me notice another of your arguments. 'The wicked will be punished in a future state, not because they sin here, but because they will continue to sin in that state.' If I rightly understand you, this admits of punishment for every transgression in this present world; you are then involved in another contradiction, for you said above that we were not punished here for all our sins committed here.' How can such inconsistencies be reconciled with reason?

Again, you say, in describing to us the state of souls after death; 'They will be clothed with the same bodies with which they now are.' Truly this is a new idea—my Bible teaches me that from dust man came and unto dust he must return. It would certainly not be perfecting the happiness of those who in this world are troubled with a deformed body, to clothe them with the same in the next. The 'happiness of

the saints,' you say, 'will consist in gazing upon some beatific vision,' and the punishment of the sinner will be in 'gazing upon a mass of black corruption.' This Br. Walker is another improvement in your system. But a few years since, it was a literal fire of brimstone that the wicked are to be cast into, and there burned world without end.

But to cap the climax, you say, 'it will be the choice of sinners to gaze upon this black mass of corruption.' If this be their choice it certainly will be a heaven to them, and the greatest heaven they could be in. So instead of proving endless punishment by this argument, you prove the final happiness of all, though it consists in our being placed in different situations.

Again 'we shall there mingle with our like; the saint with the saint, and the sinner with the sinner.' This you tell us will be the case, because it will be 'our choice.' According to this doctrine, I see no need of our troubling ourselves about *futility*, for we can have 'our choice' when we get there, if your sentiments are true.

In proof of the final separation of the righteous and the wicked you tell us, 'I have been in a worse hell than we read of in the bible.—Br. Walker, I pity you from the bottom of my heart, for the bible informs us, David had been in the lowest hell, and if you have been in a worse than the lowest, you are deserving the compassion of every benevolent heart. But if, as you say, the bible tells us of an endless hell, how can it be that 'you have been in a worse hell than the bible speaks of, for you certainly have not been in an *endless* hell?'

Br. Walker, for the good of your cause, and for the information of the writer, will you inform us how to reconcile such contradictions?

Respectfully Yours in the gospel of love,

J. SHURLEY.

FUGITIVE SCRAPS.

Original.

MESSRS. EDITORS. Would you know the propriety in the above caption, of the word 'Fugitive?' Sitting by a snug October fire, not long since, rummaging over a bundle of scraps, the following phenomenon occurred. There upon the table before me, lay the package, quite full, well secured, and in undisturbed quiet. I myself was fast lapsing into the same condition, when all at once, my reverie was disturbed, by seeing the bundle in motion! The scraps, dislodging the 'social compact' after a number of efforts, broke the ties that bound them! Then follows a scene suitable only for 'the diary of a physician' that is, they appear animated, living scraps—they disengage, they disperse, they spread themselves over the table, &c. I but, I cannot attempt to enumerate, all the elastic freaks of this Fairy scene; suffice it to say, the prodigy is still continued. In amazement, I begin to conceive them to be not mere property, but subjects; and subjects in rebellion. They, as if conscious of liberty, reckless of consequences, and in defiance of their sovereign, manifest every appearance of insubordination. They range themselves according to their several characters, into classes,—metaphysical—comic—abstruse—anomalous. They indulge in all the excess of fantastic parade, and strife for pre-

eminence,—now revelling—now seeming to rally and reconnoitre, and menace—now convulsed by discord, and rival pretensions.

Here, Messrs. Editors, I must for a while stop to remark, that the novelty such a scene as this presented, seemed to absolutely forbid my interference. And indeed, my own inclination very well accorded; for I began now to regard them, not as I had, but with a feeling of indifference. 'Thinks I—the rebels! they shall have their own course'—into the fire if they choose—(or) a 'free agency.' I will not help them. Ah! ill fated resolution of mine! Or rather, ill fated scraps!

In a little time after, Messrs. Editors, one of them the most desperate, being 'Versus Slavery,' quitting his fellows, with mad deliberation into the flames, and there finished his career. 'Thinks I, if it wasn't for that resolution, now I would have saved you. Such a spectacle none can resist, but a Nero!'

The example of 'Versus' was not lost upon his fellow scraps; for immediately the rest, as sheep under such circumstances are apt to do, followed on in the wake of each other. First the 'Radicals,' then the Non-descripts, all regularly filed, and in marching order, were seen leaving the table, and the next moment precipitating themselves into the devouring element.

Each one heroic strode along;

In my chair sat rocking;

And tho', to see such scraps go wrong,
Not strange—but strangely shocking.

By this time, the greater portion had thus finished their tragical, and ephemeral existence; or at least had settled the account with nature. The rest—at this thought, I involuntarily rose from my chair. 'Thinks I, it is time now to interfere. Their 'free agency' has disappointed me, for verily, I knew not what the result would be. Alas—what evil has free agency' not done! True—I have resolved not to interfere with it; but, such a resolution none would keep, but a Herod! But quick—something must be done by me.

Well Messrs. Editors, you have 'only to imagine something, such as Dr. Humphrey* would call a 'glorious enterprise; and you will know what I did. By a desperate effort, I succeeded in saving a tolerable number of my 'fugitive scraps, from the fate of their fellows, and in spite of their 'free agency'—that's all! And I have found them since, of quite an indifferent character, which may be suitably accounted for upon the old principle, supposing they were chosen at random, 'without any foresight either of faith or good work.'

The few recovered I have again secured. I shall send you some of them provided you will take them as I have, for better or worse.—Please to dispose of them, as to you may appear proper.

Yours, &c.

J. M.

* President of Amherst College, Mass.

PROFANITY.

Original.

Take not the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Of all the evils, practised among mankind, that of profane swearing, is the most useless, degrading and inexcusable. Doubtless, persons

often become so habituated to this baneful practice, that they frequently take the name of their God in vain when they are almost unconscious of it themselves. I have known respectable men—fathers too, and otherwise, useful citizens, who, when excited, either angry or pleased, were constantly in the habit of qualifying their expressions with an oath. How useless! how disgusting! how shocking! how contrary to the commands of God! who will not hold him guiltless that taketh his name in vain. It cannot make falsehood a virtue, nor truth more beautiful. Let not any try to excuse themselves, by saying they 'learn it from the Parson's pulpit;' for, though it may be true, that they hear the character of their God, dishonoured, even from so high—so responsible a situation, it does not exonerate them from the guilt, in the sinful practice of 'darning' their fellow man, 'to hell,' in the name of God their Father, or Jesus Christ their Redeemer. And above all, let not the Universalist borrow from the Partisan such sinful and odious language;—they are the least excusable, of all Christians,—believing, as they do, in the unchangeable and impartial love of their God, towards the whole family of man—and the all-sufficiency of their Saviour, to redeem from sin and death,—and, without respect to persons, to lead them to the heavenly Canaan, where they shall dwell in pastures ever green, and drink of pleasures ever new.

That all, who bear the name, Universalist, should tire the doctrine they profess!—as God, their Father, is kind to the evil and unthankful—so they should 'overcome evil with good.'—'pray for their enemies,' 'bless those that curse them,' and thus imitate the *perfections* of our Heavenly Guide. How soon should we see the influence of this heavenly doctrine! Yes, all men would be constrained to acknowledge its beauties; they would see it 'as a light set on a hill,' and they would give glory to God, in the highest. In this life we should reap a rich harvest of enjoyment,—aside from the unspeakable joy, arising from the hope of an immortal existence, in an eternity of unmingled pleasures.

CALISTO.

D—n, Nov. 1834.

ARMINIANISM IMPROVED.

Original.

We have many times listened with much attention to the eloquence of the preachers of a 'partial salvation,' especially when dwelling upon the *erath* of God, and the 'final condition of impenitent sinners;' for there is no subject in our opinion, deserving of more attention than that which pertains to the final destiny of man. Often have we been led to doubt the sincerity of their profession, when hearing the contradictory modes of argument, to which they are many times obliged to resort.

It is but a few years since they founded their belief of endless unmerciful vengeance wholly are 'original sin,' or the transgression of our first parents—arguing that we were deserving of eternal misery, because they violated the commands of God. But this point is now buried in oblivion; they no longer resort to it for support, but predicate their belief now, wholly on 'our actual transgression,' affirming that, 'so far as original sin is concerned, justice is satisfied by the atonement of Christ.'

Such is the opinion of the Rev. Mr. Walker, Baptist minister of Tolland, who delivered to us his message of — last evening in this place. Now, if, as Mr. W. says, 'justice is satisfied so far as original sin is concerned.' We see no pillar on which the doctrine of endless punishment can rest, unless we assume the inconsistency that *finite is infinite*, or that man has more power than his Maker. Mr. W. says, 'we shall be punished for actual transgression' (this we admit; but if we are punished no more than 'our actual transgression' merits, we are at a loss to know how *endless punishment* can be inflicted, for surely no person can transgress *eternally* in this present world. Therefore if our *actual*, is not an *eternal* transgression, we must be punished more than our *actual* transgression, really is, if endless punishment be true.

Will Mr. W. give us some light upon this subject? J. SHRIGLEY.

Stagford, Coa. 14th Nov.

INQUIRER AND ANCHOR.

SATURDAY, DECEMBER 6, 1834.

COMPARATIVE MERITS OF ORTHODOXY AND INFIDELITY.—We have often heard it remarked by those who profess a correct faith in the gospel of Christ, that if they were obliged to embrace either Orthodoxy or Infidelity, and could have their choice between them, they should certainly give the preference to Infidelity. And we have sometimes had reason to suspect, that this remark was occasioned, in some instances, not so much from a just abhorrence of the absurdities and licentious tendency of both systems, as from a secret enmity towards all religious subjects, and predilection in favor of Infidelity. But however this may be, we can by no means agree with those who give preference to either system. We have never been able to discover any very striking difference, in point of intrinsic excellence, between them. True they are different in some respects; but this difference does not place either in a light so very interesting as to secure for it the preference of a mind accustomed to view them both in their native deformity. They are both equally irrational, absurd, and licentious in their tendency; and, though they are so in different ways, they are none the less so on this account. If one possesses some good qualities, the same is true of the other. If one possesses more good qualities than the other, it will no doubt be found to possess more bad; so that balancing the good with the evil in each, there can be but little difference between them. This will appear more plain by taking a brief view of their comparative merits.

1. Let us pass in review the *reasonableness* of the two systems. The Infidel contends that christianity, as held by those called Orthodox, is grossly irrational; and the Limitarian contends that Infidelity is equally so. We apprehend that both are right in this respect. Both are irrational and both in no degree rational.

If the notion that there is a Supreme Being who subsists in three distinct persons, each alike the very God, self-existent, co-equal, and co-eternal, is irrational; the notion that there is no God—that all this vast creation, and all its variety of

animated beings, and its rich and ample stores, are the result of mere chance, is equally irrational. Or, taking another system, it is no more absurd to believe that God exists in three persons, than to believe that all creation is God, and God is all creation. The supposition that three equal persons constitutes one being, equal only to one of the persons of which he is composed, certainly requires no greater stretch of credulity, than the supposition that a whole creation, composed of many millions of different and distinct parts, constitutes one living being, connected as a general whole, like a great turtle covered with imnumerable animals, and the animals the very turtle itself! In either case there is sufficient absurdity in all conscience.

Again; if it is repugnant to reason and humanity to suppose some men were created for the express purpose of suffering endless ruin, or merely with the absolute prescience that such would be their fate; it is no less repugnant to the same 'reasoning head and feeling heart,' to suppose that all men came into existence by a mere spontaneous organization of lifeless matter—and, by dint of that intellect which, in contradiction of every principle of philosophy, proceeds from its own total unlikeliness, execute the most wonderful works—dream of heaven and happiness, are pangs for a few fleeting days with the ardent hope of living again, shrink from the approach of death, and yet close their eyes in its oblivious sleep, to awake no more forever!

If on the other hand, Infidelity has any thing rational connected with it, a great portion, it is believed, is a mere *negative* rationality, and consists in rejecting absurdities. Whereas, Orthodoxy has some *positive* doctrines connected with it that are reasonable. Take for instance the doctrine of a future existence. This doctrine certainly derives no little support from the analogy of nature and the desires of the human heart. In this respect it accords with sound reason. But has Orthodoxy, on this account, the advantage of Infidelity? By no means; for it connects with the doctrine of future life, the extravagant absurdity of endless misery. And this notion, so very extravagant and unreasonable, perfectly *neutralizes* the advantage derived from future life, even when thrown in the balance with annihilation. For endless misery is as much worse than simple annihilation, as the keenest pains imaginable are worse than a quiet sleep; and the chance for escaping it is so precarious as to afford but very little satisfaction.—Where then is the ground of choice between them?

2. Let us notice the attractive and repulsive qualities of the two systems. That both have some attractions, is shown by the fact, that both have some admirers. They may attract in different ways, and the same qualities in each, may be attractive to some and repulsive to others.

There is always a charm in mystery. Men are strange animals in respect to it. The mind is so constituted that we are captivated with an object of mystery, merely because it is mysterious. The hope or fear of something wonderful, desirable or dreadful that is concealed behind the exterior

of the mysterious subject, awes us to silence, and commands us to respect and veneration. And the subject continues to be more or less alluring until the mystery is fully developed. This attraction is eminently connected with Orthodoxy. It throws out its bait of mystery in every alluring form. It has its mysterious regeneration, mysterious trinity, and a thousand others. And, what is still more mysterious, the grand desideratum is placed far out of reach in another world; and it represents itself as the only medium through which this may be obtained. Under such circumstances it would not be surprising, if Orthodoxy possessed some attractions, especially to superficial minds.

But has it on this account the advantage of Infidelity? Let us see. The advocates of Infidelity are perfectly aware of the allurements of mystery. Pain truth has to them but very little attraction. Hence they weave a web of speculative philosophy, and fortify themselves behind its intricacies. The system presents a glittering outline of science and philosophy, and mental freedom; and while its actual vanity remains unperceived, it is not without its attractions. It holds out the hope of mental freedom and great attainments; and until we enter within the veil, the mind is often enchanted with the magnificent prospect.—It therefore has an attraction, if not equal to Orthodoxy, at least equal in proportion to its repulsive character.

But it both systems possess some attractions, both alike possess many odious and abhorrent qualities. Is it abhorrent to suppose that God is vindictive and wrathful, partial and capricious in the bestowment of his blessings? It is equally abhorrent to suppose that no God exists, or that all the warring elements of matter, and all the conflicting principles of human thought and feeling, are united in constituting the 'God of nature.' Is it repugnant to all the finer, and better feelings of the human heart, to suppose that a *great portion* of our race are doomed to suffer the most unutterable anguish in the unseen world of spirits? It is no less repugnant to the same feeling heart to suppose that all must be enveloped in the blackness of eternal night,—

That round us, death's inexorable hand
Draws the dark curtain close; unknown no more.

We might notice many other odious features in either system, but our limits will not permit.—From those already brought to view, we can discover but very little ground for preference. We consider them both wrong; and not only wrong, but of such a kindred nature that we cannot determine which is the least of the two evils.

3. We cannot leave the subject without noticing their licentious tendency. Limitarians are always fond of charging licentiousness upon those who are opposed to him in sentiment. Infidels in a special manner are obnoxious to these charges; and all are considered Infidels who do not come up to their standard of Orthodoxy. But when men bring a 'raiding accusation' against others, we always think it a good plan for them to clear their own skirts of the same evil. Is the doctrine, misnamed Orthodoxy, free from licentious tendency? Is it white and clean from the pollutions

of the world? Happy for its advocates, if it were so; and thrice blessed were the cause of Christianity, if it had been so from its infancy. But its past history shows it to have been one of those characters which, while they increase in strength increase also in wickedness. It is rare effrontery among the 'world's people' to claim exclusive amenity when the very garments are stained with the blood of innocence and the ears greeted with the mimic's doleful howl; but it is an effrontery frequently found in the ranks of Orthodoxy.—They who complain of the removal of all salutary restraint from the public mind, have themselves taken away every disservice from vice by calling it a pleasant road, putting off the evil day to another world and then opening a way of escape. If infidelity, by denying the existence of a God and his moral government, takes away the check of vice founded on the certainty of a just retribution; Orthodoxy does the same in the manner above mentioned. And if the one is licentious, the other must be also. Let not these twin sisters then accuse each other of things of which both are alike guilty.

There is another point in which the tendency of both is bad. The one presents an object of imitation whom it is dangerous to follow; and the other presents no object at all, superior to man himself. We are naturally the creatures of imitation, and copy the example of our superiors. But dare we be perfect as our Father in heaven is perfect, if we believe he is what he is usually represented to be, full of wrath and vengeance and unmerciful cruelty? If the civil law would permit, and if humanity would permit men to imitate such a God, the whole world in a short time would be turned into an Aethiopia! Of this the horrors of the Spanish Inquisition give us a feeble exemplification. It is licentious then to represent the character of the Deity in the light in which Orthodoxy exhibits it. It requires a most perfect character to exert a salutary influence upon the conduct of men.

But if the example of the Supreme Being which orthodoxy presents for our imitation is bad in its tendency, it is equally bad not to have any superior Being to imitate. We have already said they are the creatures of imitation, and naturally copy the most perfect example of their superiors. If then they believe in no superior power—no Being more perfect and elevated than their own race, how soon would the beautiful temple of virtue and moral excellence crumble into ruin! How soon would mankind sink down into darkness and degradation such as now covers the Pagan world! How soon would intrigue, deception, bloodshed and cruelty spread ruin and misery over the face of the earth! In proof of this we need only turn our eyes to France during her boasted 'reign of reason.' The wickedness there committed is ample evidence of the evil tendency of atheistic theories.

The tendency then both of Orthodoxy and infidelity is equally bad. If we were obliged to embrace one or the other, we really cannot tell which would be our choice. We would shrink from ei-

ther as from the breath of pestilence. We thank apostle James it seems placed far more reliance on the performance of good works than the mere profession of faith. He had no doubt heard, too many false professions to place much reliance upon them; and was fully convinced that faith, and even *feeling*, without works are 'dead, being alone.' By their fruits ye shall know them!—this was the test employed by the Son of man to determine who were his true disciples. And this exactly corresponds with the doctrine of James and Peters and shows plainly enough that they learned of him who 'was meek and lowly in heart.' As a corrupt tree cannot bring forth good fruit, it is presumed that a man whose conduct is evil, is corrupt in heart. Hence acceptance in the sight of heaven is based on the fear of God and the performance of righteousness; because a continued course of good conduct is strong presumptions at least of soundness in heart.

R. O. W.

ACCEPTANCE.—What qualifications are essential or what course of conduct is required, in order to render a person acceptable in the sight of God? According to Unitarian theology, he must possess through a marvellous, mysterious and unobtainable change of heart—a change that has less influence in correcting his moral character, than inducing a most uncompromising bigotry and a pertinacious adherence to a cold, contradictory, useless and heartless creed. In enticising a young profligate to this divinity, the inquiry is not, *Is he virtuous?* it is upright in his deportment? *But is he sound in faith?* Has he felt wofully? Does he believe in endless misery,—total depravity the existence of devils and all the complicated apparatus of modern revivalism? If so, he is considered a genuine saint and very acceptable to the church, at least, if not to God.

But how stands the fact in relation to this matter? Are such qualifications essential to acceptance with God? What saith the scripture? It certainly requires very different qualifications in order to be 'perfect as our Father in heaven is perfect,' and find favor in his sight. Peter was once a partialist. His views were very contracted, and his mind enveloped in the thick mists of a mysterious divinity. By him only a few were supposed to be subjects of divine grace, and heirs of unending glory. But when the magic spell descended, and his mind was enlarged, he saw 'that a truth, that God is no respecter of persons; but, in every nation, he that feareth him and worketh righteousness is accepted of him.' The fear of God then and the practice of righteousness, according to Peter's view, are the great qualifications essential to acceptance. The fear of God is to hate or avoid evil. Hence to avoid evil and do good—these are the essential requirements of heaven. It is not a mere assent to a speculative opinion, a gross and even absurd notion—it is not an undefinable feeling, a sad and mysterious operation, called getting religion—this is not the sacrifice with which the Lord is well pleased. But on the other hand, he requires the works of righteousness. 'Let us hear the conclusion of the whole matter; fear God and keep his commandments, this is the whole duty of man.' When this is done in sincerity of heart, we have then offered up our bodies as that 'living sacrifice' which is 'holy and acceptable to God'; and not only so but which is our reasonable service.

Men are quite too apt to place great stress upon *faith* and *feeling*, as if these were the *zine qua non* of saving qualifications, without a corresponding performance of good works. But what hath it profit my brethren, though a man say he hath faith, and hath not works? can faith save him? The

apostle James it seems placed far more reliance upon the performance of good works than the mere profession of faith. He had no doubt heard, too many false professions to place much reliance upon them; and was fully convinced that faith, and even *feeling*, without works are 'dead, being alone.' By their fruits ye shall know them!—this was the test employed by the Son of man to determine who were his true disciples. And this exactly corresponds with the doctrine of James and Peters and shows plainly enough that they learned of him who 'was meek and lowly in heart.' As a corrupt tree cannot bring forth good fruit, it is presumed that a man whose conduct is evil, is corrupt in heart. Hence acceptance in the sight of heaven is based on the fear of God and the performance of righteousness; because a continued course of good conduct is strong presumptions at least of soundness in heart.

Let not those then who *profess without practicing*, imagine they shall be accepted of him; but remember that in every nation he that feareth God and worketh righteousness is accepted of him.

R. O. W.

CHURCH AND STATE.—We know full well that scoffs and derision await us, if we have the temerity to express our fears that any denomination of christians is, at the present time, secretly attempting to effect a union of Church and State. And we know, too, that the very men who are most desirous of effecting this, would be the first to disavow all intention of so doing; and would endeavor to divert public attention from themselves and fix it upon something else. But we have frequently seen a practical illustration of the old saying, that 'murder will out.' And we have sometimes known a guilty person so very ready to assert his innocence, that the assertion itself fastens suspicion upon him and leads to detection.

For several weeks past we have watched narrowly the movements of the Connecticut Observer; and we have seen, on the part of its Editor, a strong inclination to prepare the public mind for a union of mainline Orthodoxy with the civil authority. It is true he denies this, but let the public beware, and remember that every rogue will always deny and conceal, as far as possible, the object of his villainy. What avails his denial, when every step he takes tends to the very thing he disclaims?

A few weeks since there appeared in the Observer, several editorial articles on 'elections' showing how corrupt they were—how weak the 'Constitution' of our country is in respect to them—how it needs much burning to sustain it; and recommended 'a union among men of principle, good men of all denominations, in the resolution to sustain none but worthy [orthodox] candidates for their votes.' 'We would have them to be christians,' says he 'and act on christian principles.'—

What should prevent that union among the evangelical denominations of Protestants which shows itself in good will, in rejoicing at the success of other denominations, in abstaining from harsh language and unkind and uncandid judgments about the motives of action? The 'evangelical denomina-

tions," here mentioned, are explained to mean Methodists, Presbyterians, Baptists, Episcopalians and Congregationalists. A union of all these denominations is recommended for the purpose of supporting 'BY THEIR VOTES,' none but 'worthy candidates' for offices of government. 'Worthy candidates' must be 'Christians,' and Christians too according to the orthodoxy of the 'evangelical' sects alone enumerated. These are the 'good men,' the 'men of principle' who are to sustain with their fostering hand, 'when they approach the ballot boxes,' the constitution and laws of our country! And 'if good men [of 'evangelical denominations'] were to make it understood that they will not vote for candidates destitute of [orthodox, 'evangelical'] moral principles, whatever political name they might assume, it would not be long before all parties would find it for their interest to put no other but such ['evangelical'] candidates in nomination.' Will the Editor of the Observer tell us that he does not desire a union of Church and State? He does say it, but his very denial carries guilt and falsehood on the face of it, and betrays his real desires. Hear what he says.

'We advocate no union between Church and State—we would not wed the Church to the State for the State is not worthy of her! [marvelous.] But we would wed the STATE TO PRINCIPLE.'

Now what does this mean? It all looks very pretty and plausible on paper. 'Wed the State to principle!—what principle? Nothing is regarded as principle,' by the Editor of the Observer unless it is well spiced with orthodoxy, or the doctrines of 'evangelical' sects. Unitarians and Universalists, according to his view, have no more 'principle' than the most profligate wretches in existence. He ranks them with Infidels, abandoned and unprincipled men. Orthodoxy is his 'principle,' and it is the only thing which he regards as possessing any 'principle.' What then does he mean by wedding State to principle? Can he mean any thing else, but a virtual union of Church and State—such a union as will measure the qualifications of a man for office by the soundness of his orthodoxy? Read the following.

'We are as anxious as the Editor of the Christianian to see Protestant forces marshalled into one solid phalanx. We should like to see in many accounts.'

'On many accounts'—and what are they? Evidently he would like to see this 'solid phalanx' of 'marshalled forces,' because then they would unite in 'supporting, by their votes, none but worthy [orthodox] candidates'—none but 'Christians'—'men of principle.' And then politicians would find it for their interest to put none but such ['worthy'] candidates in nomination.' They would therefore look down opposition, and drive politicians into their sectarian measures. This, whatever may be the ostensible purposes of the Editor of the Observer, is, no doubt, his real wish and intention.

It may be proper here to offer one remark in relation to the character of that paper. It is the standard orthodox paper in the State of Connecticut, under the patronage, if we mistake not, of the 'Domestic Missionary Society.' Its Editor is

employed at a salary of \$1000 per annum, and of course has the full confidence of his employers, the orthodox throughout the state. Sentiments advanced by him are recognized and sanctioned by them; if not, they would dismiss him.

We appeal then to our readers—to community at large—are they prepared to give full credit to all that these men say through the Editor of the Observer, their organ, when every step they take gives the lie to their assertions? Are they prepared to believe there is so much purity in the ranks of Presbyterians and Congregationalists that they have no desire to effect a union of Church and State? Are they prepared to believe them, when they say that madman Orthodox Church is too good to wed herself to the State? How supremely ridiculous! No, no; let them beware; if the State would have to her, she would very soon consent to receive its influence. It would soon be considered 'worthy of her.' The deep thirst for ecclesiastical authority which broke out in the 4th of July address of Dr. Ely, and the more recent crusade against running the mail, on the Sabbath, is not yet extinguished. It is only lying in wait for a 'more convenient season.' Let the friends of liberty be vigilant, or the time will come, and that too as a thief in the night, when they will be obliged to erigize before proud ecclesiastics, and pay unwilling homage to the creeds and formulas which they may impose. Let them watch, or the time will come when this free and happy country will be deluged with the blood of persecution, drawn for opinion's sake from the veins of her ill-fated citizens!

We do not wish to excite groundless fears, but we do think there is too much ground of apprehension. At least there can be no harm in being watchful.

R. O. W.

DISCUSSION AT NEWARK, N. J.—We have recently had the pleasure of holding a public discussion of the doctrine of Universal Salvation, in the above town. A committee had previously been appointed by the Methodist and Universalist societies, who entered into an agreement to the following effect. Each committee should appoint a clergyman having the confidence of his denomination, who should be the only speakers. The question for discussion, 'Do the holy scriptures teach the doctrine of Universal salvation?' The discussion to commence on Tuesday the 25th of Nov. and to continue until closed by mutual consent of the parties. The speakers to occupy thirty minutes alternately.

The Methodist committee selected the Rev. John Reynolds and the writer was selected by the Universalists. Accordingly the debate commenced on the evening above named and was continued during that and the two succeeding evenings. The audience was large and gave the most patient attention to the speakers. It is due to Mr. Reynolds to say that his conduct and bearing throughout was that of the gentlemen and the Christian, and that he defended the negative of the question with an ability which we have rarely seen equalled.

Of the merits of the argument it is not neces-

sary for us to speak. We shall as soon as convenient write out our part for our columns, and Mr. Reynolds has engaged to furnish us with his replies. As the debate was extemporaneous, it cannot be expected that the precise language will be presented; but we presume few of the arguments will be lost. The utmost good feeling prevailed through the whole discussion, and if no other good results from it, this truth will be established that men can meet in public disputation without exhibiting angry words or acrimonious feelings. There was but one circumstance connected with this meeting which we regret, and that was the want of a larger house. The Universalist church in which the discussion was held will accommodate about five hundred. At an early hour it was filled to overflowing, and hundreds were obliged to go away unable to find admittance. Indeed, such was the crowd that it was with great difficulty that the speakers themselves could find an entrance. Application was made for other and larger houses, but without effect. 'They loved darkness better than light,' &c. May the Lord smite that much good may be done in the name of his holy Child Jesus.

I. D. W.

ACKNOWLEDGMENT.—We acknowledge the politeness of the Editor of the 'St. Louis Observer,' and also our indebtedness to that paper for an interesting article on the 'Futility of war,' that appeared in the 30th number of our paper. It should have been credited. This sin of omission, however, we trust the Editor will forgive.

MARRIED.

In Stafford, by Rev. John H. Willis, Mr. Alonzo Howard, to Miss Algeline Colton, both of Stafford.

In Berlin, by Rev. W. A. Stickney, Mr. Eliza Stanley, to Mrs. Eliza Beckley, both of Berlin.

RELIGIOUS NOTICES.

Br. R. O. Williams will preach at Oxford on the first Sabbath in December and at Sangoock on the 21.

Br. J. Shrigley will preach at Warehouse Point on the 21 Sunday in Dec.

Br. W. A. Stickney will preach in Wolcottville, the 2d Sunday in Dec.; in Burlington the 4th, (text John v: 28, 29.) and a lecture at New Hartford Centre in the evening of the same day.

There will be religious services in the Universalist church in Berlin, on Christmas Eve.

Br. R. O. Williams will preach at Tolland on the 31 Sunday inst.

Br. J. A. Gurley will preach a lecture at Scotland next Tuesday evening.

Br. F. Hitchcock will preach at Canada village, in Goshen, on Sunday Dec. 7; at the southwest school house in Colebrook on Monday evening the 8th, subject, by request, Luke xii: 23—30; at Winsted on Tuesday evening the 9th, and at Colebrook river on Wednesday evening Dec. 10.

POETRY.

THE DEITY PERCEIVED IN ALL HIS WORKS.

'*Jovis omnia plena.*'—*Virgil.*

'Where is thy God?' an Atheist cried:
'Where is he not?' a voice replied.
I see him in the dazzling ray,
Down streaming from the orb of day.
I hear him in the thunder loud
Deep rolling from the sombre cloud.
I fear him in the lightning's glare,
Clearing the noonday's sultry air.
I eye him as the sea surges dance,
Around the midnight's blue expanse.
I trace him o'er the billowy main,
Careering on the hurricane.
I view him in each trembling blade,
Each silken floweret of the glade.
I hear him thro' the sylvan ham,
When Nature's choir melodious clam.
I see him with the beams of dawn,
Sweeping the dew drops from the lawn.
I breathe him in the evening gale,
Wafting sweet odours down the vale.
I mark him in the forms and hue
Of all that meets the astonished view.
I feel him in my inmost mind;
Yes, there most truly, God I find!

THE NIGHT IN THE GARDEN.

It seems to me that the history of the world cannot exhibit an act of higher, nobler courage than our Saviour performed in coming down to meet Judea and the armed band, the night before he was crucified. Just imagine the scene. On the eastern side of Jerusalem, without the walls, there is a sudden descent to a stream, which flows through the valley. Across this stream, on the rising ground beyond, was a quiet and solitary place, where Jesus often went for retirement and prayer. He understood very well his approaching torture and crucifixion; he had taken, the evening before, his last and farewell of his disciples, and with the day of agony and death before him on the morrow he could not sleep.—It was a cold night, but a sheltered dwelling in the city was no place for him. He asked his three dearest friends to go with him, that he might once more cross the valley, and for the last time take his midnight walk on the Mount of Olives. Oppressed with anxiety and sorrow, he fell down before God and prayed that he might be spared what was to come. He had gone on firmly thus far, but now his heart: almost filled him. Six long hours of undecipherable agony seemed too much for the frail human powers which must necessarily bear the whole. He prayed God to spare him if it could be possible.

But it could not. His strength failed under the exhaustion produced by his mental sufferings, and by the more than death-like perspiration which the night air, so cold at this season that even the hardy soldiers needed fire, could not chill. Mysterious help from heaven restored him a little, but tho' refreshed through heavenly sympathy, we must remember that it was human powers that had this trial to bear.

At last there is heard through the trees, at a distance down the valley, the sound of approaching voices. Lights are seen too; and now and then a glittering weapon.—They are coming for him. Fly! innocent sufferer, fly! Ture to the dark solitudes behind you, and fly for your life! No. The struggle is over.—The Saviour collected and composed, rises and walks on to meet the very swords and spears that are sent out against him. We must re-

member that there was nobody to encourage him or share his fate. It was in the very darkness and stillness of night, the very hour of fear and dread; and the approach of those whose dim forms and suppressed voices arrested his attention, was the signal not of danger but of death—not of death merely, but of protracted and unutterable torture. Still he arose and went forth to meet them. 'Whom seek ye?' said he,—'I am he.' We have read this story so often that it has lost its impression upon us; but could we come to it afresh, and really appreciate the gloomy, dreadful circumstances of the scene, we should feel that the deserted Savior, in coming down under these circumstances to meet the torments and the weapons which were to light and guard him back to such enemies and such a death, exhibited the loftiest example of fortitude which the world has ever seen. There was less noise and parade, less display than at Thermopylae or Trafalgar, but for the real sublimity of courage, the spectacle of this solitary and defenceless sufferer coming at midnight to meet the betrayer and his band, beams with a moral splendor which never shone on earth before, and probably, never will again.

Abbott's Magazine.

OCCASIONAL SERMONS.

An author tells the following anecdote in the way of illustrating the remarkable shrewdness of some professional gentlemen who figured in this country in the course of the 18th century:

Reed, before turning his attention to legal studies, had preached a few sermons; and in one of these eccentric excursions he called on a clergyman whose name was Walker, in the afternoon of a Saturday. Walker had been Reed's rhum at College, and the greatest friendship had subsisted between them. He was rejoiced again to see his old friend Reed, after so long an interval of time, and invited him to spend the Sabbath with him, to which Reed willingly agreed. In the evening Walker told Reed that he must preach for him the next day. Reed said he could not preach.—Walker said, you have preached, you can preach, and you shall preach. After some further conversation, Reed found that he must either preach or disoblige and offend his old friend; he chose the former and consented to preach. The next day, after the first prayer and singing, Reed rose and opened the Bible, and looking round on the congregation, read his text: 'And the Lord said unto Satan, whence comest thou and Satan said unto the Lord, from going to and fro in the earth, and from walking up and down therein.' Reed looked round on the congregation and said, 'without any formal introduction to this discourse, from these words, I shall raise this doctrinal proposition, viz: that the devil is a Walker.' Walker was electrified: his eyes expanded to twice their usual extent: the old people sat aghast: the young people could not conceal their giggling: Reed's countenance remained unchanged, and an unusual solemnity spread over his face. He proceeded to show what the devil's object was in walking up and down the earth. This, he said, was to draw men from the path of virtue, piety and religion. He then went on to show the infinite variety of means the devil made use of in tempting mankind to sin and iniquity, all of which he particularly specified; and when some means

failed, he resorted to others more suited to the particular bent of the person's mind; all which he particularly illustrated. He then went on to state the means which men ought in all cases to resort to in order to defeat these attempts of the devil; in which he was very particular, and closed the whole with some pressing practical reflections. The whole was a sermon that would do honor to a Tillotson or a Sherlock.

Walker, who was no contemptible antagonist, even to Reed, took his text in the afternoon: 'What went ye out for to see, a Reed shaken with the wind?' and said, 'Without any formal introduction to this discourse, I shall raise this doctrinal proposition, that wherever true religion comes, it makes the Reeds shake.'

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.

Paige's Selections—\$1.00.
Smith on Divine Government—75 cts.
Balfour's 3d Inquiry—\$1.25.
" 1st " \$1.00.
" Reply to Stuart—75 cts.
Ballou on Atonement—75 cts.
" Examination of Future Punishment—50 cts.
" Eleven Sermons—37 1-2 cts.
Life of Murray—50 cts.
Hell Torments Overhrown—37 1-2 cts.
Peckering's Lectures—75 cts.
Modern History of Universalism—\$1.00.
Divine Goodness—37 1-2 cts.
Dunbar's Selections—25 cts.
Ballou's Select Sermons—\$1.00.
" Lecture " \$1.00.
Primary Questions—per doz. \$1.30. Single 12 1-2 cts.
Whittemore's Notes on the Parables—75 cts.
Ballou's " 75 cts.
Hymns—42 cts.
Universalist Exposition 3d volume bound—\$2.25.

Besides these the following may be had at this Office.

Ballou's Letters.
Ballou's Letters to Hudson.
Hudson's Letters.
Winchester's Dialogues.
Dodd's Sermons.
Dodd's Lectures.
Convention Sermons.
Morse's Reply to Joel Parker.
Reply to Haves' Reasons.
Together with a great variety of pamphlets, sermons, &c., in a cheap form designed for gratuitous distribution.
Hartford, Oct. 1834.

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J. E. DIXON, PRINTER

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THOSE THINGS MEAN."

VOL. XIII.

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I. D. WILLIAMSON, { EDITORS AND
R. O. WILLIAMS, { PROPRIETORS.

DISCUSSION AT NEWARK.

According to our promise we proceed to lay before our readers the substance of the above discussion. It is proper for us to remark, that the reader need not expect to receive a full and complete report. No such report was taken, to our knowledge, and our materials are scant for that purpose, consisting of the brief notes a note at the time, and for the rest depending upon our memory. The same we suppose to be the case with our opponent who has consented to furnish us with his replies. It will be our endeavor, and we doubt not it will be his, to present the substance of the argument, and omit nothing which had a bearing upon the question. We may further remark that our frugal living at a distance, some little time may elapse between the appearance of our articles and his replies. The following is our introduction, we give it as near as possible, and shall insert the reply of Mr. Reynolds as soon as it is received.

I. D. W.

Tuesday evening, Nov. 25th, at an early hour the house was filled to overflowing, many were unable to find admittance. After uniting in solemn prayer with Dr. S. W. Fuller, Mr. Williamson arose and addressed the congregation as follows:—

Christian Friends:—We are assembled on an occasion of no ordinary interest, and for the discussion of a question deeply interesting to us all, viz., 'Do the holy scriptures teach the doctrine of Universal Salvation?'

It is not a matter of mere idle curiosity, but of solemn importance, and I cannot refrain from expressing a hope that this investigation will be conducted with that spirit of candor which ought always to characterize the followers of the Lord Jesus Christ. I hold it as a sacred truth, that all we can know of the future destiny of man we must learn from the Bible, and I am glad that in the statement of the question, especial care has been taken to make the sacred volume the man of our counsel, and the judge by whose decisions we must abide. I love to appeal to the law and the testimony in proof of that glorious system of faith that gives me all joy and peace in believing; and though I could have wished that this work had been given to able hands, yet I rejoice that I am permitted to bring forth from the treasury of the Lord, the testimony which God has given in favor of the 'restitution of all things, spoken by the mouth of his holy prophets since the world began.' I am more especially pleased with this opportunity, because I have a friend to follow me, who will point out my errors if I understand not the word aright. I see from the numbers before me, that there is such an interest as ought to be felt in the question, and without further remarks I come to it with all readiness of mind.

Do the holy scriptures teach the doctrine of Universal Salvation?

In order to proceed understandingly in the work, it will be necessary to explain the meaning of the question. We must first of all know what is meant by the doctrine of 'Universal salvation'; otherwise we cannot know whether it is taught in the Bible or not. This work is rendered the more necessary from the fact that many have wrong impressions in relation to the doctrine held by Universalists. I remark, then, that we believe in one supreme self-existent and eternal God, who is possessor of infinite wisdom, power, goodness, mercy, justice, and every other attribute and perfection that can render his name and nature great and glorious. That this is taught in scripture we presume no one will dispute. We believe further that this God takes cognizance of the actions of men, rewarding the virtuous and punishing the vicious. That while the good and obedient shall find a sure reward, he will nevertheless punish the wicked according to the dictates of that justice, which is as immutable as his own nature.

I make this last remark in order to correct any erroneous impression that may exist on the point. It is often said, that we do not believe men will be punished for their sins, and hence the phrase 'Universal salvation,' is understood to mean a deliverance from just punishment.—I deem it a duty, therefore, to state clearly in the outset, that this is a mistake. Salvation from punishment, justly deserved, is a doctrine entirely unknown to Universalists as such. We believe that God will certainly and infallibly inflict upon each and every sinner the full penalty of that law which has been violated.

The salvation of the gospel we understand to be deliverance from sin and its attendant evils. Hence 'his name was called Jesus, because he should save his people from *their sins*.' Hence also, he is called 'the Lamb of God that taketh away the *sins* of the world. The gospel salvation embraces, also, deliverance from the fear and the power of death. 'I will redeem thee from death, I will ransom them from the grave.' Possessing as the children were made partakers of flesh and blood, he also took part of the same, that he might destroy him that had the power of death, that is the devil, and deliver those that, through fear of death, were all their life time subject to bondage.' This is the doctrine of salvation.

I beg, therefore, to be distinctly understood, that the question at issue is not whether men are to be saved in *sin*, or from just punishment. I know of no salvation disconnected with holiness, no happiness disconnected with a willing obedience. In taking upon myself, therefore, the affirmative of the question, I do not undertake to prove the salvation of any man in *sin*. I believe no such doctrine. Neither do I attempt to prove that all men, or any man will be saved from just and equitable punishment. I believe no such doctrine. I am anxious to be clearly understood here. I admit that all sinners will be punished, and I deny the possibility of any man's being saved in *sin* or unbelief.

The salvation in which we believe is salvation from sin and death, and deliverance from the bondage of corruption into the glorious liberty of the children of God. I undertake, then, to prove from the sacred volume, that all sin shall be finished, and transgression ended, and that God will redeem, justify, sanctify, and save all men, to that holiness and happiness shall fill every heart. I expect to show that Christ has commenced the work on earth, and that he shall push his victories, to the dark domain of death, and ride on gloriously till death and hell shall be destroyed, and all souls be brought to bow with willing hearts and joyful minds before him. I will attempt to prove that the scriptures abundantly teach the ultimate destruction of all sin and misery, and the final reign of universal holiness and happiness. This is universal salvation, and for the purpose of bringing the subject into a tangible form, I propose to show that his doctrine is taught,

1. In the threatenings of the law.
2. In the character and attributes of God as revealed in scripture.
3. In many positive promises to that effect.

My work is now fairly before me. I am to show that this doctrine is first taught in the threatenings of the law. Before I particularize any of these threatenings, I will offer a few remarks upon the general principles involved.

When men make laws they always afflict penalties to them, and this is evidently done to prevent their being broken. When they are broken, the penalty is inflicted either to reform the offender, prevent a repetition of the sin, or is a terror to others. Now the object of the threatening and its fulfillment is clearly this; to destroy transgression.

If you should go into a city or town where they had a code of laws with no penalties, you would at once conclude that the rulers did not care whether they were obeyed or not. If there were penalties which were not inflicted upon transgressors, you would come to the same conclusion. But go to a place where the laws are guarded by just penalties and the officers vigilant in bringing offenders to justice, and you would at once conclude that these at least, the rulers are determined to put an end to sin.—This conclusion would be the legitimate deduction from the conduct of the rulers.

You have only to apply the same rule to the government of God in order to see the final end of sin shining out from every threatening of the divine law. If God had intended to perpetuate sin in eternal existence, he surely would not punish the sinner. If God had annexed no penalty to his law, then might we conclude that he was indifferent whether it was obeyed or not. But when we see that law guarded by threatenings of punishment sore, it gives evidence that he hates sin, and when we see the penalty executed, we may see the hand of God revealed naked in the work of its destruction. As clearly as you can see the determination of a father to make his children obedient in the fact that he chastises them, so clearly can you see God's determination to destroy all sin, in the fact that he threatens and executes punishment upon sinners.

This series of articles is now finished. The writer is well convinced that it might be extended to a great length, were the whole ground of private interpretation on to be travelled over.—If such a course was pursued, the critical reader would perceive that the popular doctrines of the day stand only on private interpretations and preconceived opinions, for, thoroughly am I convinced, that the Bible, in its fullest sense, teaches nothing but the doctrine of universal salvation. For this end, all the plans of God are inevitably tending. And any sentiment which opposes this doctrine, and purports to find proof in the Bible, only does so, by wrongly understanding the passages which it claims as evidence. Let the Word of God be seen in its length and breadth, and there will be found in it no evidence but that which proves, that 'in the times of the Reformation of all things,' God will wipe away every tear, smooth every sorrow, destroy death, and through Christ, bring in everlasting righteousness. (God save us from privately interpreting the Bible! May we be led into all truth! 'Whoso readeth, let him understand.' G. W. M.

A FRAGMENT.

Of equal.

If the gospel threatens us with the piteous tortures of endless woe, it will produce tears, sorrow, fear, doubt and finally, confirmed Deism; but if it tells of the parental goodness which that Father possesses who dwells in the unseen land of delight, it will as readily produce good fruit in the heart, as the evening dew and the moon-rimmed sun produce and warm the beautiful flower into being. Thanks be to God! This is the fact! We love God because he first loved us, and gave his beloved Son for the redemption of the world, that it might be raised from its moral degradation. Hence it is, that faith in the gospel is lovely, because it embraces the most lovely representations of the character of the divine Being, the mission of his Son, the glorious immortality of the mind, and the reconciliation of the world.

I know that the last item may be objected to as not forming a part of the gospel faith, but it must not be doubted. If it be not true, why are we presented with such soul-melting descriptions of the character of God, wherein he appears with all the divine affection of a parent who watches over his children, not to light up the Auto da Fe of immortal souls, but to best their moral faculties and wash them clean in the waters of salvation? If it be not true, why did God send his son to save the world, to die for it, that it might see light, be released from sin and receive the truth? A non, whose patient life, spotless purity, faultless love for men, and unflinching perseverance in discharging his duty, even to the death of the cross, has softened the hardest heart and called forth the warmest tones of admiration from the gift-mind of the infidel Avarosa! If faith in universal salvation be not true, why did the all-powerful God promise Abraham, that, through Christ the chosen seed, all the families, kindred, and nations of the earth should be blessed!—Why, in view of the final triumph of the gospel, did he inspire the evangelist prophet to declare, that every knee should bow and every tongue should confess and swear that in the Lord had they righteousness and strength!—

Why did God send the Redeemer, not to condemn the world, but to save it? And why were the apostles sent forth into a gainsaying world, to convince men that God was their constant friend and protector? Why is it declared, that God will the salvation of all men and their introduction into the knowledge of the truth, and that Christ gave himself a ransom for all to be justified in due time? Why does Paul labour to prove, that the kingdom of the Redeemer shall finally be given up to God, that he may be all in all? Unless it be to prove, that he believes in the gospel, must believe in the final salvation of the world; that in God's own time, a grace shall rise into grace, a joy on joy, and a glory on glory, until sin and misery shall as away like a forgotten thought, until knowledge, peace and gratitude shall overflow every heart and until every tongue shall sing the song of truth to him that sitteth on the throne and is the Lamb forever and ever? Answer me ye believers in endless misery!

G. W. M.

RELIGIOUS PRINCIPLES.

Original.

Messrs. Editors:—While perusing the late Proclamation of his Excellency, Governor Foot, for a day of Public Thanksgiving, my mind was very forcibly struck with several expressions which are therein contained. On these expressions, with your permission, I will offer a few remarks to the readers of your interesting paper.

In his third paragraph, he invites us to pray 'That God would deeply impress on our minds the important truth, that there is an indissoluble connexion between virtue and happiness, vice and misery. That no people can expect the blessings of Heaven, who disregard the eternal rules of right and justice. And that a free government can only be sustained upon the pure principles of the christian religion.'

The sentiment contained in the preceding remarks, I think, must meet a hearty response in every enlightened mind. And, doubtless we should all be highly pleased to find one, who has been elected to fill a station no less important than the gubernatorial Office, entertaining the opinion, that the 'principles' of our holy religion, are such as are capable of a reduction to practice in civil governments and in the intercourse of man with his fellow-man; and that the 'rules of right and justice' are the same, in all cases. It has been, and is still maintained by many professed ministers of the gospel, that there is no necessary 'connection between virtue and happiness,' or between vice and misery; that the appropriate reward of the virtuous is wholly a foreign matter, to be experienced in the future, unseen world; and that the just desert of the vicious may be, and are, inflicted in an innocent substitute, while the guilty transgressor goes free, and that the doctrine of vicarious suffering is a fundamental principle of the christian religion. This principle, I am persuaded, is as false in theology, as it is in ethics; but every one must perceive, that it is wholly incapable of being reduced to practice, either in the government of communities, or the business of private individuals; and that if it is the measure of 'right and justice' in this living economy, it cannot be in the civil or criminal jurisprudence of men. If such

were the principles of the christian religion instead of being adapted to sustain our free government, they would prove our overthrow, the moment we should attempt to put them in practice. Let the upright and virtuous citizen be seized and executed, in the room and stead of him who has crimsoned his hand in a brother's blood; let the innocent man be taken and sentenced to the State Prison, as a substitute for the defrauder, the thief, or the midnight desperado; and see what would be the consequences! The flood-gates of immorality would be loosed, at once, and the moral world inundated with the dark waters of iniquity.

But this idea of 'right and justice,' even with respect to religion, is fast giving way to more enlightened and consistent views. And, I repeat, it is a matter of heartfelt rejoicing, that the chief magistrate of the State of Connecticut and, also, others, filling important stations in community, who command a good degree of influence in society, and have extensive opportunities for spreading their opinions, are giving their countenance and support to the wholesome doctrine, that there is an indissoluble connexion between virtue and happiness, and between vice and misery; and that the 'principles of the christian religion,' are indeed, pure, that on their principles alone can a free government be sustained.

May God deeply impress on our minds these important truths; may he cause us ever to regard the 'eternal rules of right and justice'; may our free government long be sustained on the pure principles of religion and virtue among our citizens; the choicest favors of Heaven continued to us as a united and happy people, and the world be brought to the enjoyment of the same inestimable privileges and blessings.

W. A. S.

Berlin, Con. Nov. 28, 1834.

THE MORALIZING INFLUENCE OF PARTIALISM.

Original.

We often hear the remark that 'if the doctrine of God's impartial goodness, be true it is not best to teach it on the ground of its immoral tendency.'

It is not my design to enter into a labored argument against this accusation; it having often been refuted, both by theory and practice; but my object is to call your attention to a fact that has lately come under my observation.

Not long since, I was called to preach in a neighboring town, and on my return I had occasion to stop at a public house. The day being cold, I seated myself by the fire; and began conversation with a gentleman of my acquaintance, who asked me where I had been to meeting; I immediately told him; and when the word meeting was mentioned, a man upon the opposite side of the room arose and said 'pardon me sir, what kind of a meeting?' I told him a religious meeting, where the love of God was preached to mankind. He then asked, 'of what sentiment?' to which I replied. The exaltation of all holy and intelligent beings, as spoken by all God's holy prophets since the world began. He then asked 'Dost you know he Bible says unless a man be born again he cannot go where God is?' I told him I did not. 'Well,' he says, 'We must be born of the spirit, or else we shall be cast down into hell!'

Of the spirit of what? I asked. 'Of the spirit of fire, and of the holy ghost!'

Upon this he began to walk about the room while he, I beheld, the spirit in operation upon himself; and I saw the *moralizing influence of partiality!* The attraction of calumny was strong in his feet that he could separate them but a few inches, which of course made it very difficult for him to walk erect! I said no more thinking it 'useless to cast jewels before swine.'

Thought I to myself, is this the fruit of partial fact? Can this be the faith which transforms men into the image of his Maker? Can this man be an advocate for that system of faith, which we are told is the only support to morality and religion? Ah! the thought was to true! The fear of an *imaginary hell* did no present him from raising the intoxicating fog to his eyes. He hid decline to morality and religion, when under the influence of his partial faith; no doubt thinking, that if he advocate the doctrine of an endless hell, it would secure his everlasting salvation!

How long will people be deluded by the preaching of this partial faith, which robs God of his glory; teaching that sin is pleasant, and that though a man pursue a course of wickedness in this mortal life, yet no evil will come upon him?

J. S. ♦ ♦ ♦ ♦ ♦

Stamford, Conn.

OPPOSERS.

Original.

Messrs. EDITORS.—It is a fact that must appear obvious to every candid observer, that at the present day the opposers of the 'impurity of God,' hard driven in their arguments in support of their darling trust of unending misery, hesitate not to resort to misrepresentation and ruse to endeavor to build up their doctrine on the ruins of truth. But they know not against whom they contend, they are running at uncertainties, and fighting as one the beaten air.

The writer was led to these remarks in consequence of hearing a sermon delivered by the Rev. Mr. Kimball (Methodist); in which he attempted to array his whole battery against those who have the audacity to think and act for themselves in matters of religious faith and practice. But the victory he won, and the credit he gained are spoils, which he is not likely to enjoy. Arguments with him were of little consequence; vile accusations, and unbecoming insinuations, such as, 'telling men in sin; crying peace, peace; opposing the work of God; false teachers; false prophets &c. constituted a large part of his harangue. And as a further specimen of the gentleman's christian feeling, permit me to repeat an incident, related by him in the sacred desk, while assuming the prerogative to instruct his hearers in the things of the gospel.

It was this, a few years since in the western part of Vermont, was a Baptist church enjoying the riches of the gospel, with a pastor who administered to them in sacred things; at length Mr. Ballou, a Universalist preacher of some note, made his appearance in that region, and by his craftiness and cunning, deceived many; and indeed several of the members of the Baptist church, became dupes to this common heresy.

Things were in rather an unsettled state, and finally a challenge was given out for a public debate, preliminaries were agreed upon and a committee of order chosen. One was to propose three questions while the other answered; and so on alternately until one, or both were satisfied. It finally fell to Mr. Ballou to announce by putting his three interrogatories which were answered by his opponent. Then a turn, the Baptist minister was to propose his questions. 'First,' said he, 'Do you pray in your family?' Mr. Ballou hesitated, said it was an important question. The Committee decided it was not; he must answer. Said he, 'I do not! Secondly, 'Do you pray in secret?' Mr. Ballou appeared confused, said he did not wish to be put upon in this manner; the questions are foreign to the subject, and contrary to the rules of the debate. The Committee interfered; said they were put; he must answer. Said he, 'I do not?' The Baptist minister then turned to the congregation and said, 'Do you wish to hear a man preach, who neither prays in his family or in secret?' Mr. Ballou took his hat and left the house to the no small joy of the congregation! No further argument is necessary.

E. W. P.

Ledyard, Me.

A QUESTION.

Unsettled.

St. Paul's language (see 1 Tim. V. 10.) implies that he would not have suffered reproach and he not trusted in the living God who is the Savior of all men. If Paul was permitted to reveal this earth again how would he farrow?

Roman Catholics and the malicious denunciations of this mother have suffered, and are still suffering reproach but not because they trust in the living God who is the Savior of all men—readers, who do suffer reproach on his account?

G. S.

Cortland, Sept. 18.

REFLECTIONS.

Unsettled.

'Blessed be God, even the Father of our Lord Jesus Christ, the Father of all mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort, wherewith we ourselves are comforted of God.'

In this world, which is so emphatically, denominated a 'vale of tears,' we are frequently placed in circumstances, which call forth our latent feelings of benevolence, and small numbers with active emotions of sympathy for others woe. This awakens a desire to comfort and console them in their griefs and afflictions; and, if possible, alleviate suffering which for the present seemeth not joyous, 'grievous.' Of the other land when our hearts have been borne down, with trouble and affliction, it is our nature to desire the sympathy of friends, to console us; and, if they have been in like afflictions, and have received comfort from our source, we desire that they should comfort us, with that comfort, wherewith they are comforted.

But, who in health and prosperity, are ever strengthened and comforted, by holding com-

munion, with an angry God or by a prospective view of the rolling planes of an imaginary hell! Who, in affliction, were supported and comforted by the reflection, that God, in justice cannot be merciful! Who, in sickness and approaching death, is filled with joy, at the prospect of being summoned to the bar of God, to receive a heaven or a hell, for the good, or bad works, of a frail worm of the dust! Surely none can receive comfort from a reflection upon such doctrines; altho' they may profess to believe them. No, such live a hope which is as an anchor to their souls, that they shall be received within the portals of the new Jerusalem and that too, through the infinite mercy of their God.

St. Paul suffered under various and severe trials; yet his soul was ever buoyed up, with the glorious hope of a resurrection from the dead by Jesus Christ and with this comfort, which he received from God, he ever comforted the afflicted. Inspiration is abundant, in words of comfort, to dependent man, in all the circumstances, in which he may be placed in these vale of tears.

O that Partialists, would take a retrospect of the labors of Christ, and his apostles; and would be admonished, by their labors of love, and untiring exertion to promote good, to lead men from sin and error, to truth and righteousness, by teaching them that their father in heaven is kind, and that they should not despise the riches of his goodness which should lead them to repentance. O that they would in view of the numerous exhortations, to love one another, to comfort one another, under all circumstances, lest they should be swallowed up, with ever much sorrow, cease their exertions to frighten the timid and ignorant, into hellfire, by the terrors of a far-off unknown world, which is filled with endless suffering that they would cease to surround the sick and lying bed, to embitter the last moments of expiring nature, and lacerate the still bleeding wounds of fond friends, by preaching the cheerless doctrines of their partial creed! O that all men would cordially embrace the doctrine of the gospel of Jesus Christ, which ever afford joy in health and prosperity, and consolation in richness and affliction, and a hope which is as an anchor to the soul, in the hour of death.

(ALISTA)

D—A. Nov. 1834

A REFLECTION.

Am I a creature formed after the image of God, created in his own likeness, to spend a few short years here upon earth, and then die and be no more. Is such the fact? Will this answer the purpose for which I was created? Ponder well, O my soul, before thou speakest; before you give evidence to such an idea!—Look around you, and behold the misery of mankind, though counterbalanced by happiness, and tell me if this state of being will answer the designs of him who is infinite in goodness, mercy and love! Behold the face of nature in all its loveliness—the whole creation teeming with animated nature, over which man is placed the lord. Then say, can man, filling such an important station in the universe, be the creature of a day? Still further turn your attention to the volume of inspiration, read its sacred pages, and then tell me, can it be true, that man when he dies goes into a state of non existence?

Does this, can this, answer the purpose of his creation? Reason answers, No. The Scriptures point us to a blissful immortality beyond the grave, where sin and sorrow cannot enter.

'When infinite day excludes the night,
And pleasures banish pain.'

Point us, did I say? Nay; assure us, that though we die, we shall live again, shall exist for ever in this:

'Land of pure delight,
Where souls' immortal reign.'

And back in the sunshine of God's love throughout the countless ages of eternity. Who can for once indulge the idea, that the noblest work of God shall become extinct—annihilated, when we are surrounded with so many striking evidences of his goodness towards us here, and his loving kindness ever us, not only in this life but that which is to come? Is it not sufficient for us to know that 'God so love, that he loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' that whether we live, we live unto the Lord; and whether we die, we die unto the Lord;—whether we live, therefore, or die, we are the Lord's? I am convinced, man shall ever, forever, and enjoy the smiles of his Creator. Reader! read, and reflect.—*Universalist.*

INQUIRER AND ANCHOR.

SATURDAY, DECEMBER 13, 1834.

NEW HAVEN AND EAST WINDSOR DIVINITY.—A few weeks since we offered some remarks in relation to the divinity of New Haven and East Windsor. Our remarks were called forth by the appearance of an 'Appeal' issuing from the professors of the East Windsor Institute. This Appeal has been followed by a reply from the professors of the New Haven School—some parts of which seem to require attention. A few passages we purpose briefly to notice.

Speaking of the professors of the East Windsor Institute, the reply says:—

'They charge us with subverting the doctrine of decrees, because we maintain that "God prefers, all things considered, holiness to sin in all instances in which the latter takes place." Their main argument is this: "How is it possible for God to prefer on any account, the existence of sin in any instance, if all things considered, that is, on all accounts, he prefers something else to its stand, in all instances?" Here the Trustees take the phrase "all things considered" in its widest application, or their argument has no force; whereas we expressly confined it to a single case. Dr. Hopkins had affirmed, that God, in comparing sin and holiness as means of good, prefers sin (in all cases where it occurs) to holiness in its stead—not indeed in itself considered, but "all things considered." This distinction we opposed; and therefore from the nature of the case, as well as our express limitation, we confined the "all things considered" to things considered or brought into view, it choosing simply between sin and holiness.'

The position that 'God prefers, all things considered, holiness to sin, in all instances in which

the latter takes place,' was assumed, unquestionably, in consequence of the absurd and revolting nature of divine decrees, when taken in connection with endless misery. The idea that God prefers the sin and endless damnation of the sinner, 'all things considered,' to his holiness and salvation, was too absurd to be maintained at this age of the world. Hence the professors of Divinity at New Haven concluded that holiness was preferred in all cases where sin occurs. But as God takes no special means to prevent the sin and consequent damnation of some men, he does not always excite what he prefers. Indeed, in respect to the impotent he is eternally disappointed in his preferences. Absurd and unscriptural as is this doctrine, it was considered preferable to the unvarnished decrees of the East Windsor divines. These are quite too revolting in their implied deformity for the refinement of the present age. Their odious character is very clearly set forth in the following paragraph from the professors of the New Haven Theological School.

'We will now state what the real question is as to Election. On the theory of Hopkins, the God, all things considered, prefers sin to holiness; the doctrine of Election is this:—"God actually prefers the continued impurity and consequent damnation of the sinner, to the production and exercise of all the graces of his providence to secure them." And yet he calls them to repentance, and declares that he has "no pleasure in the death of the wicked." Now we ask, are the Trustees ready to face the public and state the doctrine of election thus? I not, then their favorite distinction falls to the ground. God did not decree the existence of sin because he preferred it, "all things considered," to holiness, but for some other reason. We repeat the question, do the East Windsor divines hold to the above statement of election? If any one shall come forward to comment on our remarks, let him answer this question, *Yes or No.* The public will understand what I meant by an attempt to evade it.'

This is in reality a fearful picture! We hope the East Windsor divines will answer the question, either *Yes or No.* 'The public will understand what is meant by an attempt to evade it.'

In the position assumed by the New Haven divines, they are accused of subverting the Calvinistic doctrine of decrees; and how do they meet the charge? They say that God prefers holiness to sin, in consideration of all things brought into view in choosing simply between sin and holiness. Be it so. What things are brought into view, in a 'single case,' in making choice between sin and holiness? When two things of this kind are presented as objects of choice, the advantages and disadvantages, the bearing and final result must, of course, be brought into view? Take then a single sin, or a single sinner—for really we do not know which is meant by 'a single case'—if God prefers, *the things considered*, holiness to sin, and yet the sin exists and will exist through eternity, he is defeated and disappointed in his preference. This idea does indeed subvert, not only the doctrine of decrees, but the doctrine of scripture also. God cannot, in any given case, decree sin and yet

prefer holiness, because this would array his choice against his determination.

But if, *some things considered*, God does not prefer sin to holiness; does he prefer it to holiness, *all things considered* in its wider application, in all cases where sin occurs? If so, what is the difference between the modified decrees of the 'New Divinity' and the unvarnished decrees of the old? It is a contracted view of single cases is designed to set aside a preference founded on a more general survey, there can be no wisdom in his choice; but if not, the preference in particular *'cases considered'*, and we are thrown back upon the fatal point that God unconditionally decrees sin and damnation in all cases where they occur. Are the New Haven divines ready to face the public in their own statement of the doctrine of decrees?

For ourselves we do not think that God prefers, all things considered, in its absolute sense, holiness to sin in all cases where the latter occurs. We apprehend that in all cases where sin takes place, it is preferred—not in itself considered, but 'all things considered,' it is preferred as the means of effecting good. In itself considered it is odious and painful; it is not preferred on account of its sin and pollution, but because it gives a more lively impression of the purity and value of holiness. It is not, in a single instance, the end or consummation of any divine plan; but, in all cases where it occurs, it is converted into the means of accomplishing the divine purposes. Hence is a means it must exist, in every instance when the end is accomplished; and will completely terminate in the final penitence, holiness and happiness of the whole human race. Consequently, its existence can be no impediment of the divine character—there can be no revolting picture drawn of the purposes and ways of God, even if he prefers sin to holiness, in all cases where the former takes place, since it takes place as a means of securing the latter.

We must notice one other point in the paper that issued from the Theological professors connected with Yale College. It relates to 'election and special grace,' and is embodied in the following extract.

'We hold, that the converting influences of the Spirit, are something distinct from and beyond those enlightening and enlightening operations of the same great agent which are ordinarily styled *common graces*. They are *special or distinguishing*, in as much as they act, with an efficacious energy on the hearts of particular individuals, who were chosen from eternity for his purpose, in the councils of infinite wisdom. We wish have we ever said, which is inconsistent with the doctrines of Election and special grace, as thus stated. The Trustees reply, that on our principles, God's infinite benevolence will prompt him to do all in his power [i. e., to exert an equal influence] to bring all to repentance—thus setting aside special grace. This inference would indeed follow, if our phrase "all things considered" were used, as the Trustees will have it, in its absolute sense. If God prefers man's repentance to all things which can be considered, or brought into comparison with it, then certainly all other

things must yield, and be put in requisition to secure it, and of course his infinite power will be exerted to any extent necessary for this end. After saying this, it would be weak indeed for us to talk of special grace, for we could stop nowhere short of Universalism! But take the phrase without limitation, "God prefers the repentance of every one, when 'all things are considered' in the comparison between it [repentance] and continued transgression. Does it follow that he prefers their repentance, when the comparison is made between it and some thing else, viz., putting forth all his power to forbid the latter; but as to the former he tells himself, 'As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.'"

The New Haven divines, it appears, are accused of uttering the doctrine of 'particular election and special grace.' And in their reply, they are thrown back upon the old Hopkinsian system, which they profess to reject. They believe in *special grace*, distinguished from common grace by acting with an efficacious energy upon the hearts of particular individuals who were chosen for that purpose, and securing their repentance and salvation according to a pre-existing decree. In relation to these, God 'prefers,' all things considered—all things that can be considered—their repentance and salvation to their impendence and damnation. While on the other hand, he does not prefer, all things that can be considered, the repentance and salvation of those less favored, to endless impendence; because, forsooth, this would involve Universalism!

There seems to be a little double dealing in relation to this matter. According to New Haven Theology, God has a kind of double and contradictory preference. 'All those things considered in the comparison between repentance and continued transgression,' he prefers the former. But when the comparison assumes a wider range—when 'all the things that can be considered' are 'brought in to view,' he prefers the continued impendence, and consequent damnation of the greatest part of men; although his language is express, 'As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.' Hence the special preference of God which arises from a limited view of things, contradicts his general preference, which is founded upon a more ample survey, and hence more wisely in life. In his special preference, he is eternal ly frustrated, and in his general preference, he is presented as that odious monster which the New Haven divines were so anxious to avoid. *Some things considered*, he prefers the latitudes of *all men*; but calls them to repentance, and declares it has no pleasure in the death of the wicked;—and yet 'all things considered' that can be 'brought in to view,' he prefers the continued impendence and damnation of the greatest part, and of course takes such measures as will effectually secure it, to preclude the efficient influences of his 'special

grace!' We must refer the New Haven divines to the horrid picture they themselves have drawn; and ask, 'are they ready to face the public in defense of their own view of 'Christian and special grace?' Let them not equivocate now either.—'The public will understand what is meant by an attempt to evade.'

'This cannot allow that all things considered,' latitudes, as the end, is preferred to sin; because, said to what? if God prefers the latitudes of all mankind as the consummation of his purposes in this creation, the unhappy doctrine of Universalism must be true! And this also would completely inappetize hell!

It is some gratification, however, to know that every attempt to avoid the absurdities of Calvinism is leading irresistably to Universalism. Men of greater minds than Dr. Taylor possesses, will venture and find more difficulty than he has done in avoiding the truth of this doctrine. Superstition and errors are destined to appear in future ages and lead their glories upon unborn generations; and as the examination of this subject, they will indeed find that they can 'stop no where short of Universalism.' We are no prophet, but we venture to conclude with the prediction, that the time is not far distant, when Universalism will be generally acknowledged as truth; and then it will be the wonder of mankind, that endless misery, with all its cruelties and horrors, should ever have found admission into a single breast.

R. O. W.

MISERIES OF HELL.—The miseries of the damned in hell has been a fruitful subject of speculation among Unitarian divines. In former days it was thought that their miseries would be the effect of literal fire and brimstone, and hence hell was described according to the poet, as

'A vast unbottomed boundless pit,
Filled fast a lower brimstone,
Whose scorching flames and raging heat
Ward such the hardest adamant.'

But in these late days the miseries of the damned have been softened, and the place itself made very comfortable when compared with what it was a number of years since. It is now sound orthodox to say that mental condemnation will constitute the misery of the damned. We are glad to witness these improvements in theology for they give evidence that men are rejecting the worst features of partial theology, and if they only keep at work in mutilating the old bell, it will not be long before it will be destroyed by their own hands. We give below a description of the miseries of hell by that giant in partial theology, Edwards. We commend it to the special attention of all believers in endless misery. They can see at once that they have left the ancient landmarks and are already half way on the road to Universalism. Here is the extract. Ponder it well and it may do thee good.

'We can conceive but little of the manner, but a help your conception, imagine yourself to be cast into a red hot oven, or brick kiln, or a great furnace, where your pain would be as much greater than that occasioned by accidentally touching

a coal of fire as the heat is greater. Imagine also that you were to lie there a quarter of an hour, as full of fire within and without as a light coal of fire, or a red hot piece of iron, all the while full of quick agony, what horror would you feel at the entrance of such a furnace? and how long would that quarter of an hour seem to you! If it were to be measured by a glass, how long would that glass seem to be running! And after you had endured it for one minute, how overbearing to you would it be to think that you had to endure it other fourteen! But what would be the effect on your soul, if you knew that you must lie there enduring that torment, to the full of 24 hours?—And how much greater would be the effect if you must endure it a whole year? And how vastly greater still, if you know you must endure it a thousand years!—Oh! then, how would your heart sink, if you thought, if you knew that you must endure it forever and ever! That there would be no end, just after millions and millions of ages, your torment would be no nearer to an end than it was at first. God will not hear prayers in hell, if they could pray; but they cannot pray!—They can do nothing but curse and blaspheme.—You never shall be delivered. But your torment in hell will be immensely greater, than this illustration represents.'

Let the reader pause and reflect upon this horrid picture, and remember that this is orthodox as she sees. She may indeed have varied her dress, but the change of a garment cannot alter the nature of the creature. The Lord give thee understanding in all things.

I. D. W.

SELF-LOVE.—It is a melancholy truth, in the history of theological speculation, that almost every correct principle of human action has been condemned at different periods as corrupt and sinful. This is particularly true in relation to self-love. Taking a view only of that selfish selfishness which looks but beyond its own worldly interests, it has been hence concluded that all self-love is wrong and ungodly in the sight of God.—From hence have sprung up all those theories, denominated selfish systems, which have not lacked supporters, especially in the later ages of the Christian church. It has been contended that self-love in the abstract is sinful, and not only so, but the great source of all the iniquity in the world.

These theories however appear to be in direct opposition to the command of our Savior, *thou shalt love thy neighbor as thyself.* If it is sinful to love ourselves, it must be equally sinful to love our neighbors as ourselves, yet no one will dispute that the command is obligatory upon all. But if we are not permitted to love ourselves without committing sin, by what standard shall we determine the manner in which we are required to love our neighbors?

Moreover, if self-love is sinful, every act proceeding from it must also be sinful. This position the advocates of the selfish system themselves maintain. Hence it must be sinful to labor for our sustenance—sinful to supply ourselves with daily bread—sinful to labor in the acquisition of a

useful knowledge of the arts and sciences; and even in attempting to preserve our own lives we win with a high and glorious God. This is the legitimate consequence of the position, that men in an unregenerate state are totally corrupt. But why may we believe that these are acts of wickedness? Self-preservation is considered the first law of nature. Is that ungodly which is unoriginal and fundamental principle of our constitution? If not, then the fruit of self-love, which is the preservation of our lives and the promotion of our happiness, is good; and if the fruit is good the tree must be good also, for an evil tree cannot bring forth good fruit.

Here then we have a correct principle of action.

'Self-love the spring of action acts the soul.

By this we are induced to preserve our lives, seek our sustenance and promote our happiness. And here too we have a correct standard by which to judge of the true character of our social lives—to determine the manner and degree in which we ought to love our neighbors. We ought to feel the same interest in their welfare, that we do in our own; and so on to promote their happiness as we endeavor to advance our own. If those things are good then the principle which prompts them cannot be altogether corrupt. On this point the following remarks from Dr. A. Clarke will not be uninteresting.

'Self-love, as it has been generally termed has been grossly perverted and declaimed against, even by religious people, as a most pernicious and eternal evil. But clearly would say, it is to be held such they have not understood the subject on which they spoke. They have denominated it evil and frequently which are sometimes free to gratify their carnal appetites and vicious passions, self-love whereas it ought more properly be termed self-interest. If I fail to love my neighbor as myself, and this law worketh in all to his neighbor, then self-love, is the seed in which our Lord uses it, is something excellent. It is properly a disposition essential to our nature, and inseparable from our being; by which we desire to be happy, and by which we seek the happiness we have not and rejoice in it when we possess it. In word it is 'Thou shalt love the Lord thy God to avoid all evil, and enjoy all good.' Therefore is who is wholly governed by self-love, properly and scripturally speaking, will devote his whole soul to God; will earnestly and constantly seek all his peace, happiness, and salvation, in His alone.'

SOME VISITATION.—By the following paragraph from the pen of Mr D. Forbes of Chester, Vt. it will be perceived that this place and the region round about is being afflicted with a sore visitation from the heathen is of protracted meetings.—These merry measures, we believe, are beginning, very generally, to fall into disrepute; but the first, seems, is yet burning in Vermont. The 'spirit' we suppose has just arrived in that region. An esteemed friend once shrewdly remarked at the close of a letter addressed to us, that the zealous supporters of revival measures, represent the Deity as an itinerant Methodist preacher. He raises

quite an excitement when he does come, but seldom stays long in a place. And 'there is more truth than poetry in the remark. We wonder really when these things will end! and when these people will learn to reverence the Deity! 'How long O Lord shall they utter and speak forth falsehood? 'How long will it be ere they will attain immortality?'

But prosperous as has been our cause, under its predecessor, and worthy Mr Skinner, and as it is at the present time, there is a storm gathering over our heads, the result of which is not known to all but to Him who controls it all light, and restrains the fury of the lightning. Protracted meetings are in progress, of not less than fourteen days continuance, at around us. At Cavendish is one, and at Springfield another; both but eight miles from this place; and next Tuesday one commences here. One of the leading objects of their efforts is to effect our overthrow, but we think the old proverb true, 'Magna est veritas et prevalebit,' and therefore have no fears. They may produce a momentary effect against us, but its influence is now perished will be short. The notorious church rat in this vicinity, and now leading to be meeting at Springfield, and I expect he will be here.'

ITEMS OF RELIGIOUS INTELLIGENCE.—A new society of Universalists was organized in Gowanus, Ontario, N. Y. on the 7th ult. Mr Jacobus Chasles accepted an invitation to take the pastoral charge of it; and as mentioned heretofore, he takes the editorial charge of the Herald of Truth published in that place. May the rich blessings of heaven continue to rest upon both pastor and people.

A new society has, we understand, lately been organized in Hermon, Pondusco, Me. Maine.

A society also, was recently organized in Hallowell, Me., by the name of the 'First Universalist Society in Hallowell.' Our informant writes that 'there are many good friends to the cause in this section of country; and states their determination to hold meetings for devotional exercises whether they have preaching or not. May the Lord bless them abundantly.'

We learn from the Universalist Watchman published at Montpelier, Vt. that Mr J. E. Palmer of Barre, has engaged to discuss the subject of divinity of all mankind, with Rev Mr Mason, of Congregationalist clergyman of Glover, Vt. The discussion is to commence on Monday the 15th at 10 o'clock A. M. We rejoice that our opposers are beginning to have the unadvised to meet on equal grounds, and rest the great question upon its own merits.

DEDICATION.—Be A. Fuller states in the 'Evening Star' that a new house of worship, called the 'Republican meeting house,' was dedicated near Mulberry Grove, Harris, Co. Geo. on the 21st ult.—It is said to be the first Universalist meeting house ever erected in the state of Georgia. We trust it will not be the last. Nay; in a few revolving years, it is destined to become one of those monuments around which memory hovers with the most

hallowed delight; and the rising generations, enlightened with the truth of heaven, will visit this consecrated place; pay the tribute of a tear to the holy ruins of this temple; and, wrapt in sweet and silent contemplation, bend before God in fervent gratitude, that here, far in a wilderness of mind, his blessing first rested—here light emerged from the surrounding darkness, and sped its way to distant parts, inspiring life, truth and happiness, to multitudes of the human race!

DEDICATION.—The new and elegant Stone Church, erected and owned by the Universalist Society in South-Shelburne, Vt. will be dedicated to the service of the one only living and true God on Thursday the 25th inst. (Christmas day).—Services to commence at half past ten o'clock, A. M. Sermon by Mr. W. Skinner. Ministering brethren are invited to attend.—Cos.

MARRIED.

In this city by Rev. M. H. Smith, Mr. Augustus P. Gilling, of New York, to Miss Eunice squares of this City.

RELIGIOUS NOTICES.

Br. R. O. Williams will preach at Sanguin on the 21 Sabbath in December.

Br. J. Shrigley will preach at Warehouse Point on the 22 Sunday in Dec.

Br. W. A. Stickney will preach in Wadsworth, the 2 Sunday in Dec.; in Burlington the 14, (next Sunday) 28 Dec.; and a lecture at New Hartford Centre in the evening of the next day.

There will be religious services in the Universalist church in Berlin, on Christmas Eve.

Br. R. O. Williams will preach at Tolland on the 31 Sunday inst.

Br. J. A. Gorley, will preach in the Spencer meeting-house at Manchester, next Sunday; and in East Windsor (Broad Brook) a week or next Sunday.

Br Charles Spear will preach in Cabotville, Springfield, Mass, the fourth Sunday in Dec, and in West Springfield the first Sabbath in January.

The ninth lecture on the parables will be delivered in the Universalist church in this city, (Hartford) next Sabbath evening. Subject, 'Parable of the wheat and tares, and the sowing of the good and bad seeds, Mat. xiii: 37—42 and 47—50.'

A lecture will be delivered before the Female Relief Society, Sunday evening Dec. 21st, in the Universalist Church in this city, (Hartford) after which a collection will be taken for the benefit of the Society. Services to commence at half past 6 o'clock.

A course of lectures on Sacred History, will be delivered in the Universalist Church in this city, (Hartford) on Sabbath mornings,—lectures to be commenced the first Sabbath in December.

REPLY TO HAWES' REASONS.
CAN be had on application to the sub-editor, at this Office, in any quantity at a cheap rate. B. SPERRY.

POETRY.

A DREAM OF HEAVEN.

Lo! the pale of death is breaking,
Those who slept its sleep are waking,
Eben opens her purple fire;
Hark! the harp of God are ringing!
And the woe of life is ringing,
And the living rills are flinging
Music on immortal air.

There, no more at eve declining,
Suns without a cloud are shining
O'er the land of life and love;
Heaven's own harpings were the raptures,
Heaven's own dreams entrance the sleeper,
Not a tear is left the weeper
To produce one flower above.

No frail lilies there are breathing,
There no thorny rose is wreathing,
In the towers of paradise;
Where the founts of life are flowing,
Flowers unknown to time are blowing,
Mid supernal verdure glowing,
There is sung by mortal skies!

Here the groves of God, that never
Fade or grow, are green forever;
Murm'ring in the rills at tide;
There along the sacred waters,
Unprofaned by tears or slughters,
Wander earth's immortal dangles,
Each a pure immortal bride!

There, no sigh of misery swells,
There no tear of misery dwells,
Hearts will bleed and break no more;—
Past, is all the end world's mourning,
Gone the night and broke the morning,
With seraphic verdure glowing
Life's glad waves and golden shore!

Oh, on that bright shore to wander,
Thine those radiant waves to render;
All we love and lost to see—
Is this hope, so pure, so splendid,
Vainly with our being blest?—
No, with time ye are not ended
Vainness of Eternity!!

LIFE: A BOOK.

We compare life to a book. You may smile at the simile, yet life may be likened to an intensely interesting volume. It is a great, glorious book; of strange and thrilling incidents; of varied and ever varying contents; of joy and love; of hope and despair; of light and shade; of misery—and the grave closes the contents.

There are golden passages in the book of life—and these are the sunny hours of childhood. The mind loves to rove through its flowery meads, and linger amid its fond enchantments. The eyes hope sings in its sunlit bowers, and all is light and radiant of bliss. We read with breathless interest—we take no heed of time—and weep when the chapter closes.

Next a tale of love enchants us; and we rove with frenzied interest through the wilder heights of affection. What hope—what love—what fond desires! Yet its gloomy finale shows us, that

'Tis but a false bewildering fire:
Too often love's insidious dart,
Feeds the fond soul with sweet desire,
But wounds the heart!

Now we turn to the more sober expectations of friendship. The ardent flame of love has been quenched by the damps of disappointment; and the rational hopes of friendship absorb all

our interests. But as we read on, we find to our regret that the reality is far, very far below our fancied standard; that it is too often but a phantom, which flits away like the baseless fabric of a vision!—

'A sound which follows wealth and fame
But leaves the wretch to weep.'

Then we open upon a new page, and here is another story. And for a while we are wholly lost in the cares, the business, and the turnings of life. But the page soon flies. It is a marvellous tale; and again we turn to the—but we cannot review the book in order; let us turn to the closing chapter.

And there what a sad collection of incidents meet the eye! Sickness—misery—a coffin—rending sheet! The deep tones of the death bell falling heavily upon the ear, sound a sad "reus"—and the lids are closed forever.
New Yorker.

MACKLIN'S ADVICE TO HIS SON.

I have often told you that every man must be his own maker or marter of his own fortune. I repeat the doctrine he who depends upon his incessant industry and integrity, depends upon the most certain of the noblest and most exalted kind. These are the creators of fortune and fame, the founders of families and can never disappoint or desert you. They control all human designs and turn even vicissitudes of your unfortunate tendency to a contrary nature. You are industrious at times, but you want perseverance without it you can do nothing. I bid you bear this motto in your mind constantly,—*persevere*!

FAME.

Fame is the echo of merit. The echo may not sometimes be heard owing to a deficiency in the moral ear; or it may be a long time arriving to us from the density of the earthly element that transmits it, but nevertheless it will one day be heard—we'll do good and faithfully, enter them into the joy of thy Lord!

SLEEP.

Sleep being only the litigation of the outward senses, and the interception of motion from the eternal world, argues no more any radical defect of life and immortality in the soul than the having a man's sight bounded within the walls of his chamber by sheets, does argue any blindness in the immortal party who haply is busy reading by candle light, and that with ever so small a print as would trouble an ordinary sight to read it by day. And that the soul is perpetually employed in sleep is very hard to remunerate; we so often remember our dreams merely by recusancy, which if they had not occurred, we had never suspected we had dreamed.

CHILDHOOD.

The green hills, the joyous gambols, the pure friendship of childhood, all thrill through the heart. The ancient man sits in the midst of a generation three removed from his own; he appears inalienable to those around him—he is deaf, and participates not in their joys; he beholds their sorrows with a cold, unfeeling eye. But why does he, at times convulsively grasp his staff—and why does an unhealed tear occasionally trickle down his furrowed cheek? He is looking back—beyond the existence of the

present generation; perhaps the image of her who hath slept to dust for half a century—she to whom his youthful heart was "garnered up," appears before his memory as once she bloomed—perhaps the mother who watched or wept over his cradle, and enhanced the joyousness of his early life, is breathing in his ear—or the sweet friend and companion of his youthful adventures smiles upon him, with the truth and order he has so long been a stranger to. Where are they? Another people have grown up to maturity since their graves were first sodded. Their memory has perished, except in the aged man, whose long dried fountains of sensibility gush forth afresh as such recollections rise within his mind.

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.

Paine's Selections—\$1.00.
Smith on Divine Government—75 cts.
Halliwell's 2d Inquiry—\$1.25.
" 1st " \$1.00.
" Reply to Stuart—75 cts.
Ballou on Atonement—75 cts.
" Examination of Future Punishment—50 cts.
" Eleven Sermons—\$1.12 1/2 cts.
Life of Mather—\$1.00.
Hall's Torments Overthrown—37 1/2 cts.
Pickering's Lectures—75 cts.
Modern History of Universalism—\$1.00.
Divine Goodness—37 1/2 cts.
Davens Discussion—25 cts.
Ballou's Select Sermons—\$1.00.
" 11th Sermon—\$1.00.
Primary Questions—per doz. \$1.20. Single 12 1/2 cts.
Whittmore's Notes on the Parables—75 cts.
Ballou's " " 75 cts.
Hymn Books—62 cts.
Universalist Expositor 3d volume bound—\$2.25.

Besides these the following may be had at this Office.

Ballou's Letters.
Ballou's Letters to Hudson.
Hudson's Letters.
Winchester's Dialogues.
Doak's Sermons.
Dean's Lectures.
Convention Sermons.
Morse's Reply to Joel Parker.
Reply to Howard's Reasons.

Together with a great variety of pamphlets, sermons, &c., in a cheap form designed for gratuitous distribution.
Hartford, Oct. 1834.

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J. B. NIXON, PRINTER

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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I. D. WILLIAMSON, { EDITORS AND
R. O. WILLIAMS, { PROPRIETORS.

THE PREACHER.

TEMPTATION OF CHRIST.

A SERMON,

BY W. J. FOX.

'Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.'—Mat. iv. 1.

At his baptism 'God anointed Jesus of Nazareth with the holy spirit and with power.' He then, and thereby, became the Christ or Messiah; terms which simply mean the anointed. He entered on his office with all its dignities and perils, its labors, sufferings, and promises of recompense. He was sent of God for the deliverance of Israel, of Israel would hear his voice; and for the salvation of all nations, by his instructions, and example, his revelations of the divine character and proclamation of the divine mercy, and especially by his resurrection from the dead as the exhibition of man's universal destiny to revived and immortal being.

By this anointing he became king or judge; terms of course to be taken figuratively, as the anointing itself was figurative; but of which in this case, the figurative meaning is far nobler than the literal, as theunction of unctuous power and wisdom in above that of material oil, by whatever forms consecrated, or to whatever post of earthly greatness it may tipify the setting apart of the individual. King and judge were very nearly, if not altogether, convertible terms among the Jews. The judicial function was exercised in person by their sovereigns, and outeemed their most important duty; and 'judge' had for a considerable period been the designation of their rulers. Their kings judged and their judges reigned. The language of our Lord, and of the New Testament generally, on this topic, was the result of their history, their institutions, and their habits. His kingdom came (for during his personal ministry it was only announced as 'at hand') in the outpouring of the spirit of 'miraculous power after his ascension, by which his claims were vindicated and his influence established; it was awfully manifested in that great judicial act—the destruction of Jerusalem and the dispersion of the Jews for rejecting him; it was at the same time graciously displayed in the preservation of the believers who, in consequence of his prophetic warnings, had previously retired from the devoted city, and thus were saved by faith in him; it continues, to the moral power of his religion in the world; each individual enters it at death when he receives according to the deeds done in the body; and it shall finally become universal in the extinction of sin, suffering, and mortality. Such was the glorious sovereignty to which he was destined. This judgment was committed to him as 'the Son of Man.' The prophecy of Daniel had connected that appellation with de-

struction. He studied it by death and resurrection, which implied his human constitution.—And it was by nature that by the tenderness of his feelings, and the universality of his sympathy, was he the brother of mankind.

There was also a prophetic, and sacerdotal element; though the practice was much less common. Christ was 'anointed to preach the Gospel'; and though his religion involved the abolition of the Jewish priesthood, he himself, as a far more prevailing interest; by his spotless obedience, even unto the death of the cross, he offered the noblest of all sacrifices, and thus he 'the great High Priest of our profession.'

A divine mission sent him from the scene of baptism into the deeper recesses of the wilderness, for forty days, there to exercise and to strengthen his mind for a work which humanity could never hope to accomplish but by the special guidance and support of God. Of what passed in that seclusion, of his mental conflicts, trials, and triumphs, we have a figurative description in the passage which the text introduces, and which has just been read.

I take the narrative to describe a real transaction; for a vision of divine instruction would not have been a temptation; and if we were to consider the passage as a parable, still as many of the parables are believed, on very probable grounds, to relate facts, least of all could we doubt its being so in the present instance, where there is an express assertion that such was the case.

And I call the description figurative, for its literal interpretation involves both physical impossibility and moral absurdity. Physical impossibility, in the alleged exhibition of all the kingdoms of the earth from the top of a mountain in Judea, and moral absurdity in the personality and agency ascribed to the devil. The scenes and actions of the temptation were internal, not external, they were not in the surrounding wilderness, but in his own mind; there was felt the want, the doubt, the desire; there were presented the inducements; there rose the suggestion; there was achieved the repulse; there they struggled the adversary, till he was put to flight and shame; and there, in peaceful and blissful emotions, did angels minister to the exhausted but victorious combatant.

If we advert to the previous circumstances of Jesus, to the opinions and condition of his countrymen, and to the work which he now became aware that 'the Father had given him to do,' it will appear that some such temptation as these must have been encountered by him at the commencement of his public life. He was born, brought up, and had passed about thirty years of his life, in a state of poverty. The tradition of Christian antiquity is highly probable, that the carpenter's son had habitually labored with his own hands. During his forty years' seclusion in the wilderness he fasted, and it is to say, he was without any regular supply of food. What would come in his way here without exertion, for his asceticism would be fixed on the one all-absorbing subject of which he had retired thither to meditate, would

be but scanty in quantity and poor in quality.—His frame began to feel the debilitating and depressing consequences which would naturally follow. There would extend themselves to his intellect. Not only would the cravings of hunger attempt to lord it over his mind and will, and demand by some means or other their instant gratification; but gloomy views would arise of the privations and hardships of his future life. He would look around, and see only the tones of the desert. Some of them may be, our imagination thus affected by the body, would present a resemblance to loaves of bread. The idea of their transmutation would occur; and with it the full consciousness of his recent endowment with intellectual powers for the accomplishment of his mission would rush upon his mind. Why not make trial of that power now, by employing it to create the means of bodily support? This was the first temptation. Thus the tempter came to him, and said, If thou be the Son of God, command that these stones be made bread! How many would have yielded! How many would not have reflected that the spirit was given simply and exclusively for the great objects of a public work, a divine mission! How many would not, at such an instant, have been impressed with the conviction that the God who called him to devote himself, soul and body, to that work, would never fail of providing the means of supporting his natural existence through it! How many would have felt, in such circumstances, their minds drawn in any direction rather than to the general principle, that it is not by inherent sufficiency, but by the divine will, that food is the means of sustaining life! But thus did his thoughts and feelings rise above the trial, and he answered and said, 'It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God'; by any means which God ordains; or without external means, if he so will. And so his mind again grew calm, and clear, and confident; and if the bodily suffering continued, it was unfeeling and powerless over his thoughts, and he was triumphant.

But out of the materials of this temptation, even in their dispersion, grew another; and one yet more plausible. If every thing personal is to be sacrificed to this one public object, why not proceed to its instant realization? Is the world to be saved in this scene of solitude and isolation? If my newly-gained powers must be dormant here, why not go where they may be exercised with a grand and decisive publicity? Why am I here alone, in the wilderness, when I might be addressing Jerusalem's countless multitudes, and at once commencing their reverential reception of my words by some signal miracle? The transition was one which probably the mind of many an ascetic in the dark ages felt, from the pressure of animal wants to the power of 'spiritual pride.' This devil in his thoughts, 'tasteth him' in imagination, 'up into his high city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning

lest; and in their hands shall they bear thee up, as at any time thou dash thy foot against a stone.'

But reflection speedily detected the personal leaven that mingled in the scheme. It would have been most conducive to his own aggrandizement, but was not best adapted to the nature of his mission. It would have astonished the Jews, rather than have converted them; their minds would have been provoked rather than enlightened. He could not bring their acceptance or rejection of him to such an instant crisis. A longer trial, a more gradual process, a less obtrusive course, was required by the very nature of the work. He had no right to anticipate the plan of heaven. He had no right to reckon on supernatural protection in such a scheme of rashness and assumption. In following the longer and lowlier path which divine illumination marked out for him, he might be assured that not even famine could affect his life; but in deviating from that, he could not be assured that miracle would preserve it. It would not be mockingly relying upon God, but presumptuously demanding his supernatural interposition. And he said, 'It is written again, Thou shalt not tempt the Lord thy God.'

Driven off, in this way, from the contemplation of an immediate, striking, miraculous appeal to the great mass of the population, how natural it was that the thoughts of Jesus should next point towards somethingavoring of worldly policy! The Roman emperors were lords of the kingdoms of the earth, giving and taking away crowns and sceptres at their pleasure.—The instances were frequent, and some of them had perhaps affected his mind, in which this supremacy was exercised. There were Jews called Herodians, from holding that one of the Herods was the Messiah, it does not appear which; the first had received the diadem from Augustus; the one that now was Tetrarch of Galilee was afterwards refused it by Caiaphas. Why should not Jesus, the true Messiah, make political power the agency of his allotted work? Why should he not claim and gain from imperial Rome the sceptre of the house of David? There was something dazzling in the prospect, and the throne of David was his inheritance. His mind was beginning to exultate in its brilliancy and its extent; 'the devil taketh him up to an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them'; and then there came the recollection, and the momentary consideration, of the adroit homage to Cæsar's majesty, which all these tributary sovereigns rendered: that was indispensable; that was the price; the devil said, 'all these things will I give thee, if thou wilt fall down and worship me'; and the servant of Jehovah, the chosen prophet of the Divine Unity, was indignant at his own brief hesitation, and said to the evil thought, 'Get behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.'

And then the vanquished adversary departed; as Luke says, 'for a season.' He came again at the close of our Lord's ministry, in the hour of the power of darkness, when he prayed in his agony that the cup of suffering might pass from him; and again were the suggestions of human infirmity quelled by strength from heaven.

Troly may his disciples say that 'he was tempted like as we are,' would that it could be add-

ed, that they had always, both collectively and individually, been alike victorious. Often have they had occasion to offer the prayer for daily bread, and often has their faith failed in the apprehension lest it should not be answered. And yet that it should not, than that the means of actual subsistence should be purchased at the expense of truth and conscience. 'We must live,' is the apology of some, for remaining members of churches who, for shewing that more than doubt of others, for shewing that a religious profession which agrees with their mental convictions, but not with their temporal prospects; and of others, for continuing in occupations and practices which, however unopposed by the world, are not tolerated by Christian morality. A Christian full of the holy spirit of his Master does not covet life on such conditions, and the fact of their exaction is much more commonly the imagination of a weak heart than the alternative to which we are actually reduced by Providence. It is rarely indeed, that the means of existence are not to be had; honest and honorable ones; though indolence may shrink from the requisite toil, worldly pride disdain the fancied degradation, and the craving appetite confound necessities with comparative wealth or luxury. Base compliances, unworthy silence, and arts and tricks, whose sanction is custom and not justice—wages of such states as these men make their bread. It is no wonder that their souls thrive not. It is not life they live; for that 'consisteth not in the abundance of things which a man possesseth,' nor is it supported 'by bread alone, but by every word which proceedeth out of the mouth of God.'

The apostles were called to a complete abandonment of temporal cares. They took 'no thought for the morrow,' and God made each morrow as it came, 'take thought for the things of itself; and sufficient unto the day' was not only 'the evil thereof,' but the bread thereof.—We must take thought for the morrow; but that thought should be not only for its temporal needs, but for the equal necessities of the mind; thought, that it may bring something for the intellect, something for the heart, something for growth in grace and knowledge, and increasing necessities for the inheritance of the saints in light. These are the life of God in the soul of man.

And how often has the revulsion been felt from despondency to presumption; from a veritable doubt of the ordinary kindness of Providence, to unwarrantable reliance on its extraordinary interposition; from despairing of daily food for man's own body to aspiring after permanent dominion over others' minds! The second temptation speedily followed the first, in the history of the church. Even in the age of miracles, and even by the apostles and commissioned disciples themselves, 'little faith' was sometimes shown in divine care for their support; and yet so soon as that power ceased, than Christians began to reckon on its possession; affected not only in fraud, but in honest enthusiasm, its continued exercise; and opened, theoretically and practically, a source of deception, imposition, presumption, and spiritual domination, which embitters, and will embitter, the waters of the river of life, till, in their contorted flowing, they regain their native purity. In the unbridled eagerness of ignorant zeal, or the unhealthy daring of sectarian ambition, how often have men cast themselves down from the pinn-

acle of God's temple, vainly trusting that the purity and piety of their souls would be upheld from harm, but sorely suffering even though the world gave them the great name and power they sought! Xavier, and Calvin, and Wesley, what are they to what they should, and might, and would have been, had they continued, as they probably commenced, in a simple devotedness to God's glory and man's good, instead of trying the achievements by which they conquered for themselves the laurels of spiritual ascendancy? The follower of Christ should learn from the temptations of his Master, that Providence needs not our personal agency or influence in religion; that it will not accommodate itself to that mode of advancing truth which may most employ or most dignify our efforts; and that to rely on extraordinary support or extraordinary success, is only to 'tempt the Lord our God.' While miracles were vouchsafed, it was generally not His will that they should be of that splendid and overpowering kind which man's wisdom might have thought the best; and now that they have long and finally ceased, it is less excusable than ever to reckon on any other process for benefiting the world, or individuals, than that established by the laws of mind, the slow one of reason, conviction, persuasion, and the gradually extending influence of divine knowledge.

Not that this should entangle us in the third snare, and make us follow in the long train of those who have contaminated the gospel by selling it into slavery to the governments of earth, and perverting their patronage by subservience to their crooked policy. Christianity needs not the riches of the kingdoms of this world, nor their glory; and the homage it must do for them, though no longer in form, is still substantially an idolatry. 'Get thee hence, Satan,' should have been the unhesitating reply of every church to every political authority that wanted to purchase, by dignities and endowments, its influence over the community. The political incorporation of religion is a vain attempt to serve two masters; the temporal and the spiritual. They have always clashed. Religion has always been polluted and degraded by the connexion. Christ's kingdom is not of this world, and cannot coalesce with the kingdoms of this world. The gods of the earth will have their worship from their dependants; but 'thou shalt worship the Lord thy God, and him only shalt thou serve.'

It may be observed that the mind of Christ was so thoroughly imbued with scripture, that he was so much the object of his attention, meditation, and the appropriating exercise of his intellect, that he even thought in its words, and even tempting suggestion, and each holy resolution, rises alike clothed in its language. His moral being had been formed by the word of God, and was identified with it; and he was 'the word made flesh.' And it was not the mere letter, but the spirit, that was embodied in him. To a mere textual, the temptations, and the refutations, coming in the same form, would have balanced each other. He had imbued those everlasting principles which preserve the mind from being misled by consecrated phraseology. Hence his lofty and expanded views; his prompt perception of duty; and the absence of cloud or speck from his illustrious course of beneficence.

How vainly do men think of shunning temp-

tation; and especially by withdrawal from the exertions and intercourse of social life! His severest temptations were in the wilderness. He had not fled there to avoid them; if he had, they would have been most likely to prevail. They are never to be counted, never rashly encountered; indeed, then they have been already yielded to; but they are not to be shrunk from in the path of duty; they are to be regarded as the discipline by which heaven trains us to firmness, excellence, and usefulness. All moral greatness in man supposes their previous agency. Without them there might have been minuscule, but there would not have been virtue. Without passing through those to which he was exposed at the commencement of his ministry, we can scarcely imagine that Christ would, as he did, have failed that ministry. But trials occasioned by others touched him not, because to the workings of his own mind they had been anticipated. He was forewarned. The enemy within was subdued, and fear without had become powerless. And thus should we prepare ourselves for trials; and in this spirit should we meet and vanquish them. We have only to follow the track of his footsteps through the perilous path. For by the record of his own conflicts, as well as by the declarations and influences of his doctrine, we find that 'in that he himself hath suffered, being tempted, he is able to succour them that are tempted.'

And now that the season of preparatory reflection had passed, that of public exertion immediately commenced. He returned from the wilderness to the abodes of men. Hearing of the imprisonment of the Baptist, he departed into Galilee; and then 'the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light sprung up;' for 'from that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand;' or, according to the account in Mark, 'the time is fulfilled, the time which prophesy announced for the coming of the Messiah.' It would have been interesting to have had on record at length the first discourse which he delivered. The sermon on the mount is by many considered as a collection of instructions given at different times. To me it reads much more like one discourse; it commences with general principles, in the beatitudes; draws them out into a variety of particular cases, which contrast in detail the eternal morality taught by him, with the practical corruptions of the Pharisees; and concludes with a solemn declaration of the necessity of such righteousness, and its sole availability in the time of trial and of judgment.—It is a perfect whole, with a single object constantly pursued, and strongly enforced. But it has not the character of a first discourse.—There most likely preceded it a more direct declaration of his mission and its objects; an assertion and establishment of authority before he applied that authority to the reformation of morals. Conjecture has a guide, for we know what he first said in his public character of Nazareth; we may infer that he commenced his ministry in the same manner. According to Luke, 'he came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read, And there was delivered unto him the book of the prophet Isaiah; and when he had opened the book, he found the place where

it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the blind, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' How beautiful is this passage in itself; how exquisitely appropriate would it have been, merely quoted in accommodation; and how pertinent was it as a prediction! Well might it introduce 'gracious words' from him who spake as never man spake. Surely this must have been his first theme; the holy taper from which he kindled that light which was to irradiate the world. It breathes all the benevolence and piety of his personal character; it includes the objects of his heavenly mission; it paints the benign spirit and influence of his gospel; and its metaphors are well drawn from the mildest institution of Judaism, and the best feelings of humanity: fit terms to which to proclaim the spiritual and exalting jubilee of the human race.

What a moment of intense feeling to himself must that have been in which Christ began to preach! It is only by the recollection of the strongest sensations in their own lives, and by that analogy, that faith in the universally similar constitution of man, however varied by circumstances, to which we must have recourse, that any conception of it can be formed by others. How faint must the conception be after all! He who has entered in mature life on some public and important course of action, will never forget his emotions on the occasion; he will look back to them, and ponder on their complexity and their force; and though all sensations lose their freshness, and fade from their vividness, yet will they glimmer on his mind through the long vista of years, and be extinguished but in the grave. So must it have been with Christ at that time, though after events would agitate with yet deeper emotion, and thus displace in some degree the impression; and the absolute peculiarity of his circumstances would have some corresponding peculiarity of feeling. But so, with these varieties, must it then have been with him. I cannot imagine even his exalted mind engaging in such a task, without intense anxiety.

What immense consequence were to result from the words he was about to utter, both to himself, his hearers, and ultimately to the remotest nations and age! He was then committing himself to the awful trial. From that instant there was no shrinking back, no temporizing, no deviating a hair's breadth from the path which led to glory, but by the cross and the grave. It was a fearful plunge into a stormy ocean of prejudice, passion, and persecution. He saw the foaming billows which would be allowed to pass over his head, and spend on him their fury. From the first syllable he uttered, he was at war with all that was powerful in his country, in its rulers or its populace. They were his enemies to the death, and beyond that, had it been possible for human malice to oppose Divine Providence, and blast him as an impostor. He was alone; and not in his native abode, not in the friendliness of neighborhood, the affection of relationship, was he to find support. For some time, at least, 'his brethren believed not on him.' The words he uttered would even sever him from them. And in what a character was he to speak! How imposing its dignity, if recognised; how de-

stroyed his supposed presumption, where it was not acknowledged! How solicitous must he have been, to be, in action, and in speech, all that it required! How would the conviction, that now his lot was cast, and his destiny of anguish and of final glory decided; the sensation of taking the first step, beyond which there was only to go on, through all events, to the end; the thought that so awful responsibility, of temporal and more than temporal nature, hung over his hearers' heads; the laceration of ties of kindred or country, to be soon torn by the rejection of his claims, and the visitations of heaven for that crime; the melting pity which his heart felt for the wretchedness which he saw, and that of a woe eternal which his mind depicted; the fervent benevolence that doled so strongly, and spread so widely, in his generous bosom; the innate piety that enabled him to confide in God for every thing, and, acting under his direction, merge all fears and hopes in filial reliance on his omnipotence;—how must all these emotions have then mingled and swelled within, too mighty even for his utterance, as they are for the grasp of our imagination!

What a moment was that for Judea! Then came on the great trial of the seed of Abraham. Then was the nation tested, and obedience or disobedience to decide its fate for many a revolving century. Then were they to fill up the measure of their fathers' iniquities, and the land be smitten with a curse, or all past offences to be obliterated by one great act of submission to heaven. Never was there, in any other people's history, so awful a crisis of their fate. The blessing and the curse were before them, and they were rushing blindfold to the choice. The issue in which they heard was the commencement of a determination whether the temple should stand, or be annihilated; whether Jerusalem should flourish, or the fire devour its buildings, and the plough pass over the soil on which it rested; whether the nation should remain in the smile of heaven, or become the scorn and by-word of the earth.—They did decide. They are in their eighteenth century of rejection and degradation.

What a moment was that for the world, little as the world then heeded it! Monarchs were issuing their decrees; and priests were officiating in their temples; and philosophers were teaching in their schools; and politicians were immersed in the fancied profundity of their schemes and far-sightedness of their calculations; and poets were singing their country's gods and their country's eternal glory; and the ambitious were shaping and fixing the steps of the ladder that ascends to power; and the Epicureans were revelling on their couches at their banquets; and slaves were crouching in the dungeon, or howling under the lash, and the multitude of Rome was applauding the bloody sport of the amphitheatre; and that of Corinth was shaming the brute creation in the unbridled license of equality; and that of Ephesus was glorifying Diana; and that of Athens hearing or seeking some new thing; and what peals of ridicule would have overwhelmed the impertinent absurdity, (as they would have deemed it,) had any uttered it, that in the petty country of Judea, or in the little contemptible province of Galilee, an obscure peasant, the son of a carpenter, was then beginning to preach, and by that act beginning the subversion of the Roman empire, the revolution

of its manner, philosophy, religion; the complete change from what then was, that could be conceived, and to which all other convulsions were comparatively unworthy the notice of history! Yet so it was. They were in all their pride, and pomp, and fame, and luxury, and seeming durability; and he apparently as little to be heeded as, by the powers that be, the meanest itinerant who in some remote village may gather, in street or field, a peasant and tory around him; and now they are a pile of ruin, at the base of his cross, and their history is ransacked to afford illustrations for a sentence of the record of his sermons.

What a moment was that for us! Here we assembled in the name of Christ, and with that name bleeding the sense of what is most dear and pleasureable here, and the prospect of a life, an immortality, hereafter; finding in his discourses materials for faith, and hope, and obedience; placing him before us as a perfect model to shame our failings and stimulate our virtues; with many a charity rising around us, and many a feeling glowing within us, which we can only call Christian; no day of our existence, no action, no relation of life, no retirement in solitude, nor mingling with society, in which we are not aware, on reflection, that in some degree or other it springs from, or is modified by, Christianity; and that was the commencement of Christianity, the first link in the chain that enfolds us round and binds us with society, and draws us on into an interminable but blessed fatality.

What a moment was that for the human race! Then began the seed of the woman in crush the serpent's head. Then arose the principle of good, in its brightness, to restrain, and subdue, and annihilate the principle of evil. B. man had come death, and then by man was coming the resurrection of the dead. Sin had abounded, and then came grace to superabound. God had spoken by sermons; then spoke he by his Son, commanding 'all men, every where, to repent.' Then flowed the words which are spirit and life, and which the Father spoke by Christ. Then came plain instruction, and holy precepts, and precious promises, and affectionate persuasions, and solemn warnings, and heart-soothing consolations, and all the inspiring and exhorting of immortal hopes. Then began Jehovah to triumph gloriously over the false deities of long ages and mighty nations. Then commenced the proclamation of pardon and remission of sins, on repentance, to all nations, beginning at Jerusalem. Then first was that voice publicly heard, which soon reached even the ear of death, and which will penetrate the whole dominion of the grave, and pronounce the sentence of a judged world, and call on the Father to receive and bless a restored universe. All, and for ever, have the deepest interest in the results of that moment. Swiftly did it pass in the ever-flowing current of time; firmly will those results abide on the rock of eternity.

COMMUNICATIONS.

AN EXTRACT.

Original.

Christ will save the world by the influence of the gospel. He could not have a nobler instrument by which to perform the work. The gospel throughout its length, breadth, height and

depth is medicine, comfort, joy and liberty. It is formed on the scale of that impartial grace, which has made the sun for all, and has ordered nature to produce of her abundance to satisfy the wants of every living thing. It is formed of that liberty, the light of which, like a strange star, has been wisely incorporated into the venerable of error of our rights—'all men are created free and equal.' Whoever receives the doctrines of the gospel, they will light up his heart like a temple of God, and raise him from degradation to virtue and honor.

One principle of the gospel is, the resurrection from the dead, that glorious gift, definitive of which, mankind, unaided by imagination, have in vain searched for. The hopes and the wants of men, together with the feeble testimony which nature affords, have taught the world to believe in a future existence under some form or other; but it remained for the Savior to demonstrate its truth by his death, resurrection and ascension. This proof is incontestable, and its truth is as refreshing to the soul, as pure water in a desert is to the dying wretch. It is the morning star of life. While men have tried and failed to obtain waters which would confer eternal youth on earth, the waters of the resurrection promise immortal bloom in heaven. This truth lights our path, and like the faithful magnet, influence, points us to the paradise of God, the land of the blessed. When the gifted Rousseau closed his eyes upon the beaming stars of heaven, when death shut him out from all the wonderful works of nature, he had no hopes of escaping the fearful sleep of endless night; according to the voice of infidelity, his mind was crushed forever by the murderous hand of ambition, and the philosopher closed his career by becoming a banquet for worms. But the Christian has higher and nobler hopes; around the Savior cluster all his assurances of another life. Under his protection, he fears not even the storm of death, for he believes that the mind, the light of this earthly body, shall exist after the sun and stars shall have faded from their courses.

Another principle of the gospel is the doctrine of the final reconciliation of the human family. In this, as well as the resurrection, we possess a truth of life-giving influence, more than all things else, exhibiting the impartial grace of God. If our friends were lost in a desert and it would give us joy to have them saved from death; if it is desirable to have grace prevail over the whole earth; if it is pleasurable for every heart to be filled with knowledge; if no less joyful, desirable and pleasurable is the final ransom of man from the influence of his passions and the dominion of sin. This fact is proved, when Christians pray for its accomplishment. Beside this, its demonstrative proof is clear and conclusive. In yonder skies, where magnificent systems of worlds display forth the power and wisdom of the mighty Architect; in yonder sun, whose track is marked by the finger of divine love; in this earth, with all its bounty, plenty and harvest, we read the unchanging goodness of God, the free of whose affection will light no being to endless ruin, but will bring good even out of apparent evil. The scriptures are full of proof, for from Genesis to Revelation, the wondrous doctrine of final happiness is told. The touching description of the character of God, the promises to Abraham, the testimony of the holy prophets, the mission of Christ, the evidence of the Apostles, all point, not to the endless torture of infinite sinners, with an omnipotent sinner as executioner, but to a redeemed world, who, beholding the work of God, exclaim, 'great and marvellous are thy works, Lord God Almighty.'

Another principle of the Christian system is religion, or in other words, faith adorned with all the loveliness of good works, the majesty of justice, the grace of virtue, the beauty of benevolence, and the excellency of love towards God and man. To lead us to a profession of faith and a practice of these works, the noblest motives are presented before us. The goodness of God as displayed in creation, the love which Christ exhibited in his life and death, and all the joys of obedience, are all calculated to draw us to the Christian system. Man has been built to exert the powers which God has given him, and by a reception of the truth and its practice of religion, be saved from the horrors of doubt and error, the thorns of vice and meretricious of disobedience, and live in the confidence which truth imparts, taste the joys of virtue, and receive from the hand of God those blessings which reward the obedient follower of Christ.

G. W. M.

SCRAPS.

Original.

COMPEND OF DIVINITY.—The whole substance of true evangelical religion is comprehended in three particulars.

1st, Man's duty.—To cherish and practice the Divine benediction, (ward all.)

2nd, Divine retribution.—That inankind, righteous and wicked, are equitably recompensed in the earth; 'every one according to his deeds.'

3d, Gospel truths.—That 'all men,' in the Resurrection, being 'made alive in Christ,' and delivered from the bondage of corruption, are the children of God; 'and if children, heirs heirs; heirs of God, and joint heirs with Christ.' 'To an inheritance incorruptible, and undefiled, and that fadeeth not away.'†

This compendium is founded upon Scripture only, which will be evident from the references.

Now we ask what else is Universalism? We solemnly affirm that every one by whom these three articles are believed and upon whom they exert a due influence is a Universalist; and none other; (in all respects.)

One question the foe to our partialist brethren. If a man practice such 'duty,' as given above,—believe such 'retribution,'—and rejoice in the belief of such 'gospel truths,' is he not a Christian, a practical, a guarded, a happy Christian? Your answer is solicited.

* Matt. 7: 12 and 22: 40. † Psal. 145: 9, Prov. 12: 10, Matt. 5: 48. ‡ Pr. 11: 31, Gal. 6: 7, § Rom. 2: 6 and 2: 11. ¶ Luke 2: 10. ** 1 Cor. 15: 23 Luke 20: 36. †† Rom. 8: 17 Rom. 8: 19, 20, and 21. ‡‡ 1 Pet. 1: 4. 2 Peter 1: 20. Acts 17: 28, 29. Rom. 8: 16. 2 Cor. 5: 4, 5.

PRUDENT MEASURES.—Is it safe 'a man whose only occupations were those of expediency' it is perfectly safe to confer upon others indiscriminately, especially those destitute of any claim, the purity and blessedness of the immortal world? Is it safe to award to all the prom-

ism of salvation? Good Sir, be considered! Do you not remember a certain text that declares that 'with what measure ye mete withal it shall be measured to you again?' Now suppose such a thing as endless misery. 'Just suppose?' The rule, then, as the proverb says, works both ways. If you measure it to others, it becomes your portion; if on the other hand you measure salvation, perhaps you may consider it your best policy.' If there is any doubt sir, in your mind, be wise, adopt 'prudent measure.'

NOT CONSISTENT.—Is it not consistent—1. That 'God and Father of all' should give existence to a being afterward to condemn him irreclaimable enemy—2. permit him to wage war with his family—3. suffer him to establish a kingdom within his own dominions—4. give him out of his family a part to furnish his kingdom with subjects—5. for nearly six thousand years continually employ his creative power to the gratification of his fiendish rival? Is it not consistent? Yes; it is—not consistent.

TWO AGAINST ONE.—Is it reasonable to question the doctrine of endless suffering? and a partial one day, to a believer in the re-tribution. 'Well,' says Mr. E., 'let us examine this question. You will admit that God desires the salvation and felicity of the human family.' 'Yes.' 'That each individual on his own behalf, desires it.' 'Yes.' 'And that no one is opposed to it but the devil.' 'Very good; what then?' 'Why my friend you see that for every individual there are two against one in the contest? Nor is the advantage only in point of numbers, we have to reckon with it infinite power.' 'Well I must confess,' says Mr. P., 'your party, in this respect, has a decided superiority.' The interview then came to a close upon Mr. E.'s inquiring 'on which side it was reasonable to expect soundness.'

J. M.

INQUIRER AND ANCHOR.

SATURDAY, DECEMBER 20, 1834.

'POWER OF KINDNESS.'—One of the most prominent objections urged against the preaching of the doctrine of universal salvation is, that there is not sufficient power in the motives to present obedience. It is known that we rely upon the goodness of God to lead men to repentance, and we are confident in the opinion that there is power in the love of God, manifested to the understanding, fully sufficient to melt the hard heart and cause the stubborn knee to bend, in willing and hearty submission. On the other hand it is equally well known that our opposers depend for moral effort, mainly upon what they are pleased to denigrate 'the terrors of the Lord.' The thunders of Mount Sinai and the flames of an endless hell are by them considered the only effectual safeguards of virtue, and the only fires that can melt and subdue and purify the heart.—We have often said that the heart which could not be touched with the still small voice of love and mercy, would stand it out untaught in the midst of all the thunders of vengeance. Of the truth of this remark we have seen a striking ex-

emplification in the case of the pirates who have recently been condemned at Boston. In reading an account of the conduct of these ill-fated men we have been forcibly reminded of the fact that there is a power in the spirit of mercy which can touch hearts that are steeled against all the terrors of justice.

The captain of the piratical band is called Gilbert, and the following is an account of his bearing during his trial and at the making up of the verdict of guilty, which was given against him.

'Captain Gilbert remained calm, quiet and perfectly self collected throughout the forenoon, and not the least change was perceptible in his countenance when the verdict was intimated to him. When after the regular proceedings were over, he inquired of Mr. Peyton what the sentence would be, and Mr. P. replied "Death of course." A suppressed snile was largely visible, at the corners of his mouth, such as may frequently be visible on the lip of a good natured gambler, who, after a long and close contested game, finds himself "holed" at last.' Such was the stoical apathy of Capt. Gilbert.

The state of the ship is called De Soto, and the jury on returning the verdict, recommended him to the mercy of the government. The following is the account of his conduct under this act of clemency.

'De Soto received the verdict with equal calmness and fortitude, but when the favorable interference of the jury in his behalf was explained to him, his sensibilities were touched, and the overflowings of his heart, responsive to the spirit of mercy exhibited towards him, sought relief in tears, which continued to flow freely during the whole time he remained in court.'

Hence the reader may see a fair trial of the power of the two principles. In the one case you may see all the terrors of the law, and the prospect of an ignominious death brought to bear with full power, on two hardened rebels against the laws of God and man. The effect is no more than the rays of the noon upon the adamantine rock. Not a muscle is moved nor an emotion betrayed. In the other case you see the mild force of mercy casting a look upon one of the prisoners, and no sooner does he catch the glance of his eyes, than the heart is softened and tears gush forth from eyes unused to weep. Oh! what wonderful working power there is in the spirit of kindness, the hardened wretch can stand before the wind and the fire and the earthquake, unmoved and un-awed, as the rocks are split and the mountains rent around him, but the still small voice that speaks of love and mercy is heard, and the sealed fountains of feeling are opened, and the hard heart is melted. Such, kind reader, is the power of kindness. Consider it well, and remember that the goodness of God leadeth to repentance.'

I. D. W.

SUMMARY OF THE MORAL LAW.—It was quite characteristic of the Son of man, in giving instruction, to divest his precepts of all unnecessary detail, and bring them into as small a compass as possible, that they might be better understood.

In this respect it may truly be said, that 'never man spoke like this man.' His summary of the moral law is brief and comprehensive. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' On these two commandments hang all the law and the prophets. It is a precept, brief to be sure, but full of meaning and easily understood. It embraces the whole duty of man—in reference to God, his neighbor and himself; for our duties are always three fold, divine, self and social. Those which we owe to our Maker consist in the exercise of such a love as will induce that pure worship in 'spirit and in truth' which he requires. Those we owe to ourselves we comprise in purity of life and the cultivation of our moral and intellectual faculties. And those we owe to our neighbors embrace all those acts of benevolence, compassion and philanthropy which are calculated to mitigate the sorrows and heighten the joys of our race. All these, with their endless variety of manifestation, are happily summed up in the precept above quoted. On this passage Quenest, a French ecclesiastic, holds the following language.

R. O. W.

'This double precept, concerning the love of God and of our neighbor, is the summary of all divine and positive commandments; the commendable direction and way to salvation; the Bible of the simple and ignorant; and the book which even the most learned will never thoroughly understand in this life.'

LICENTIOUS DOCTRINE.—There is no more common objection urged against the doctrine of God's impartial grace and love than its supposed licentious tendency. Men do not appear to understand that the goodness of God leadeth to repentance. Hence they say that it will not do to preach the love of God to all, for if the sinner is assured that God loves him, it will encourage him to persist in his sinful ways. We will answer this objection by relating a story. We will not conceal for its truth, but this much we are willing to say, if it has not actually taken place, the presumption is that it will, as soon as the opposers of universal salvation begin to reduce their theory to practice.

Once on a time a Universalist called at the house of his neighbor who was a Limitarian Deacon. It so happened that the Deacon was not at home; but being informed that he would return soon our friend seated himself and commenced a conversation with the children. In the midst of the conversation the Deacon arrived, and after having passed the civilities of a friend, inquired on knowing what he had been saying to the children, declaring at the same time that he would not have a Universalist talk to his children without knowing the purport of his conversation.

The following dialogue then passed between them as near as the reporter can recollect.

Universalist. Sir, I intend to do harm. I saw you had an interesting family and having seen many years, and experienced much in the world, I thought it proper to give them some wholesome instruction.

Deacon. I am very willing my children should be instructed by proper persons, but Universalists are always preaching their doctrines, and I do not wish my children to be taught erroneous principles, unless I know it and have an opportunity to correct the evil. I insist therefore on knowing what you have said.

U. I have no objection to giving an answer to your question. I saw your children very comfortable and happy here, and I told them that they had one of the most tender and affectionate fathers. I assured them that you loved them with an affection that parents only could know, and that your kind solicitude for their welfare would follow them through life and be with them in death. I told them that you had in store many blessings for them, and that they ought in gratitude for your kindness to love you and be kind to one another and obedient to their parent.

D. A. H. It is just what I thought. I expected you had been preaching about love, for that is all Universalists have to talk about. What business have you to come into my family and tell my children that I love them?

U. My dear Sir, I meant it unto good, and when I told your children you loved them I thought I told the truth. Is it not so?

D. Why yes. It is true that I love my children dearly, but I don't want them to know it.

U. Why not?

D. I am afraid it would lead them to be disobedient. I have one boy in particular who often transgresses my commands, and I make no doubt if the little fellow should by any means get a notion into his head that I love him, he would curse me to my face. Here the good old lady broke in upon the conversation as follows:

'There, that is just what I thought: Mr Universalist, you have been trying to ruin our children. You have been telling them that we love them, and its no such thing. Children don't you believe a word that the wicked Universalist says. Your father says he loves you some, but I know better. He don't love you, and if you believe what that man says he will burn you alive.'

Thus endeth the story. Reader, which is most consistent the Deacon and his wife, or those who say the love of God preached to sinners will ruin them?

I. D. W.

***PIOTUS LIES.**—What kind of lies are 'pious lies'? asks the reader. Well we will try to explain the matter. When a protracted meeting is held in a certain place, and the ministers from abroad go home, and for the purpose of raising a revival in their own churches, tell their people that there were one hundred conversions at the meeting, when the fact was that there were but twenty; what story is what we call a pious lie, for they should be blamed if we called it an impious lie.

Does the reader feel disposed to entice us further, and inquire who tell such lies? We answer, Limitarian preachers. But Limitarian preachers are not liars by any means, they only tell large stories for the glory of God and the salvation of souls.

In the Boston Recorder of Nov. 8, the Rev D. D. Field of Stockbridge, Mass., has unmasked the gentlemen who tell these stories. He informs us that in the county of Berkshire, seven protracted meetings had been held, and that the report went abroad that at these meetings, from sixteen to twenty hundred had been converted, sixteen hundred being the lowest number estimated. It happens in the end, however, that the whole number admitted to the church in that county for 1833, was no more than two hundred and eight, and that scarce any of these were converted at the protracted meetings. Verily this is a great falling-off—let us see. The story was that sixteen hundred were converted. The records show an addition of two hundred. Two hundred in sixteen hundred, goes eight times. Very near the truth! Only eight times as many as truth would justify!—And these are the men that go about the country preaching that all *liars* shall have their part in the lake which burneth with fire and brimstone!

We are right glad to perceive that there are men among them of more honest minds—men who will not wink at such iniquity, and among them Rev Mr Field is entitled to the respect of community for his fairness in exposing the abominations of his brethren.

I. D. W.

INDIANA ASSOCIATION.—By a late number of the 'Sentinel and Star in the West,' we learn that the 'First Association of Universalists of the State of Indiana,' commenced its annual session on Friday, Oct. 3, at High Banks, Pike co. Indiana. The prospects of the cause were represented as very flattering. The Association continued in session three days. Br A. R. Gardner received fellowship; and much other business was done during the session.

ORDINATION OF BR. F. HITCHCOCK.—The ordaining council met at the house of Br. William Conner, Dec. 11th, 1834. The council was composed of Br. William Conner, Laymen. Br. C. Spear, W. A. Stickney, M. H. Smith, Clergyman.

Closed Br. M. H. Smith, Chairman of the Council.

Br. F. Hitchcock having presented a request for Ordination, it was therefore—

Resolved, That this Council deem it expedient to comply with Br. Hitchcock's request, and that ordination be conferred upon him this evening in the Universalist Church.

Resolved, That the chairman prepare the doings of this Council, together with the order of service, to be published in the Inquirer and Anchor.

ORDER OF PUBLIC SERVICE.

1 Voluntary by the Choir.

2 Prayer by Br. C. Spear.

3 Hymn, 489—Streeter's coll.

4 Sermon, by Br. M. H. Smith—Text Ezek. ii. 7. 'And thou shalt speak my words unto them, whether they will hear, or whether they will forbear.'

5 Ordaining Prayer, by Br. W. A. Stickney.

6 Charge and Delivery of the Scriptures, by Br. C. Spear.

7 Right hand of Fellowship by Br. Stickney.

8 Prayer, by Br. J. Shrigley.

9 Voluntary by the Choir.

10 Benediction, by Br. Hitchcock.

The evening was pleasant; the audience large, and the services were solemn and interesting.—May the great head of the Church bless our young brother, and make him eminently useful in building up the cause of peace and righteousness in the earth.

By order of the Council.

M. H. SMITH, Chairman.

MELANCHOLY INTELLIGENCE.—Melancholy we suppose it will be to many of our subscribers, and it certainly is so to us. But will they remember that it costs us money to serve them weekly with a paper? The time for payment at the advance price is already past, and ninety have not paid.—Will they complain if we charge them according to our terms? We fear they will, but they certainly will have no reason to complain. Those who were subscribers to the Gospel Anchor before its union with the Inquirer, should have paid before the appearance of No. 26, if they would pay only the advance price. We make them this offer however. If they will send us the amount of their subscription, free of postage, by the 20th of January, they may have their paper at the advance price. Those who do not comply with this offer, will be indiscriminately charged according to the terms as published every week.

We recollect of having seen recently in some of our exchange papers a most doleful dirty reading on this wise.

'Pay the printer
Now 'tis winter.'

And it makes our very heart ache to think of it. Will our subscribers—whose dues are not paid—just picture to their minds the horrors of our office. There stands the poor printer, shivering with cold, at his case setting type. On one side—but we will not tell it. It is enough to hear from his lips the low mournful wail of

'Pay the printer
Now 'tis winter!'

when we have not one farthing to pay him with. Will our subscribers have mercy upon us, in view of these things, and send us their dues? They complain if they are not served with a paper in due season, though perchance their subscriptions are not paid. But they should remember that money makes the mare go, and our paper too.

AVOWAL OF INTENTION.—The following from our correspondent in relation to the remarks published a few weeks since from the pen of 'The Enquirer,' should have appeared long before this but was accidentally mislaid. The determination there expressed is our own. We are resolved to have nothing to do with anonymous Enquirers. This course is the dictate of a just and commendable prudence. We are very willing to satisfy all reasonable inquirers so far as

we are able: but we wish to know the same at least, if not the character and responsibility of the inquirer. To this no honest and candid mind can have any objection.

Nov. 20th, 1834.

Br R. O. Williams.—I should judge that 'The Enquirer,' by his short article, in the 'Inquirer and Anchor' of the 15th inst., is disposed to enter into a discussion upon the question of *deceit*, at least with *some body*; and I should suppose that some body would choose to know who he is—certainly I should, before I join issue with him. I am not opposed to friendly discussion; no, far from it.—But I do desire to know who it is that would provoke the discussion. We all profess to be 'enquirers'; therefore, the signature of 'The Enquirer' does not the purpose. Let him give us his name, his real name, and then I shall know forthwith whether I will discuss the question with him. 'Till then I feel myself under no obligation.' Yours faithfully,

E. R. CROKER.

LANCASTER, PA.—The cause of the gospel is making gradual advances in this place. It was recently visited by Br A. C. Thomas of Philadelphia—who states that the friends there have obtained the use of the German Lutheran meeting house, on Sundays after 5 o'clock P. M. for their use, and have now a convenient place to worship. May they find blessings as the dew of Hermon.

REV. JOEL PARKER.—This individual, who has lately been into this section of country on a begging excursion, in behalf of his society in New Orleans, is likely to meet with some difficulty in his return to that place. His gross misrepresentations were received with great indignation by the people in that city. It may be true that if he returns thither, *disorders, riots, and perhaps bloodshed* will be the consequence. And he may yet learn that truth is far better than falsehood, and that the wicked shall not go unpunished. The following we copy from the New York Courier & Enquirer of Dec. 12.

☞ The excitement in N. Orleans against the Rev. JOEL PARKER, the gentleman who is accused of having slandered the character of the people of that city in a recent excursion through New England, appears to increase; and we learn from the New-Orleans papers that he had been burnt in effigy. Indeed the public feeling has arrived at such a pitch that the Mayor of the city has deemed it necessary to issue a proclamation, exhorting the citizens to refrain from violence should the obnoxious individual see fit to come to New-Orleans, where he was daily expected to arrive with his family in a vessel from this city. We do not profess to know any thing about the merits of this particular case, but we are very much in hopes that Mr. Parker's troubles will act as a salutary lesson to the host of itinerant gentlemen who go systematically about the country begging money for distant objects, and enforcing the virtue of mendicancy, in many instances we have no doubt, by the grossest misrepresentations.

ADDITIONAL EDITOR.—Br Geo. W. Montgomery, as we learn from the Herald of Truth, published at Geneva N. Y. has become connected with the Editorial department of that paper.

REMOVALS.—Br J. Whitney of Utica has removed to Salisbury, Herkimer co. N. Y. and takes the pastoral charge of the society in that place.

Br S. A. Davis has removed to Baltimore, Md. and wishes all letters &c. designed for him addressed to that place.

ATTACK UPON UNIVERSALISM.

Original.

MESSES. EDITORS.—With your permission, I wish to make known through the medium of the Inquirer and Anchor a few facts relative to a past attack and contemplated discussion of the doctrine of universal salvation.

According to previous notice, on Tuesday of last week, I preached a lecture in the village of Scotland. Before the services of the meeting were closed, I gave an invitation to those present who entertained opinions opposite to those advanced by me, to express them, if they felt disposed. Accordingly Mr Cadwell, a Methodist circuit preacher, arose and commenced speaking upon free salvation; a theme which has been the principal subject of my lecture. He allowed that God desired the salvation of all men; that he sent his son to die for all; and, moreover, that all men were benefited by the Savior's death; yet, notwithstanding this, many would suffer endless misery.

After he had brought his first remarks to a close, I arose and spoke against some doctrines which he had advanced; and I also endeavored to show from scripture their falsity; at the same time, I contended for the truth of universal salvation—feeling assured that it was plainly taught throughout the writings of God's inspired teachers. We thus for a considerable time, continued the discussion—each speaking alternately. My opponent, at length came to the conclusion that he was not desirous to enter fully into a discussion of the kind—stated that he did not come prepared, &c. He however gave notice that three weeks from the next Sunday evening, he would speak upon the subject.—He will at that time, doubtless come forth in all his strength; ready to establish the *horrid* doctrine of *eternal torments*. What a task is before him! No less than to prove the truth of a sentiment, which learned doctors of divinity, with united skill, have never, as yet been able to accomplish. Nor is this all; his labors will, in all probability, be directed to the establishment of that, which is directly opposed to his most ardent prayers, and of course to the feelings, and desires of his heart! I cannot but compassionate the gentleman in view of his contemplated work.

I trust that many of our friends in Scotland and vicinity, will be enabled to attend at the time and place appointed for the above named subject; in order that they may be in possession of any arguments or illustrations which shall serve to enlighten them upon the all important subject, then to be discussed. And I cannot but cherish the hope, that at that time, the Rev. gentleman will extend the same liberty of speech to those present, which he himself enjoyed, on the evening of the 9th, inst.

J. A. G.

DIED.

In Berlin on the 11th inst Mrs Amy Stanley, in the 31st year of her age.

In Pezonic on the 11th inst, Miss Louisa S. Griswold aged 19 years. Few women possess higher intellectual endowments, combined with a more amiable disposition, than Miss Griswold; and few are more industrious and persevering. Her advantages as to education were limited; but, by her untiring assiduity, she had made great progress in those branches of literature and science usually pursued by young ladies of her age. Our readers will probably recollect several poetical effusions over the signature of 'G', that have appeared in the present volume of this paper; and especially a few stanzas upon the *Death of La Fayette*, in the 15th No. They were from the pen of Miss Griswold; and, at her age, evince a mind which, had been permitted a longer period in its earthly tabernacle, would have done honor to her sex. But—the sad tale is told—she is gone; and her own language in reference to La Fayette will express the feelings of her friends and acquaintance, in relation to herself.

'When in the morn of life, bright, gifted ones

Sudden are called from this fair world to part,

Deeply will mourned grieve, and bitter tears

Of sincere anguish, rend the bursting heart.'

But, by the enduring kindness of a higher Power, such happy prospects are presented, that they need not mourn as those who have no hope. Let them rest in God; and, while they pay the tribute of a tear to departed worth, their sorrow shall be turned into joy in anticipation of again meeting in a happier and more enduring existence.

RELIGIOUS NOTICES.

Br M. H. Smith will preach at Ware House Point next Wednesday evening, Dec. 24.

Br J. Shrigley will preach at Dry Brook on Saturday evening previous to the 21 Sunday to January, and at Ware House Point the 21 Sunday in January. Subject (by request) John 6th chap. 28th and 29th verses.

Br W. A. Stickney will preach in Burlington the 4th, Sunday in Dec. (text John v: 28, 29,) and a lecture at New Hartford Centre on the evening of the same day.

There will be religious services in the Universalist church in Berlin, on Christmas Eve.

Br R. O. Williams will preach at Tolland on the 31 Sunday inst.

Br J. A. Garley will preach in East Windsor Broad-Brook next Sunday; and in Glastenbury a week from next Sunday.

Br R. O. Williams will preach at Durham on Friday evening Dec. 26; at Guilford on Saturday evening 27th and at Killingworth on Sunday 28th.

Br Charles Spear will preach in Cabotville, (Springfield,) Mass, the fourth Sunday in Dec. and in West Soffield the first sabbath in January.

☞ A lecture will be delivered before the Female Relief Society, Sunday evening Dec. 21st, in the Universalist Church in this city, (Hartford,) after which a collection will be taken for the benefit of the Society. Services to commence at half past 6 o'clock.

☞ A course of lectures on Sacred History, will be delivered in the Universalist Church in this city, (Hartford,) on Sabbath mornings.

POETRY.

REMEMBRANCES.

Of in the hour when evening throws
Its gathering shades o'er vale and hill;
While half the scene in twilight glows,
And half in twilight glows still;
The thought of all that has been,
And hoped and feared on life's long way—
Remembrances of joy and pain,
Come mingling with the close of day.

The distant scene of Youth's bright dream,
The smiling green, the rustling tree,
The sunny of the grass-fringed stream,
The bounding of the torrent free—
The friend, whose tender voice in mine
Shall sweetly thrill the listening ear,
The glow that Love's first vision wore,
And Disappointment's pang—are here.

But soft o'er each reviving scene
The chastening love of Memory spread;
And smiling each dark thought between,
Hope softens every tear we shed.
O then, when Death's long night comes on,
And dark shades around me lie,
May parting beams from Memory's sun
Blend softly in my evening sky!

Knickerbocker.

WHAT IS CHARITY?

'Tis not to pause when at my door
A shivering brother stands,
To ask the cause that made him poor,
Or why he helpeth wants.

'Tis not to spurn that brother's prayers,
For limbs he once had known;
'Tis not to leave him to despair,
And say that I have none.

The voice of CHARITY is kind,
She thinketh nothing wrong;
To every fault she seemeth blind,
Nor vaunteth with her tongue.

In penitence she placeth faith,
Hope smileth at her door,
Relieveth first, then softly saith,
Go, brother—sin no more.

PAY THE PRICE.

We should consider this world as a great mart of commerce, whose fortune exposes to our view the various commodities, riches, ease, tranquility, fame, integrity, knowledge. Every thing is marked at a settled price. Our time, our labor, our ingenuity, are so much ready money which we are to lay out to the best advantage. Examine, compare, choose, reject; but stand to your own judgment; and do not, like children, when you have purchased one thing, repine that you do not possess another which you did not purchase. Such is the force of well-regulated industry, that a steady and vigorous exertion of our faculties, directed to one end will generally insure success. Would you far instance be rich? Do you think that single point worth the sacrificing every thing else to? You may then be rich. Thousand have become so from the lowest beginnings, by toil, and patient diligence, and attention to the minutest articles of expense and outfit. But you must give up the pleasures of leisure, of a vacant mind, of a free unsuspicious temper.—If you preserve your integrity, it is not to be coarse and vulgar honesty. Those high and lofty notions of morals which you brought with you from the schools must be considered lowered, and mixed with the baser alloy of

passions and worldly-mindedness. You must learn to do hard, if not unpop things; and for the nice embarrassments of a delicate unassuming spirit, it is necessary for you to get rid of them as fast as possible. You must shut your heart against the Muse, and be content to feel your understanding with plain household rules. In short, you must not attempt to enlarge your ideas, or polish your taste, or refine your sentiments; but must keep on in unvaried track, without turning aside either to the right hand or to the left. But I cannot submit a drudgery like this—I feel a spirit above it. 'Tis well; be above it then; only do not repine that you are not rich.

'Is knowledge the pearl of price? That too may be purchased—by steady application, and long solitary hours of study and reflection. Let us then and you shall be wise. But (says the man of letters) what a hardship is it that many an illiterate fellow, who cannot contain the motto of the ass on his couch, shall rate fortune and make a figure, while I have little more than the common conveniences of life. *Et tibi magno satis!* Was it in order to raise fortune that you consumed the sprightly hours of youth in study and retirement? Was it to be rich that you grew pale over the midnight lamp, and distilled the sweetness from the Greek and Roman spring? You have then mistaken your path, and ill employed your industry. What reward have I then for all my toils? What reward? A large comprehensive soul, well purged from vulgar fears, an erudition, and prejudices; able to comprehend and interpret the works of man—of God. A rich, flourishing, cultivated mind, pregnant with inexhaustible stores of entertainment and reflection. A perpetual spring of fresh ideas, and the conscious dignity of superior intelligence. Good heaven! and what reward can you ask besides?

But is it not some reproach upon the economy of Providence that such a one, who is a mean dirty fellow, should have amassed wealth enough to buy half a nation? Not in the least. He made himself a mean dirty fellow for that very end. He has paid his health, his conscience, his liberty for it; and will you envy him his bargain? Will you hang your head and slouch in his presence because he outshines you in equipage and show? Lift up your brow with a noble confidence, and say to yourself, I have not these things, it is true; but it is because I have not sought, because I have not desired them; it is because I possess something better. I have chosen my lot, I am content and satisfied.

You are a modest man—You love quiet and independence, and have a delicacy and reserve in your temper, which renders it impossible for you to elbow your way in the world, and be the herald of your own merits. Be content then with a modest retirement, with the esteem of your intimate friends, with the praises of a careless heart, and a delicate ingenious spirit; and resign the splendid distinctions of the world to those who can better scramble for them.

The man whose tender sensibility of conscience, and strict regard to the rules of morality make him scrupulous and fearful of offending, is often lead to complain of the disadvantages he lies under in every path of honor and wealth. Could I but get over some nice point of moral conformity to the practice and opinion of those about me, I might stand as fair a chance as

others for dignity and preferment. And why are you not? What hinders you from discarding this troublesome scrupulosity of yours which stands up to enjoy a healthful mind, sound at the very core, that does not shrink from the keenest inspection; toward freedom from remorse and perturbation; unassailed whiteness and simplicity of manners; a genuine integrity.

Pure in the last recesses of the mind; if you think these advantages an inadequate recompense for what you resign, dismiss your scruples this instant, and be a free-indifferent, parasite, or—what you please.

Mrs. Barbauld.

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.

Paige's Selections—\$1.00.
Smith on Divine Government—75 cts.
Balfour's 2d Inquiry—\$1.25.
" 1st — \$1.00.
" Reply to Stuart—75 cts.
Balfour on Atonement—75 cts.
" Examination of Future Punishment—80 cts.
" Eleven Sermons—\$7 1/2 cts.
Life of Murray—30 cts.
Hill Torrance's Overthrow—37 1/2 cts.
Pierck's Lectures—75 cts.
Modern History of Universalism—\$1.00.
Divine Goodness—\$7 1/2 cts.
Diverse Discussions—25 cts.
Balfour's Select Sermons—\$1.00.
" Lecture — \$1.00.
Primary Questions—per doz. \$1.20. Single 12 1/2 cts.
Whitmore's Notes on the Parables—75 cts.
Balfour's — 75 cts.
Hymns Books—12 cts.
Universalist Exporter 3d volume bound—\$2.25.
Besides these the following may be had at this Office.

Balfour's Letters.
Balfour's Notes to Hudson.
Hudson's Letters.
Winchester's Dialogues.
Dodd's Sermons.
Dean's Lectures.
Convention Sermons.
Morris' Reply to Joel Parker.
Reply to Hawes' Reasons.
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Hartford, Oct. 1834.

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J. R. BIXEN, PRINTER

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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COMMUNICATIONS.

A SKETCH OF SOME IMPORTANT APOSTOLIC DOCTRINES.

Original.

Beloved now we are the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is. 1 John iii. 2.

In the first place it will be well to know to whom the apostle was writing. In the chapter preceding the above quotation, he says, 'I have not written unto you, because ye know not the truth, but because ye know it;' and Jesus saith, 'if ye continue in my word ye are my disciples: indeed; and ye shall know the truth, and the truth shall make you free.' I shall make it my business to find the true meaning of this general and universal epistle.

John comprehends the whole human family in the language he uses, and so doth every writer of what we call holy writing: and all the scripture appears to aim at one grand object; viz. to love our Maker God, for of him, and through him, and to him are all things. We are not our own; we are bought with a price. We brought nothing into this world, and it is certain we can carry nothing out. Now under these circumstances, all are placed here upon the earth. And what is for our present comfort? Our nature asks this question. The Lord Jesus answers, 'Seek first the kingdom of God and his righteousness.' But who supports all that I see and need? I find wants on every side, and how can I be supplied?—There is a ready answer; but my God shall supply all you need according to his riches in glory by Christ Jesus. The greatest need is happiness, both of body and mind, in time and eternity. And in taking a full survey of the ability in man, even that man who declared, 'all power in heaven and earth was given him,' and declared of himself he could do nothing, it is evident, as the apostle avers, 'we can do nothing against the truth, but for the truth.' In our context the apostle, with a note of admiration, says, 'Behold! what manner of love the Father hath bestowed on us, that we should be called the sons of God!' This love of the Father could not proceed from any act of the man so loved: for with God there is no variableness or shadow of turning. Truth saith, 'we have all one Father;' and the truth saith he is the God of the spirits of all flesh. The truth is, all souls belong to God; 'all souls are mine.' So that our text speaks truth.

Beloved now we are the sons of God, and it doth not yet appear what we shall be; for we are creatures made subject to vanity, liable to be led away by an evil spirit into the wider-

ness to be tempted by an evil spirit; as has been the case of many who have been captivated, and have endured tribulation and anguish.—Many have been corrected by their own wickedness and their backslidings have proved them. But the way of transgressors is hard; there is no peace to any while willfully breaking God's statutes and commandments. The chastening God is on every soul of man that doeth evil, without respect of persons; and as long as they pursue breaking the moral law, they are in that way—it is the way of everlasting punishment. It is an inflexible rule that distress and anguish come upon every soul of man that doeth evil. And the beloved apostle, in my text, says, 'it doth not yet appear what we shall be.' We know not what will be on the morrow. Our Savior told his apostles, that in the world they would have trouble. David says it is good for me that I have been afflicted that I might learn thy statutes.

It is an undeniable fact if we put coals of fire in our bosom it will burn us, and experience with the assistance of divine writ will, it attended too by any reasonable man, convince him that the scriptures both of the Old and New Testament teach no partial doctrine; but as in our text, which teacheth that we are altogether ignorant of what we shall be in time, in this present state of existence. In this world time and chance happen to all men. Here then we discover is the truth relative to all men, high and low, rich and poor, bond and free; and here again we discover a truth in our text with an emphasis. But we know that when he (Christ) shall appear we shall be like him, for we shall see him as he is!

That the apostle had reference to the resurrection none will doubt. It was given to the apostles to know the mysteries of the kingdom of heaven. Paul says we now see through a glass darkly, but then face to face. The veil of the covering will be destroyed, that is spread over all nations. The prophet Isaiah says, 'The Lord hath made bare his holy arm in the eyes of all the nations; and at the end of the earth shall see the salvation of our God.' But when will all this be accomplished? Paul says, 'if we believe that Jesus died and rose again; or even so then also which sleep in Jesus will God bring with him for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord; &c.' This proves the fact that John alludes to the resurrection when all the sons of God will be like the Lord Jesus, incorruptible. There shall then be no more pain nor death. The woman is not without the man nor the man without the woman in the Lord. Paul says there is neither Jew nor Greek; there is neither bond nor free, neither is there male nor female, for ye are one in Christ Jesus. And John further asserts and says we have seen and do testify that the Father sent the Son to be the Savior of the world. On the whole we discover by the best evidence, that the nature of the case will admit of that the apostle treats of a resurrection of all men to immortality. It is the record of inspiration; and, the truth is, all families, all nations,

and all the kindreds of the earth shall be blessed in Christ, the head of every man; for we are members of his body, of his flesh and of his bones. Ye are God's husbandry; ye are God's building. What! know ye not that your body is the temple of the holy ghost? which is in you, which we have of God, and ye are not your own. The whole family in heaven and earth are named in Christ. Hence, when Christ who is our life, shall appear, then shall ye also appear with him in glory.

Thus Paul and John agree in the all important assurance of a resurrection of the whole earthly family, or there is no proof of the resurrection of Christ. The evidence is, as it stands on the record, as firm equally for both, or there is no resurrection at all. But is it all a fabrication or not? Were there such men on the earth as John the evangelist, St. Paul, and Peter, and James, and Jude, and Luke? I as well may ask, also, was there such a man as Buonaparte, or Sir Isaac Newton. I never saw either, but record testifies the fact of all.—Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and press toward the mark, for the prize of the high calling of God in Christ Jesus; for the gifts and callings of God are without repentance. The apostle declares, now is Christ risen from the dead, and become the first fruits of them that slept. He suffered for us, leaving us an example, that we should follow his steps; and this is for all, or none at all; for the record says he tasted death for every man, and was raised again for our justification, and brought life and immortality to light through the gospel. Wherefore, he saith, when he ascended on high he led captivity captive, and gave gifts unto men, and David says, *received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them, and being made like him, they shall see him as he is.* It is universal truth that it is the Bible doctrine.

And every man that hath this hope in him purifieth himself even as he is pure. Our Partialist brethren say such hope leads men to commit all manner of evil. But either they or the scriptures must be mistaken. Lead me says the Psalmist in thy truth, for thou art the God of my salvation; as for me, I will behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness. Thus we discover that the royal Psalmist and John are agreed in our text. That is, all will be raised incorruptible, immortal and like Christ, and die no more: for it is testified, every eye shall see him, and every tongue confess that he is Lord to the glory of God the Father; who hath predestinated the whole family of man, that they should be conformed to the image of his Son. We know therefore, that when he shall appear we shall be like him and see him as he is. And this is eternal life, to know thee, the only true God and Jesus Christ, whom he hath sent. Moreover all shall know him, from the least to the greatest. To all these truths Universalists assent, and consequently hope for the fulfilment of the promises; which hope we have as an anchor to the soul both sure

and stedfast. Let us therefore draw near with a pure heart in full assurance of faith, unto him that loved us and washed us from our sins in his own blood. The prophet Isaiah says, it is our iniquities and sins that separate between us and our God. But behold the Lamb of God that taketh away the sin of the world.

Thus through death and the resurrection we understand the carnal mind is destroyed; that is called by so many names; such for instance as the devil, satan, man of sin, old man, &c.—It is all summed up by John in this general epistle in this manner; 'all that is in the world'—observe, the apostle takes the whole—the lust of the flesh; the lust of the eyes, and the pride of life are not of the Father but of the world; and the world passeth away and the lusts thereof all together. He that is dead is freed from sin; from all deceit and from all evil, for the dead know not any thing. These things are in their hearts while they live; and while life and knowledge last, distress & anguish may be felt; being men of the world which Now are we sons of God; it doth not yet appear what we shall be, but when he (Jesus) shall appear we shall be like him, and see him as he is; whom, having not seen we love; now we see him not, yet believing, we rejoice with joy unspoken and full of glory. Now we are to believe on him that justifieth the ungodly, in order to have a righteous faith. The whole need not a physician, but they that are sick; thine own wickedness shall correct thee, like as it did the prodigal son,—and the reasoned of the Lord shall return and come to Zion with songs of joy, &c.

The apostle takes up the subject from the beginning and speaks of 'that which was from the beginning.' But what beginning doth he mean? The answer, is the beginning of the gospel of Jesus Christ; not the beginning of time, or this world, but the beginning of a new dispensation or covenant. The old Jewish covenant vanished, when the better covenant took place, as predicted by the prophets. The old legal covenant was faulty, and was broken, but God regarded it not. His arm was not shortened. All his purposes must be accomplished and his pleasure done. His word is truth; God is a God of truth; the word was made flesh and dwelt among us. The Word was God, not the flesh, which we behold. To make his meaning clear, he says, no man hath seen God at any time. The apostle labors much to show that Jesus Christ was a man approved of God, anointed above his fellows. It pleased the Father, that in him should all fullness dwell. He was not anointed above God, but above his fellow men—that is to all things he might have the preeminence. Again, Paul to the Ephesians, says, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning hath been hid in God, who created all things by Jesus Christ.—In this sentence we find the two beginnings and two creations. In the first, the heavens and the earth were created. In the second, all things that are in them. Therefore, if any man be in Christ, he is a new creature; old things are passed away. Behold (says Paul) all things are become new. Again, so that things that are seen, were not made of things which do appear. Christ appeared, before and after his death. Through faith we understand that the

words were framed by the word of God. He that built all things is God. Did he not make that holy thing which the angel said should be called the Son of God, which was by the apostle John both seen with his eyes, and heard with his ears, in the delivery of his message? Doth it appear that John believed him to be the almighty Creator of heaven and earth and all material things? No; by no means. But is the epistle to be labored to show that Jesus Christ came in the flesh, like all men in a natural state; as in Chap. 4th, he directs not to believe every spirit, but try the spirits whether they be of God. And he gives the reason, because many false prophets are gone out into the world. Now to know the spirit of truth and spirit of error is easy. This is the rule by which to determine. Every spirit confessing that Jesus Christ is come in the flesh is of God; that is what all the holy prophets have testified of his descent from generation to generation, down to Joseph his father by the line of David; that, like all other men, by natural generation, he took on him the seed of Abraham; and being found in fashion of man, they see him. And in this he again asserts, no man has seen God at any time; but Jesus Christ was seen by all the apostles, and by five hundred others. Of course he was not God. Therefore every spirit that doth not confess that he came in the flesh is not of God. If he was not born by the natural generation, he came in the spirit. If so, the former must be correct, and not the latter. In that case, he took on him the nature of angels, and not the seed of Abraham. And if so, the whole record is nullified, and the apostles are found to be false witnesses. Not so, however; his mother knew who was the father of Jesus. And when the passover was ended at Jerusalem, the child Jesus tarried. Joseph and Mary on their return made a day's journey before they discovered his absence. They immediately turned back, found him, and his mother said, son, behold thy father and I. Did she speak the truth or not? She must have spoken truth.

We will next notice the apostle James who thus speaks—let no man say when he is tempted with evil, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. Therefore Jesus Christ had not the nature of God, any more than Peter or John; but he had more power and wisdom than they. The Father loved the son and hath given all things into his hand. Here we discover a *giver* and *receiver*. Now it is unreasonable, as well as unscriptural even to suppose that one person or but one Being composed of three persons in the *giving* and *receiving*. But hear Christ's own words to the Jews. He saith before Abraham was, I am. This proves nothing of his personal existence before Abraham existed, if we receive scripture language as proof. David speaks concerning him and says, I foresaw the Lord always before my face. This was by the eye of faith. Again John the Baptist says he (Christ) was before him. Christ was chief, or higher than John. He is called *passover* after the Jewish festival; so he is called Christ, or *passover*. Nay he is called by more than a hundred titles and names; but names are not the thing itself. He was never in all the scriptures called the almighty Creator of heaven and earth. He was called God; it is true; and Herod was also called a God; and we find 'I order many and Gods many;' but to us there is but

one God. Jesus is a mediator between God and men. Now a mediator is not a mediator of one; but God is one; God and man make two; the man Christ Jesus superadded makes the third person placed between the two first. And here is no solecism, but these make three parts; God is one; Christ is one; and man the other. Christ then was the son of God, the mediator, anointed, crowned. God gave him power over all flesh, that he should give eternal life to as many as God had given him; and this is the record that God hath given to us eternal life and this life is in his Son. This also is the promise, that he hath promised us, even eternal life.

We will now notice Paul on the subject.—He says, for all the promises of God to him (Christ) are yea; and in him amen, unto the glory of God. Again, God willing more abundantly to shew unto the heirs of promise the immutability of his counsel confirmed it by his oath. If any thing conditional can be sure by any person, in any of the promises of God made in Christ, it is beyond my comprehension. But all the promises of God in Christ are sure; they are as anchor to the soul, both sure and stedfast, and which entereth into the same place where Jesus is presented. Can any man make them heirs but the testator? Surely not.—God is the God of the spirits of all flesh. The spirit itself beareth witness with our spirit, that we are the children of God; if children then heirs—heirs of God and joint heirs with Christ; that the world may know that the Father sent the Son, and has loved them, as he loved his begotten Son, that was full of grace and truth. All these truths are made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel—through that gospel which is the power of Christ; for it is the power of God unto salvation to every one that believeth. Aye, what if some do not believe? Why then they have no joy nor peace in the truth; for we can do nothing against the truth but for the truth. The prophet saith, if you will not believe surely ye shall not be established. Jesus saith, for nothing is so secret that shall not be made manifest neither hid that shall not be made known. No man can believe unless he has the means of knowledge. If God's word is truth, all shall know him for all shall be taught of him and will be convinced.

What! says the objector, against their own wills, shall they be taught? No, by no means. His people shall be willing in the day of his power. Look at Thomas and Saul, and you can find none that had any more power to resist the truth than they had. Yet we find one cry with joy, my Lord and my God! And the other said, Lord, what wilt thou have me to do? You find him now altogether willing, though but a short time previous, he was a bloody persecutor, the chief of sinners.

I have already mentioned Abraham seeing Christ's day. His day was the gospel, and ever will be. Abraham had it preached to him; he saw the blessedness and believed the gospel, and was a righteous man. And it is happy for us that our lot has fallen in better times—that we live to enjoy the day of Christ.

The main drift of the writer of our text is to set forth the goodness and love of our heavenly Father in the new dispensation; as the most pure, finally to overcome all evil with good.—

God is set forth as the father of light. In him is no darkness at all. Here the duty and the example are before every man that can discern between good and evil; and it is at our choice. Will we choose darkness rather than light? If so, what will the consequences be? let the Bible answer. Tribulation and anguish on every soul of man that doth evil. We cannot put it off till we get into another world; for sin is the transgression of the law, and the law has dominion over a man as long as he liveth. He that is dead, is freed from sin. The man that gives no heed to scripture is ever looking to that which was abolished, even the law of commandments contained in ordinances; a law of retribution—an eye for an eye, and a tooth for a tooth. Forgetting the gospel, forgetting to overcome evil with good, and going after strange doctrines, men have embodied wrong ideas of the attributes of Deity and what is called the Christian doctrine. The true system is this, to esteem others as good as themselves and fulfil the law of love to God and our fellow mortals. It is the grand pillar of Universalism; and its influence is felt in breaking down the strong holds of error and superstition, and securing the joy of obedience to the humble follower of Christ Jesus our Lord, who died for every man, which embraces the whole family of man. It has even caused the north to give up, and the south to keep not back. It breathes peace and good will to all people. It is the only true and good doctrine to life and to die by. Patriarchs and apostles preached it; angels and wise men believed it, and God himself sanctions upon it. Partiality indeed doth not exist in the most High. Men may form contradictory views, and adhere to partial doctrines. But Jesus says, my Father is greater than all; and no man is able to pluck them out of my Father's hands. He doth his will in the armies of heaven and among the inhabitants of the earth. And his will is to save all men, saved and come to the knowledge of the truth.

We will close this epistle in the words of the writer of our text. And we know that the son of God is come and has given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Little children keep yourselves from idols. Amen. S. GLOVER.

aged eighty four years this day.
Newtown, Dec. 1, 1834.

NEWARK, N. J.

Br. PAUCE—Last Sunday I visited this place for the first time since the erection of the Church; and I can truly say that it was among the happiest days of my life. In contrasting the present with the past, my heart was filled with gratitude to God for his great goodness in prospering the cause of Zion in this part of the Redeemer's heritage. The full houses, the high spirits, and the increased zeal of our brethren there, since the late discussion, give strong indications that the debate has been instrumental in advancing the cause of religious light and gospel truth.

I was somewhat surprised to find in the 'Newark Daily Advertiser,' of Saturday last, the following notice. 'A course of Lectures on the results of the reasoning of Universalists will be delivered in the Methodist Church, in Mulberry street, commencing to-morrow evening.' The reader should be informed that this is the

Church in which the Rev. John Reynolds, (the individual engaged with Br. Williamson in the debate), officiates. It seemed to me the more correct course to suspend this discussion till both parties could be present, or under circumstances to take part in it, as I have understood it is to be continued either through the press or orally. But I presume not to judge decisively. I was not present through the first debate, and cannot therefore say what circumstances may have called for this notice on the part of Mr. Reynolds.

Whatever may be the final issue of the discussion, thus far our friends have great cause for thankfulness. Their house for the last two Sabbaths has been crowded to overflowing. God grant that it may long continue thus, and that they may be strengthened in their every exertion to dispel the clouds of error, bigotry and superstition.

S. J. HILLIET.

Mrs. & Universalist.

EXTRACT.

ORIGINAL.

Messrs. Editors.—You stated in your paper some time ago, that judging from a notice of Fox's Sermons, which appeared in the Westminster Review, the Rev. Mr. Fox must be considered as a Universalist in sentiment. I now send you an extract from one of his sermons, which will sustain your opinion. I believe that but few of the Unitarians of Great Britain hold to the doctrine of eternal punishment. The Rev. W. J. Fox, the gifted author of these excellent discourses, is one of the most eloquent preachers in Great Britain. He is settled in London, over a large and flourishing Unitarian Society. He has published two works, one entitled 'Christ and Christianity,' the other, 'Christian Morality.' I do not know where there is to be found a collection of Sermons, containing more valuable counsel and instruction expressed in so beautiful language. I would warmly recommend them to all those who wish to read good and liberal discourses. But to the extract.

subject; but it has proved a source of much contention.

Without pretending to any superior knowledge, in this matter, we may be permitted to state that, there is in our possession a particular standard, by which, we are enabled to decide as to the genuineness of every man's faith. We now refer to the faith of Abraham. No believer in divine revelation, it is presumed, will dispute the justness of the criterion; for all allow, that the good patriarch enjoyed the true faith; therefore, to test the faith of mankind in general, we have only to make a comparison.

First, then, it may be inquired, What was Abraham's belief? In the Scriptures of truth, the desired information is given. It is written in the 12th Chap. of Genesis that God promised Abraham that in him should 'all the families of the earth be blessed'; and, in the 22d Chap. we learn that God 'swore by himself,' that in Abraham's seed should 'all the nations of the earth be blessed.' The Apostle Peter when referring to this subject, calls it all the 'nations, families, and kindreds of the earth.' And Paul in making mention of it in his letter to the Hebrews says, 'when God made promise to Abraham, because he could swear by nothing greater, he swear by himself, saying surely, blessing I will bless thee, and multiplying I will multiply thee.' That these promises extend to the whole family of mankind may safely be inferred from the fact, that the seed of Abraham 'is one, which is Christ.' Also the plain testimony of inspiration is full upon the subject; one passage of which will be quoted:—It is the language of St. Paul. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

Now that the reader may have the subject directly before him, and in the language of Scripture we will introduce the words of the apostle Paul which are to the point. After speaking of the promises, he says of the patriarch, 'he suggested not at the promises of God; but was strong in faith, giving glory to God. And being fully persuaded that what he had promised he was able also to perform, and therefore it was imputed to him for righteousness.'

In these few quotations we have the sum, and substance, of that faith which is a fit standard to determine the correctness of every man's faith. It is one which has for its support, the immutable oath of Jehovah; and it is as universal as the wants of man—encompassing within its embrace every son and daughter of Adam.—But who now, believes as did Abraham?—is a very important inquiry. Does that man who contends that the favor of God is confined to an elected few? No: as far as such an one goes, he is, as the east is from the west. Again; does he possess it who believes in the endless misery of a portion of mankind, brought about by some neglect of their own? Certainly not; for the numerous promises were given positively and without conditions, and they were received as such. I now appeal to the good sense of all who may read these lines, to decide, whether a person, believing in the endless misery of a portion of intelligent creation has a faith like unto the one possessed by Abraham? Ponder well the subject—and let candor preside in the decision.

WHO HAS THE RIGHT FAITH?

ORIGINAL.

Much has been said and written upon faith. All sects have admitted the importance of the

But the question returns, Who has the right faith? Answer; He has it, and he only, who believes that in Abraham's seed—which is Christ—shall all the nations, families, and kindreds of the earth be blessed—that, all shall be saved from their sins and purified, being washed and made white in the blood of the Lamb. The man who fully cherishes such truths, is in possession of the Abrahamic faith—the faith once delivered to the saints; and the only one which the Bible holds forth.

Reader, have you a faith? Examine it, prove it, and compare it with the true standard—the faith of Abraham.
J. A. G.

THE LAST MOMENTS OF THE REV. ELIJAH WINCHESTER.

Original.

Mr. Winchester visited Hartford, Ct. Oct. 11th 1796, and called at the house of Mr. Nathaniel Patten, where he died. In the afternoon, he walked out in company with Rev. Horace Ballou, then a young man, and seeing a procession enter a burial ground, he followed it.—The assemblage was large, and after the notice was let into the grave, Mr. Winchester stepped up on a tombstone near by, and broke the silence, by the following words, and ran the resurrection and the life." He was severely afflicted with the asthma; was very blue from the dropsy and looked as if he was ripe for the tomb. His manner, his dress, his looks and the fact that he was a stranger, fastened the attention of all present. Some said it was an angel; others, that one had arisen from the dead; all eyes were filled with tears, while he spoke, and the great inquiry was, 'Who is this man?' Such was the introduction of Mr. Winchester, public laborer in Hartford.

Soon after this, he preached a few sermons in the Theatre; his friends fitted up a room in the house occupied by Mr. Tisdale, in which Mr. Winchester preached until his death, which event transpired on the 18th day of April 1797.

Mr. Winchester was confined to his bed some weeks before his death. His disorder was distressing, but all his sufferings were borne with Christian resignation. On the morning of the day he died, he was conscious that a few moments more would end his suffering, and that what the sun should again rise, he should be no more.

Impressed with this belief, he called to his bedside some young ladies, and requested them to assist him in singing a hymn, and if he failed before it was finished, to sing it through. They sang a few verses, and the voice of Mr. Winchester, which grew fainter and fainter as they proceeded, was hushed. The young ladies ceased, and burst into tears. Mr. W. received a little and exclaimed, 'sing on; be not afraid, sing on to the end. These were his last words. The young ladies obeyed; and when the hymn was finished, Mr. W. was cold in death.

His funeral was attended by Rev. Dr. Strong, then Pastor of the Centre Presbyterian church in this city, who delivered a funeral sermon.—Dr. Strong gave Mr. Winchester a good character, and bore testimony to his faithfulness to the cause he loved and defended.

Mr. W. was particularly acquainted with Dr. Strong, frequently visited at his house, and attended with him. All this familiarity existed, even while Dr. S. was writing his work against Universalism,

A plain marble slab, much effaced by time, marks the spot where Mr. Winchester's remains repose; it bears the following inscription.

THE GENERAL CONVENTION OF THE UNIVERSAL CHURCHES, IN

MEMORY OF THEIR DEAR DEPARTED BROTHER,
The Rev. ELIJAH WINCHESTER,

MARTYRED

This Monumental Stone.

HE DIED

April, 18th, 1797,

AGED

40 years.

'Twas him to preach with animated zeal

The glories of the RESTITUTION mourn,

When SIN, DEATH, BELL, the power of CONSUMPTION
shall feel,

And LIGHT, LIFE, IMMORTALITY, be born.

Mr. Winchester lived and died a Universalist. He proved the doctrine to be 'a glorious refuge,' and 'a strong consolation' in the day of trouble; it sweetened the cup of sorrow, and lessened death of his terror. And the most fervent prayer of the writer is, that he may live in the possession of this faith, and die in full belief of the final restitution of all things.

M. H. S.

Hartford, Dec. 4th, 1834.

FATHER OF LIGHTS.

Original.

'Every good gift and every perfect gift, is from above and cometh down from the Father of lights, with whom is no variableness neither shadow of turning.'—James 1: 17.

That there is one Being in the universe who is immutable and exists in infinite unchangeableness, is a fact very cheering. For whatever may be the character, plans and attributes of God, they always will remain the same yesterday, to-day, and forever.

There is one idea evidently expressed in the language which heads this article, that is exceedingly beautiful. The apostle speaks of God as the 'father of lights' who has no change; evidently instituting a comparison between God and the natural sun, for the sun is the father, as it were, of all the lesser lights. His view of the subject is clearly this; while the light of the natural sun is variable and turning, with God, the great dispenser of moral light and (eternal) blessing, there is not even a shadow of change. The light of the sun is variable; oftentimes it is obscured by clouds, and sometimes by eclipses. It is also susceptible of turning, for by the revolution of the earth, we are left without light a part of every twenty-four hours; while in summer, it produces, popularly speaking, much more heat than in the winter.—But with the great Father of lights, the Creator of the sun, moon and stars, it is not so. His love never varies, his power and wisdom are never obscured by clouds of impotency and folly; nor is his affection ever changed into frosty coldness by an eclipse of vengeance. He is incapable of turning; at one period bringing forth the summer of happiness, and at another time the winter of pure misery. But fixed as the eternal throne of the universe, unchange-

able as truth, God shines with the constant affection of an infinite Father, dispensing the rays of his love throughout the world, forever giving life and joy to the earth, happiness to his creatures, and stability and beauty to all his works. He is the high and lofty One who inhabits eternity, and never forgets, the undying inexhaustible Creator of all things. In all his works he is the same. If in the morning of creation he pronounced all things good, they will always remain good in his sight, as it regards the object for which they were created.—If he was a merciful Being in the days of the patriarchs, he will also be merciful at the end of creation. If his love urged him to give his son for the world when it was debased by sin and ignorance, that love will continue to exist when the sun shall cease in its course, to exist when the stars become dim with age, and pour a stream of gushing joy among that countless throng of purified spirits which shall fall around the throne of God and exclaim, 'great and marvellous are thy works, Lord God Almighty!'

His plans are also immutable and must be accomplished. If, through the prophet he has sworn by himself, that every knee shall bow, and every tongue shall swear and say, in the Lord have I righteousness and strength;—Isa. xlv. 23, 24, it is also as strongly declared, that 'God is not a man that he should lie, neither the son of man that he should repent; hath he said and shall he not do it? or hath he spoken and shall he not make it good?' Num. xxiii. 19. If he has asserted by his Apostle, that it is his will that 'all men shall be saved and come to the knowledge of the truth'; 1 Tim. ii. 3, 4, it is also asserted that 'the death according to his will in the crimes of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?' Dan. iv. 35. While the Apostle of God has preached as follows, 'having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that, in the dispensation of the fullness of times, he might gather together in one all things in Christ both which are in heaven and which are on earth, even in him'; Eph. i. 9, 10, it is taught by Deity, that 'his counsel shall stand, and he will do his pleasure.' Isa. xlv. 10. While it has been said by the angel, that Christ 'shall save his people from their sins,' Matt. i. 21, it is also said, 'that the pleasure of the Lord shall prosper in his hands; and that he shall see of the travail of his soul and be satisfied.' Isa. liii. 10, 11. While it is declared that 'every man shall be rewarded according to his deeds,' Rom. ii. 6, it is also declared that 'God will by no means clear the guilty.' EX. xxiii. 7.

In fact, the very idea of God, presupposes immutability in all his plans, unchangeability in his purposes, and determination to have them fulfilled. Therefore, no truth is clearer than that God is without variableness or shadow of turning, the good Father, preserver, and protector of all things. Although friends may fail; although flesh and blood may mingle with their original elements; although empires may rise to glory and fall to decay; although the sun may be veiled in darkness, and worlds disappear, still God is the same, touched not by time, changed not by circumstances, affected not by decay; constantly loving his children and blessing them with good and perfect gifts, changing not when they are rebellious and iniquitous, but pursuing the steady counsel of his

will in subduing their stubborn hearts, bringing them to a knowledge of the truth and reconciling them to virtue and happiness. There is something heart-stirring in the idea, that though we are in a hotel or on the desert, still an immutable Father watches over us. 'If I ascend up into heaven, thou art there; if I make my bed in hell, behold! thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shalt thy hand lead me, and thy right hand hold me.' Ps. cxxxix.

If this truth be in our hearts, what though the storm of sickness rages and the chill winds of death blow, what though afflictions and sorrow beset the heart, so long as God is our friend without variableness or shadow of turning so long as our Father stands at the helm of the universe! Let us then place ourselves with confidence in the hands of Providence, for he is all kindness and affection. He will be with us, even though we should walk through the valley of death. Let us go on our way rejoicing in the truth, that 'every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variation, neither shadow of turning.' G. W. M.

INQUIRER AND ANCHOR.

SATURDAY, DECEMBER 27, 1834.

*SELF CONDEMNATION.—At a recent meeting of the American Board of Foreign Missions, a motion was made touching the expediency of having some of the native preachers from the missionary stations, visit this country for the purpose of stirring up the churches. In the discussion of this question arguments many and strong were elicited on both sides. The most prominent in opposition to the plan was, that 'instead of increasing their respect for our religion, it would by the sight of our worldly aggrandizement, and our divisions weaken their confidence in our sincerity and piety.' It was therefore thought inexpedient to have them come.

There are some humiliating concessions here that it would be well for the people to remember.

1. They indirectly confess that it is their object to deceive the poor ignorant heathen.

They wish the heathen to believe that here all is peace and harmony and that the influence of their faith, causes them to live pious self denying lives. But the fact is, they are immersed in the world and deeply engaged in quarrels and contentions. All this the heathen must not be permitted to know.

2. They confess that they are themselves hypocrites.

To be sure they wish to be considered sincere and honest, but they are afraid to let the heathen look at them as they are in point of fact, lest he should see that they are not sincere. 'Out of thine own mouth will I condemn thee.'

3. It is evident that these missionaries have already lied to the heathen, and that they are willing to let the lie pass for truth.

Here the missionaries told the heathen what is

the truth; that those who sent them are in love with mammon, and fighting one against the other? No. They have told a different story and lost the lie should be exposed, native preachers must stay where they are. 'We unto you scribes, and pharisees, hypocrites, for ye are like unto whitened sepulchres, beautiful without, but within full of dead mens bones and all uncleanness.' Therefore if ye wish to be respected, let no man take a step behind the curtain. I. D. W.

LEAN SUPPORT OF UNITARIAN PAPERS.—A statement of the Cincinnati Journal contains an abridgment of the report of the Cincinnati Baptist Convention in relation to the religious periodicals of that denomination; together with some remarks from its Editor exhibiting the poor support, not only of Baptist, but of Presbyterian and Congregational religious journals. If the old saying is always correct that misery likes company it might become consolation to some Universalist publishers to know how poorly the papers of other denominations are supported. But it is a kind of comfort we do not much relish.—We believe however that Universalist publications are increasing both in usefulness and profit to the publishers. We are confident also that the papers of some other denominations are on the decline. And we are happy to see a virtual acknowledgment of the fact in the following extract.

Increasing the number of religious periodicals, must be attended with immense sacrifices of money. If the history of the religious press in this country could be written, it would be a tale of woe on the part of publishers.

The Christian Watchman was for many years a losing concern. It cost thousands of dollars beyond its income. The Lowell Evangelist died for want of support. A Baptist paper started in Rhode Island, became bankrupt.—The Baptist of Connecticut raised \$2,000, a gratuity for a religious paper, but it failed for want of support. Zion's Advocate is a losing concern. The Vermont Telegraph has not a support. The N. Y. Baptist Register, which has vastly more subscribers than any other paper among the Baptists, cost an immense sum, year after year, and now only yields a profit of 300 dollars. The Baptist Repository, of New York, has already ruined the property of four brethren who published it. In Pennsylvania Baptist brethren have laid out more than 5000 dollars in two papers, neither of which have ever paid its way.

The following statement of the Editor of the Cincinnati Journal tells the condition of several Presbyterian periodicals in the great valley of the Mississippi.

We will not go over the mountains to rake from their ashes, the Rochester Observer, the Utica Christian Journal, the Albany Telegraph, the New England Christian Herald, &c. &c. &c. which have lived piously and usefully, but died of starvation. We want not to speak of the Presbyterian which devotes its profits to the 'Board of Education,' but in five years existence has had no profits to devote—or of the Philadelphia, which, ably conducted as it is, furnishes no compensation to its able editor, and involves its publisher in debt.

The Presbyterian press in the great Valley, is all we have to remark upon now. And we begin with the Pittsburgh Christian Herald, which the editor says has less than fifteen hundred nominal, and not more than 1000 paying subscribers. Week after week the publishers' complaints go forth, 'Increase my subscription and pay me better, or I must give up.' How long before the catastrophe will come, none can tell.

The Ohio Observer, has about 16 or 1700 paying subscribers; and lives on from week to week as healthily as could be expected with such a support. Paying a small salary to its editor, it has a lean subsistence.

The Western Landmark, with 1500 subscribers, probably sustains itself, but it can afford no competent support to an editor without involving the interest of the publisher beyond his receipts.

The Standard of Cincinnati cost its publishing committee 4000 dollars out of pocket, and finally was sent away to live cheaper in Indiana.

The Millennial T trumpet of Maryland, Tenn. has between 4 and 500 subscribers. Its existence is a constant loss to the publishers, and in a late exposure they avowed themselves almost ready to give up in despair. We hope they will be saved from this catastrophe; but if they fail they will have companions in misfortune. Many have fallen in the same field.

The St. Louis Observer is still doubtful, whether it will be able to pass its infancy without fatal disease. Its continued existence is still a problem, unless a better support is tendered.

The Youth's Magazine, of Cincinnati, has near 1500 subscribers, but thus far it has yielded no profit to the publishers. The editor has never yet received a cent for his services. It lives and only lives.

The Cincinnati Journal, has much the largest circulation of any Presbyterian paper, of the great Valley; but leaving out of view between 1000 and 5000 dollars lost, in getting the paper started, it even now does not yield one cent of profit to the publishers. With the late improvements, it must have a wider circulation than ever, or its publishers will have no profit on the capital invested.

TENDER MERCY.—A writer in the 'Zanesville Gazette' holds the following language in relation to what he is pleased to call 'the funeral pyre of a lost soul.'

'It is erected in the face of the whole universe as a spectacle to devils, to angels and men. Its fuel like the brush which Moses saw, burns but never consumes. It is lighted up by that same hand of mercy which once was stretched out ready to save and to bless.' Oh! Lord what is this crazy world coming to? We knew before that the partial creeds of men were blinding to the eyes and injurious to the moral powers of man, but we did not know that they would so completely turn the head of a man of common sense, that he could not distinguish between cruelty that would make a Nero blush, and the tender mercy of God.—Mercy kindling the fire of an endless hell!—From such mercy as this good Lord deliver us! If mercy kindles the fire of hell it must be cruelly we suppose which lights up the glories of heaven!

We should like right well to have our writers give a definition of the precise difference between what he calls mercy, and what men generally mean by the word *crudely*.

I. D. W.

FALSE WITNESSES.—It is recorded of our Savior that "many bore false witness against him, but their witness agreed not together."

We have often noticed that the same is true of Universalists. There are many that have witness against it, but there are scarcely two that can agree in their testimony. In order to set this subject in its proper light we will introduce some of the witnesses and hear their testimony. The first is Mr. A. Will you tell the court Sir, what you know of the doctrine of universal salvation?

May it please your honors I know but little about it. I only know that it is a very ancient doctrine. It was preached as long ago as when our first parents were in the garden of Eden, and is the same old doctrine that was preached by the serpent, and has been preached by the devil and his servants ever since.

The next is Mr. B. What do you know about this doctrine? Why I do not pretend to know much about it. I only know that it is a new doctrine. It was hardly ever heard of in the world till the present century, and I have no idea that a new scheme like this can be true.

Mr. C. What say you? What do I say? I say it is a very bad doctrine. It came no doubt from the father of lies and is the most abominable heresy that ever appeared. It leads to all manner of licentiousness, and is destroying men's souls by scores and by hundreds.

Mr. D. What do you say? Why I say it is a very good doctrine. It all that I could wish for, and if I could see it true, I should be perfectly happy. But it cannot be true. It is too good to be true.

So we might go on to the end of the Alphabet, and no two witnesses would agree. One says it is an old doctrine, and another that it is new.—One says it is a bad doctrine, and another, that it is so good it cannot be true, and though many bear witness against it yet their witness agreed not together.

I. D. W.

CORRECTION.—We cheerfully correct an error into which it seems we have fallen in relation to a meeting at East Kingston, N. H. We saw in an eastern paper an article in which the writer spoke of that meeting, and quoted with approbation from a Methodist paper, its opinion that it was in order to *shout* praises unto their King.—Now all the world knows what Methodists mean by *shouting*, and by "holy fires," and as the writer quoted from them, we supposed naturally enough that he meant the same thing. Under this impression we, in all good conscience, expressed our disapprobation of the practice of shouting, and crying Amen! glory! &c. in public worship. Mr. Whittemore informs us that we were mistaken in the application of our remarks to the meeting in East Kingston—that nothing of the kind was done there, but all things were done decently and in order. We are glad of it, and as we have con-

veyed an erroneous impression to our readers, concerning that meeting, we most cheerfully make this correction. We hope it will be long before there will be *disorder* and confusion in any of our meetings for public worship.

I. D. W.

BERLIN, N. Y.—We have recently received a pressing invitation to visit and preach in this place, and much do we regret that it is not in our power at present to comply with that request. We were glad also to hear that the Unitarians and Universalists have recently completed a house of worship for their mutual accommodation, and that they are anxious to listen to the testimony of God's grace, from one who can bring them 'good tidings of great joy which shall be unto all people.' Truly a great door, and effectual is opened for the preached word. Believers are multiplying, and from the dark corners of the earth, the cry is heard 'come over and help us.'

There are in the bounds of the Hudson River Association, many, very many places where the word of truth would be received with all readiness of mind. Could some preacher spend his time in missionizing through this region, great good might be done. Cannot some Timothy undertake the enterprise, to go through every town, city and village, and as he goes preach, saying, 'the kingdom of heaven is at hand?' He might not get much silver and gold, but incalculable good would result. We have thought of this much. We have thought of the multitudes that are sitting in darkness, and of the many who are scattered abroad as sheep without a shepherd, whose hearts would rejoice to see the face of one that publisheth peace. We have come to this conclusion.—As soon as we can find a supply for our desk at home, we shall spend some two or three months in a missionary tour. We intend as far as possible to visit every town in the region round about, and wherever we can obtain a hearing, to reason with them out of the scriptures. And if by our labors we can awake attention to the subject, and gather the lost sheep of the house of Israel, the reflection of the good done, will be a rich reward.

I. D. W.

SCHENECTADY, N. Y.—Notice is hereby given to all whom it may concern, that a 'revival' will commence in the above city, as soon as the clergy can bring matters and things to a proper bearing. We are not aware that the precise day and hour has been fixed upon, but we are authorized to give due notice, that a revival will be in progress soon. If the reader should feel disposed to inquire upon what authority this notice is given, our reply is that a certain clergyman in that city said so. He told the people from the desk, that as soon as the election was over and the canal frozen up, he should expect to have a revival of religion. Now all the world knows that the clergy can have a revival just when they please, and we have no doubt that this notice will be realized.

Seriously, however, the clergy pretend to believe that these revivals are the work of God's spirit, and carried on by its irresistible power.—

But we would ask if such notices as the above are not good evidence that they believe no such thing? The truth is that these excitements are got up by the ministers and their servants, and carried on by them alone, and when men undertake to tell when they are coming, we regard it as good evidence that they are perfectly aware of this fact.

But hark ye, friend. You know you made our young lady crazy by your mad exertions last winter. Be cautious then how you proceed.

'If there's a hole in 'y'our coats
I rede ye trent it,
A chief's among ye takin' notes,
Aud 'f'ish he'll prent it'

I. D. W.

SERMONS.—The 'Star in the East' for Nov. 20 contains a Sermon from the pen of Br. C. F. Levee, which was taken from the 'Inquirer and Anchor' without the usual credit.

The 'Trumpet of Dec. 13, contains a sermon from the pen of Br. J. B. Doda which originally appeared in our columns. Render unto Caesar the things that are Caesars, &c.—Esa. -

DEDICATION.—The new Universalist Church in West Brattleboro, Vt. will be dedicated on the 1st of January next. Sermon by Br. I. D. Williamson of Albany, N. Y.

GUILDFORD, N. Y.—Our truly industrious and persevering Br. J. T. Whitcomb of Schenectady, has recently visited and preached the gospel in this place. We know not whether a preacher of God's unlimited grace ever before proclaimed the good tidings of the kingdom among that people. Be this as it may, the word was received with gladness, and listened to by a large and respectable congregation, and the preacher has appointed to visit them again. We doubt not that the seed will fall upon good ground and bring forth fruit.

I. D. W.

PROPOSED PUBLICATION.—Br. A. C. Thomas of Philadelphia, designs publishing several sermons, recently delivered in the good city of 'brotherly love,' by Br. H. Hallon. They are nine in number—weighty and powerful, and 'all on important subjects.' They were taken down by an able stenographer as they drop from the lips of the speaker & are good, no doubt, if characterized by his usual soundness. But really we should suppose this venerable father in Israel would prefer having his sermons go down to posterity as they come from his pen, rather than as they fall from the tip of his tongue.

R. O. W.

TO CORRESPONDENTS.—We have been furnished with, and next week intend presenting to our readers, the sermon, charge and the remarks that accompanied the giving of the right hand of fellowship—delivered at the recent ordination of Br. F. Hitchcock. We regretted much that we were obliged to be absent and could not join in these interesting services. But, as they are

furnished for the press, our readers, as well as ourselves, may enjoy them.

We have an excellent sermon from the pen of Br. Stickney delivered at Berlin, Ct. on the occasion of the annual thanksgiving, which we shall lay before our readers as soon as we find room.

Some communications now on hand will be attended to in due time.

ORDINATIONS.—Br. SAMUEL ASHON was ordained to the work of an evangelist in the Calowhill st. church Philadelphia on Wednesday 10th ult.

On the 1st of November Br. Daniel Tenney was ordained as a gospel minister at Chazy, N. Y.

ANOTHER JEWEL.—We noticed not long since a statement made by Rev. J. N. Mailliott that every year adds *Jewels* to the *Constellation* of Methodist ministers, and intimated that, probably, Mr. Avery might be one. The following from the *Magazine and Advocate*, we presume notices another of these brilliant jewels. We give it with no other comment than the mere observation, those in whose ranks are found so many immortal clergymen ought to be the last to accuse Universalism of licentious tendency.

ANOTHER EVIL-DOING THIEF.—Daniel Osborn, a Methodist preacher, resident for some years past, in the town of Almond, Allegany county, being in the town of Durham, Greene county, on the 20th of September last, (as appears from an advertisement in the *Angelic Reporter* under the flattering caption, 'Fifty Dollars Reward,') entered the shop of one Israel Brown, & took from thence, by mistake or otherwise, fifty dollars worth of cloth; on Sunday, the 21st, preached in Windham; the next day started on his way home; was pursued by said Brown, who found the cloth in his possession; was taken back to Durham; escaped from his keeper, &c. The advertisement also states that he 'stole a saddle,' which Brown afterwards returned to the owner; that a great quantity of domestic woollen fannels were found in Osborn's possession, which he admitted to be stolen property; and that he acknowledged having 'for a number of years past, or almost every year, been in the habit of stealing goods and chattels, on his way to that region of crime, during his stay there, and whilst returning.'

REMOVAL.—Br. James Shrigley of Stafford, we understand, has removed to East Windsor, Ct. and is engaged to preach the message of his master to the society recently organized in that place; and will also be employed in the 'region round about. East Windsor is probably well known to our readers, as the seat of the new Theological Institution under the care of Dr. Tyler which was recently founded in opposition to, and consequence of, the heretical theology of Yale College. The place of course is orthodox enough in all conscience; but still there are a few faint rays of divine light beaming upon it which betoken good.

The zeal and perseverance of our brethren there are worthy of all praise. And with the efficient labors of our young Brother we are very confident they will be blessed. May he and they both be strong, always abounding in the work of the Lord; forasmuch as they know their labor is not in vain in the Lord.

R. O. W.

TOLLAND, CT.—Last Sunday we had the pleasure of delivering our message to a respectable number of attentive hearers in this place. And though the doctrine is but little known there, and consequently much opposed; yet we found many excellent friends, and much of the holy and benevolent feeling of Universalism. At evening we had the occupancy of the new Baptist Church. A very little exertion on the part of our brethren in that place would, in a short time, build up a fine and flourishing society. We trust they will not be inactive, and may they receive the blessing due to their exertions.

ANECDOTE.—*Resist the devil and he will flee from you.* A Universalist of our acquaintance once had a controversy with a pious Baptist neighbor. It continued till the Baptist was no longer able to sustain himself; and, turning round to depart, he began to warn the Universalist of his great danger, and closed his exhortation by saying, 'O my friend, you must resist the devil and he will flee from you.' 'I have resisted him,' said the Universalist dryly, 'and he is now about fleeing according to scripture.'

If Christ be the 'HEAD of every man,' (and Paul says he is) must not all men be members of that body of which he (Christ) is the head? If these things be so, (and we know not who can doubt it) will not the destruction of every one man, tear the body of Christ, and render it imperfect? Or should any individual be doomed to endless suffering, will not all the members of Christ's body suffer with him, seeing that 'if one member suffers all the members suffer with it?'

Our Unitarian neighbors, who spurn Universalism, and call it unscriptural, are earnestly requested to give the above a candid examination; after which, (should they deem themselves capable) they will very much oblige us by rendering satisfactory answers to the questions propounded.—*Star in the West.*

NOTICES.—The annual meeting of the First Universalist Society of Hartford, will be held at their Church on Monday the 20th inst. at 8 o'clock in the evening, for the appointment of officers for the year ensuing, and for the transaction of other business.

By order of the Committee,

GEO. FRANCIS, Clerk.

The Slips in the Universalist Church in this City, will be rented by Auction, on Thursday the 1st day of Jan. next, for one year from that day. Sales to commence at 9 o'clock in the forenoon.

By order of the Committee,

GEO. FRANCIS, Clerk.

Hartford, 13th Dec. 1834.

MARRIED.

In this City, by Rev. M. H. Smith, Mr. James Willis, to Miss Maria Dart, both of Ellington, Ct.

DIED.

In Brunswick, N. Y. on the 18th inst., after a

very painful sickness, Walter Henry Morrison, aged 25 years. By the death of this young man, his parents, sisters, brothers, relatives and friends, (and he had many) have been deprived of one who was worthy of their love; and whose absence from the cheerful family circle, will ever be felt, because he has gone to his long home, and can never return to fill that void, which his death has occasioned. His voice is hushed and he slumbers beneath the cloths and turf. There the weary are at rest! Death had no terrors for young Morrison. He relied on the faith of Jehovah for his salvation. Nor does his family mourn as those without hope. They rejoice in expectation of a blissful immortality, brought to light through the gospel of great joy which shall be unto all people. His funeral was attended by a large concourse of sympathizing relations and friends of different persuasions; and a discourse from the words of holy Writ, 'Trust in him at all times,' delivered by the writer on the occasion.

CHARLES WOODBURY.

Lansburg, N. Y.

RELIGIOUS NOTICES.

Br. J. A. Garley will deliver a lecture in Bolton, on Thursday evening, Jan. 1st.

Br. F. Hitchcock will preach at Egremont the first Sunday in Jan.; at Limerick Village in Salisbury on Thursday evening the 8th of Jan.; at Cornwell Hollow on Friday evening the 9th; at Canada Village in Goshen on Sunday the 11th; at Winsted Tuesday evening the 13th; at Colebrook River Wednesday evening the 14th; at New Boston Mass. Thursday evening the 16th; at New Hartford (North end), on Friday evening the 17th; and at Milton on Sunday the 18th.

Br. W. A. Stickney will at the school house near Mr. Russel Miles in Cheshire on the 2d Sunday in Jan., and a lecture at Yalesville on the same day at 6 o'clock P. M.

Br. J. Shrigley will preach at Dry Brook on Saturday evening previous to the 2d Sunday in January, and at Ware House Point the 2d Sunday in January. Subject (by request) John 6th chap. 28th and 29th verses.

Br. W. A. Stickney will preach in Burlington the 4th, Sunday in Dec. (text John v. 28, 29,) and a lecture at New Hartford Centre in the evening of the same day.

Br. J. A. Guiley will preach in Glastenbury next Sunday.

Br. R. O. Williams will preach at Durham on Friday evening Dec. 26; at Guilford on Saturday evening 27th and at Killing worth on Sunday 28th.

Br. Charles Spear will preach in Cabotville, (Springfield,) Mass. the fourth Sunday in Dec. and in West Suffield the first sabbath in January.

A course of lectures on Sacred History, will be delivered in the Universalist Church in this city, (Hartford,) on Sabbath mornings.

The tenth lecture on the parables will be delivered in the Universalist church in this city, (Hartford) next sabbath evening. Subject, Parable of the Rich Men and Lazarus, Luke xvi. 19-31.

POETRY.

[The following touching lines were sent us by our friend D. Halsey of Southampton, L. I. than whom a more devoted servant of the truth lives not. The reader will suppose they came from the heart, when we inform him, that the writer is a husband and father, and that he is already languishing over the grave under the wasting hand of consumption. Oh! may his faith still be strong, and may God hear the prayer that thus rises before him, warm with the incense of the heart.—Eds.]

A Father's Prayer.

Hear thou, with whom life's issues are,
A dying husband—father's prayer,
Whose thoughts still earthward linger,
To many fondly lov'd ones cling.
When thou, this thread of life, shalt sever
And be who prays is gone forever,
From earth, and time, and friend, and lover,
And death, his faiths and follies cover,
Oh! then be thou the mourners' friend,
Sustaining consolation send,
Regard the lone one's mournful plaint;
Bind up the bleeding heart and faint,
God of the orphan! God of all!
In woe and—the feeblest call
Is heard by thee—yes thou wilt bless
The babes, thou writest 'fatherless.'
Omniscient one! Choose out their ways
Journeying through life's bewildering maze—
A world of sorrow, and of sin,
Fighting without and fears within;
Through sufferings, sorrows, trials, woe—
Those various ills which life compose,
From evil good educating still,
Make all subservient to thy will—
Till sin, of this fair world the blight,
And death, are sunk in endless night;
And life, triumphant, full and free,
Gains an immortal victor.

D. H.

A Mother's Love.

'Happy is he who knows a mother's love.'

WHAT IS SO PURE?—The patriot expects fame, the friend sympathy, and love pleasure. Even religion, while she waters her faith with tears, looks forward to the blessed fruits of her labors and her love. But maternal affection springs from the breast, uninvoked by the wand of hope, undiluted by the touch of interest. Its objects are the weak and the woful. It haunts the cradle of infantile pain, or hovers near the couch of the faint and forsaken. Its sweetest smiles break through the clouds of misfortune, and its gentlest tones rise amid the sighs of suffering and sorrow. It is a limpid flow of lovely feeling which gushes from the fountain head of purity; and courses the heart, through selfish designs and sordid passions, unmingling and unalloyed.

WHAT IS SO FIRM? Time and misfortune, poverty and persecution, hatred and infamy, may roll their dark waves successively over it—and still it smiles unchanged; or the more potent allurements of fortune, opulence and pride, power and splendor, may woo her—and yet she is unmoved! A mother 'loves and loves forever!'

WHAT IS SO FAITHFUL? From infancy to age, 'through good report and through evil re-

port,' the rews of maternal affection are shed upon the soul. When heart-stricken and abandoned; when branded by shame and followed by scorn, her arms are still open—her breast is still kind. Through every trial that love will follow—cheer us in misfortune, support us in disease, smooth the pillow of pain and minister the balm of death.

Happy is he who knows a mother's love.

The death of Absalom.

The morning star had set, and the gorgeous sun had shed his golden beams on Ephraim's richly grove. The turtle-dove sat in his fragrant bower; and the forest birds of song warbled their matin hymns to Israel's God. The cedar and the pomegranate gently bowed to the zephyrs of the morn. The odoriferous fume of the camphor and the cinnamon wafted on the zephyr breeze that rocked the opening flowers. All things whispered peace, and harmony, and love!

Not so the hearts of Israel's sons! Already the tramp of battle sounded in the ramp of Absalom; and the sweet singer of Judah's tribe had forsook his harp, and its arched hands passed by as he stood at the gate of Mahanaim. David's heart was sad, for a little while and the slaughter had begun; and ere the first beams of that day's sun grew pale, or the eagle brought its nest, the watchmen proclaimed that messengers approached. Soon were their tidings told. Enough!—enough! he that slew the lion and the bear trembled gently; and his faltering lips thus said:—

Oh, Absalom, my son, my son!
Would I had died for thee,
Ere from my presence thou didst flee,
My son, my son!

'Tears, bitter tears, flow on, flow on!
Oh, can ye drown my grief,
Or bring a father's heart relief,
That mourns his son?

'Farewell, farewell my fondest boy,
Thou comest no more to me—
But I at last in bliss shall be,
Where all is joy!

'When last on thee I kindly smiled,
Thy father's heart was glad;
But now, how sad, how very sad,—
My child, my child!'

TRUTH.

Truth is the glory of time, and the daughter of eternity; a title of the highest grace and a note of divine nature; she is the life of religion; the light of love, the grace of wit, and the crown of wisdom; she is the beauty of valor, the brightness of honor, the blessing of wisdom and the joy of faith; her truth is pure gold, her time is right precious, her word is most glorious; her essence is in God, and her dwelling with his servants; her will is his wisdom; and her work is to his glory; she is honored in love, and graced in constancy; in patience admired, and in charity beloved; she is the angel's worship, the virgin's fame, the saint's bliss, and the martyr's crown; she is the king's greatness, and his council's goodness, his subject's peace, and his kingdoms praise; she is the life, learning and light of the law, the honor of trade and the grace of labor; she bath a pure eye, a plain hand, a piercing wit, and a perfect heart; she is wisdom's walk in the way

of holiness, and takes up her rest but in the resolution of goodness; her tongue never trips, her heart never faints; her left hand never fails, and her faith never fears; her church is without sculm, her city without fraud; her court without vanity, and her kingdom without villainy. In fine, so infinite is her excellence in the construction of all sense, that I will thus only correlate in the worder of her worth. She is the nature, where God in love shows the glory of Christianity.

MEMOIR.—How a single word—a single tone—a single look will sometimes give the key to a mystery. There are moments when conception, awakened we know not how, flashes like lightning through all space blinding at once a world that was before all darkness. One single tone will sometimes touch the electric chain of memory, and run, brightening, over a thousand links in the past, which connect that to thoughts of days long gone by.

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" Examination of Future Punishment—50 cts.
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" Balfour's 2d Inquiry—\$1.25.
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DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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THE PREACHER.

A SERMON,

Delivered at the ordination of Rev. F. Hitchcock, in the Universalist Church in Hartford, Ct. Dec. 11th, 1831.

BY M. H. SMITH.

Original.

'And thou shalt speak my words unto them, whether they will hear, or whether they will forbear,' Ezek. ii. 7.

We learn from this text, that the prophets, anciently sent of God, were to speak forth the words of the Most High, boldly and without dissimulation. They were sent, not to inquire whether their testimony would offend some, or please all; whether it would be popular among the people, and make the prophet popular also; they were sent to preach the truth, to declare the words of God, and leave the result with the God of truth.

The apostle of the Gentiles has said, that the things written aforetime, were written for our learning; that we through patience and comfort of the scriptures might have hope; and that, all scripture given by the inspiration of God, is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Such being the case, I deem my text appropriate to the present occasion, and shall use it as if written for the present day.

To speak the words of the God of Israel, we must first know what he has spoken; and acquaint ourselves with the nature of that doctrine, which, as ministers of reconciliation, we are commanded to speak. This is highly important; for if we have no acquaintance with the words of God, we may deceive ourselves and deceive others. And besides this, we find in the religious world, much division on this subject; the many temples dedicated to different faiths; the little harmony and good feeling shown by one denomination for another; and the want of charity displayed, by ministers of different creeds towards those who differ from them, are lamentable evidences, that among people who worship the same God, receive the same Bible, and profess to be aiming at one thing, there is a wide disagreement, in respect to the words which God hath spoken.

It is not, the intention of your speaker to amuse you, or weary you with the speculations of men, on this subject. We have our own views on this point, and we claim the privilege of making them public, and of using all lawful means to extend them in the earth. And to the doctrines which distinguish us as Universalists, and which we solemnly believe to be the words of God, and to the promulgation of which

my Brother is to be set apart this evening, I beg leave to call your attention.

1. In common with all christians, we receive the Bible as the word of God; as a perfect rule of faith and practice. From this, we draw our doctrine, our illustrations and our reproof. From this, we derive our comfort and consolation, and from the promises of our Father in heaven, recorded in this same book, we obtain the assurance that, in the dispensation of the fulness of time he will save all men, and bring them to the knowledge of the truth.—The Bible is our armor, our shield, and the weapon of our warfare, by which we hope to conquer through the blood of the lamb and the word of our testimony.

The Bible reveals clearly the character of God. It reveals him as our Creator: it teaches us to say, "It is he that hath made us and not we ourselves." And it is our belief, that God made men to answer a good design: he created them to be happy forever, and no creature which God has made, will be a loser by his existence.

As God was infinitely happy, the creation of man could not add to his happiness; as he was infinitely good, he could create man only to make him blessed. As he declared the end from the beginning, he would have foreseen all, that would frustrate this design; and as he was infinite in wisdom, he would have removed these hindrances from the way. But all things were created for the 'good pleasure' of the creator, and we believe he will 'work all things after the counsel of his own will.' (Isa. xlv. 9, 10; Rev. ii. 11; Eph. i. 9, 10.)

2. We believe it is 'the will,' 'the good pleasure, and the purpose of God,' to redeem the world from sin, and save them with an everlasting salvation, through Jesus Christ our Lord. He has laid the plan for universal redemption—"reut his sons to die for all"—to taste death for every man; and as God can do nothing wrong, and can desire nothing in vain, and as he has planned the redemption of the world, and desires the holiness of all his creatures, the world will be redeemed, and all beings will be made holy. And as certainly as the snow and the rain, answers the design of him who sends them, so certainly will the word of God prosper and not return void. (Isa. lv. 10, 11.)

3. With the apostle we say, 'But unto us there is one God the Father; there is one God and father of all;' whose love is infinite, and whose mercy and compassion can know no change. And we recognize in the blessings around us, in the favors and mercies we enjoy, an answer to the prophetic promise, 'Have we not all one Father? hath not one God created us?' (Mal. ii. 10.) And we can lift our eyes to heaven and give utterance to our feelings in the language of the prophet of Israel:—'Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not.' (Isa. lxiii. 16.) And in that powerful tie, which binds earthly parents to their offspring, which tie, time cannot change, nor circumstances alter, we discover a faint emblem of

the love of God our Father towards the sons of men. And we cannot subscribe to the idea, that that Being, who has blest the animal creation with so much love for their young, that neither danger, fear nor death can crush it, does himself possess but a very small share of the same.

4. We believe that God has revealed in his word, a sure and certain reward for well doing; and that for every deviation from the path of duty, for every sin there is an unavoidable punishment; for God has said that he will by no means clear the guilty. Some Universalists extend this punishment beyond the grave. Of this number your servant is not one; he believes that sin began and will end, with the flesh; and that both the righteous and the wicked are recompensed in the earth. (Prov. xi. 31.)

5. In the mission and character of the savior as delivered in the Bible, we fully believe.—In the language of Paul we say that Christ was made of the seed of David according to the flesh, and declared to be the son of God with power according to the spirit of holiness and resurrection of the dead. Rom. i. 3, 4.—And we consider that he sustains the same relation to his Father, which Joseph sustained to Pharaoh, only greater in degree. All power and dominion and rule was given to Joseph by the king of Egypt, but Pharaoh was exempted who put all things under Joseph. And in reference to our Savior, St. Paul says, 'All things are put under him, yet it is manifest that he is excepted which did put all things under him.'

In our blessed Lord, we behold a manifestation of the Father's love; an evidence that he loved the world, though the world was dead in trespasses and sin. Rom. vi. 8. We receive him as the anointed of God to take away the sin of the world; 1 John iv. 14, and to reconcile the world to God.

6. We believe and preach a resurrection from the dead, through a risen and triumphant savior. A resurrection from corruption, mortality, sin, and death, to a state of immortality, of purity, and of life. And it is not for ourselves alone that we have this hope; such a resurrection will be shared by all who have borne the image of the earthly, by all who have died in Adam. 1 Cor. xv. 22, 49.

II. From this brief compendium of our views on the word which God has spoken, let us turn to consider the propriety of preaching it.

The wisdom of this world is very certain of one thing, and that is, if this doctrine be true, there is no need of preaching it; many people are very sure that, its promulgation tends to increase vice, and to destroy pure and undefiled religion. But as we differ from them in opinion, we may be allowed to bring before them some of the reasons why this word should be preached. And—

1st. This word should be preached to make men better. I am well aware of the objection, that Universalism should not be preached, because it will make men so evil; that it will lead them in the ways of wickedness and sin.

But will any man contend, that a belief in the Bible, will induce men to do wrong? That a knowledge of the Divine character, a belief in God's fatherly care, a conviction that he will by no means clear the guilty, and a firm faith, that the period will arrive, when sin will be no more; that this will lead to sin? If so, then the Bible must be a licentious book: if not, then the objection falls to the ground.

I do not pretend to say, that all men who profess Universalism, live according to its testimony; we admit with sorrow, that very many wound the cause of Christ, by unholiness. And when this is said, you have said only what must be admitted of all denominations. The inquiry to be made and considered is, does Universalism make them wicked? does it prompt men to do evil? If so, it should be abandoned.

What then does our doctrine teach? what does it require of us? It requires of us, universal love to all men; it teaches us to exclude evil and to do good, to bless and to curse not. When we do wrong, do they set up this principle? If to this it be replied, that men professing Universalism, do wrong, we answer, that this then, is a proof that they in practice deny their profession, and the reason why they do wrong is, that they do not let their light shine before men; they do not practice Universalism.

2dly. This word should be preached because it is designed to make men happier, and to give them peace and rest. This the religious word does not possess, and to this, a large portion of professing Christians are strangers. Their troubled countenances, their dejected appearance, their sighs and groans are evidences that to their bosoms peace is a stranger; their troubled aspect, the cry of despair, the voice of lamentation, and the unearthly shriek of the maniac, forcibly remind us, that if we have a system of faith, which is better, and more consoling, which will give confidence, and inspire the heart with joy, it should be proclaimed far and wide.

And we are not strangers to the joy-inspiring, unmeasured of our faith. We are not ignorant of its worth in the day of trial, and in the hour of adversity; we have proved it in the hour of affliction; and in the time of sickness and death it has said to us, 'be of good cheer.' Let an unbelieving world mock: let it scorn the humble theme of dying love, let it exultingly say 'if it is true, there is no advantage in believing it!' but let men tell it to those, whose hearts are warm with a Savior's goodness and who have tasted that the Lord is gracious; for we know that those who despise and reject these blessings are strangers to all that is permanent and good; and we also know from happy experience, that a firm belief in the impartial goodness of God, will soften adversity, and wipe tears away from every weeping eye.

III. We pass to inquire how this word should be preached!

1. It should be preached with great plainness. A minister of Jesus Christ should always be able to say with Paul, that 'we walk not in craftiness nor handle the word of God deceitfully; but by manifestation of the truth, commend ourselves to every man's conscience in the sight of God.' The word of God cannot be preached in too plain terms; it cannot be illustrated with too much clearness: it cannot be brought home to men's bosoms, and busi-

ness with too much force; nor can the promises of universal salvation be dwelt upon too often, or with too much fervor.

But above all things, a preacher should avoid double dealing; and never render himself obnoxious to the charge of hypocrisy; but with honesty and plainness he should deliver the whole counsel of God, 'whether men will hear or whether they will forbear.'

2. The word should be preached with charity. Without charity we can do nothing; for though we may rail and storm at error, yet to build up truth we must have charity. In our remarks upon others, and in our exposure of the deformity of other creeds, we should season our words with truth, and temper them with charity. I do not consider, that when we pull down the creeds of self-styled Orthodoxy, we build up truth; but the reverse I know to be true; we build up universalism, and we effectually destroy error. For there is as wide a difference between destroying error and building up truth, as there is between depriving a man of a poor miserable shelter, and leaving him with none, and depriving him of a poor one and giving him one of great elegance and comfort. The word of God should be preached with plainness, but with clarity, and the darkness which now covers the earth, should be removed by bringing in 'the light of the glorious gospel of the blessed God.'

3. This word should be preached with power. And this can be accomplished by making ourselves familiar with the sacred oracles, and by illustrating the word we preach, by an appeal to the plain language of the Bible. 'That preaching will be powerful which is accompanied with a "Thus saith the Lord." And his is unquestionably the most powerful and eloquent preaching whose eloquence is borrowed from heaven and who has the most to do with that word "which is quick and powerful," sharper than any two edged sword.' But even with all this, he may fail, unless his life corresponds with his precepts, and unless his daily walk is a comment on his preaching. If he could command the eloquence of Gabriel; if he could write with the pen of inspiration, he would be an inefficient preacher, unless he clothed himself with the spirit of the doctrine he defended.

A few words to the candidate and I will relieve your patience.

My Brother.—To your attention I commend these things; they are important, however imperfectly they may have been treated. We have confidence in you Brother Hitchcock, that with plainness, with clarity and power, you will preach the word of God. 'Let no man despise thy youth; but be thou an example to the believers in word, in conversation, in charity, in spirit, in faith and in purity.'

We welcome you, not to realms of ease, or places of luxury and wealth. These we do not possess. But we welcome you as a laborer in the vineyard of our Lord and Master, and one, who will labor and suffer reproach, because you trust in the living God who is the Savior of all men.

May the Great Head of the Church bless you my Brother, and make you faithful unto death.

CHARGE AND DELIVERY OF THE SCRIPTURES,
BY CHARLES SPEAR.

Br. Hitchcock.—The part assigned me on this occasion, is one of considerable responsibility,

and one which I am afraid I shall not so faithfully discharge as I could wish. It is to present you with the holy scriptures, and to charge you respecting your preaching, and your future conduct in society. This part of the services allows me to introduce a variety of topics, and to touch on various duties.

A few plain directions will first be given you with regard to the sources from which you are to derive your subjects for preaching.

The Bible which I now present to you is said to be divided into various parts—prophetic—preceptive—and doctrinal. But you will find a beautiful chain of truths running through the whole. In studying this book, you may advantageously avail yourself of human authorities. Commentaries may be serviceable to you. During the darkness of the night, we read by the light of the candle, but we have no need of such assistance when we have the broad blaze of day. So, in some passages that may appear dark, you may call in the aid of others. But you must not rely too much on the criticisms of the learned.

It will be well for you to make yourself acquainted with the manners and customs of the people to whom the scriptures were addressed. Destitute of such information, many passages will appear dark and intricate, and even contradictory.

In preparing your sermons, you may gather many bright and beautiful truths from the great volume of nature. Present to your hearers the goodness of God as there displayed. Show them that all the power and wisdom seen there, are means in the hand of the great Father of the universe to bless his offspring.

It would be well for you to study the nature of the human mind. Without some acquaintance with its powers, you will be unable to address men with any effect.

You must seek a knowledge of the prevailing systems of religion. It is necessary that you should know error as well as truth. You cannot destroy a popular error without knowing what it is based on, any more than you can build up truth without knowing the principle on which it rests. It is ridiculous to hear a man oppose what he supposes to be error without knowing any thing more than the name. I hold it to be as necessary to become acquainted with an error that we wish to destroy, as to learn the nature of a truth that we desire to build up. If you do not know something of the error to which you feel opposed, you may in your rash attempt to destroy it, be the means of strengthening and sustaining it, thus producing an effect directly the reverse of what you intend.

With regard to the manner of preaching, there are various opinions. Some are in favor of extemporaneous speaking; others, of written sermons. Study your own genius. You will be most likely to excel in that which best suits your talents.

Do not seek too much for oratory. Let nature, in her simplicity, be your guide. That action is the most powerful and eloquent, of which the speaker is wholly ignorant.

In preaching do not always be finding fault with the sentiments of others. Study to set forth the beauties and excellencies of your own doctrine.

In all your discourses, let there be a proper dignity and solemnity. Do not attempt to ex-

cute a smile unnecessarily. If men smile from a conviction of the truth, this is well enough.

You will be called on to perform various duties in society. You will have to stand by the bedside of the sick and dying. Then you must prevent the consolations of the gospel. Point the dying to the everlasting mansions of rest above. Show them that they have a Father in heaven, who will never leave nor forsake them.

You must expect, Mr. Hitchcock, many trials in the ministry. The life of a minister is not a life of ease. There is much persecution to be endured. There is much toil and much labor to be performed.

To your encouragement, you have the satisfaction to think that persecution is assuming a milder form. It is lessening, and will gradually pass away.

There is one pleasing thought that you will have during your whole ministry. The doctrine which you are to preach is perfect. It embraces all created beings. It reconciles all the promises and threatenings found in the scriptures. It presents all the Divine attributes in perfect harmony. It shows an entire agreement between nature and revelation. It is the only system that will reconcile men to God, or mankind to each other. Most of the time of the ministers of the popular religion, is employed in altering and enlarging their creeds, in order to adapt them to the increasing light and intelligence of the age. Universalism, if you will let it have its full influence, will improve you; you have not got to improve that.

In conclusion, do not seek too much popularity. If you have true merit, this will follow of itself. Be faithful in your ministry, and you will constantly hear the approbation of your Master:—Well done, good and faithful servant, enter thou into the joy of thy Lord.

RIGHT HAND OF FELLOWSHIP,

BY W. A. STICKNEY.

Br. Hitchcock:—It is related in the Epistle to the Galatians, that, when James, Cephas and John perceived the grace that was given unto Paul, they gave to him and Barnabas, the right hands of fellowship, that they should go unto the Gentiles.

In accordance with this scriptural precedent, and with the usage of the Universalist denomination, I now, in behalf of the Ecclesiastical Council here convened, present you this right hand. You will receive it, my brother, as a token of our confidence in you as a christian, and in your qualifications for the ministerial office; as a pledge of our affectionate regard for you—that we will cherish you as a brother, and a co-worker in the moral vineyard of our common Master; and that our sympathies will ever be extended to you in all your successes and disappointments—in health and in sickness—in joy and in sorrow.

As it is presumed that you acknowledge the mutual character of these obligations, and cherish reciprocal sympathies, you, in like manner will extend to me your right hand. It is enough. I welcome you to the cordial fellowship of the denomination which I now have the honor to represent, to the toils of the ministerial life, and to all the enjoyments which crown the labors of the faithful in Christ Jesus.

Long may you be continued a devoted watchman on the walls of Zion, and a successful minister of the "Restitution of all things," and when you shall be called from your labors and

reward on earth, may it be to share with the whole of mankind, through the grace of our God and Father, the inexpressible happiness which flows at his right hand. Amen.

Newark Discussion.

MR. REYNOLDS REPLY.

RESPECTED FRIENDS.—I am happy in the opportunity afforded by this occasion, of discussing publicly the important question before us. It is one in which we are all vitally concerned, and I wonder not at the vast interest which it appears to have excited. I am also pleased to find in my opponent a gentleman who stands at the head of his profession, and whose well known talents are a sufficient pledge that his side of the question will be ably defended.

There is but one thing connected with this discussion which gives even the least degree of pain; and that is, the *superstition and bigotry* which it has proved to be neither dead nor sleeping. The Universalists come here to state and defend their peculiar doctrines; they are unobtrusive and friendly, freely and openly declaring the truth as they understand it, and inviting friendly discussion; and asking nothing but the constitutional rights of christians. But how are they treated? Why they are condemned, scorned, shunned as if their breath was pestilence, and denied even the name of christians. To such a height has opposition reared its hydra head, that not a single house can be had in this place, of sufficient capacity to accommodate this great assembly, which must therefore be thus painfully wedged in this small chapel, or go home. I pity such bigots; and should no other good result from this debate, I pray that superstition may profit by this rebuke.

The design of the Methodist Committee in giving the challenge which my friend has so promptly accepted, was not to exult in the anticipation of a victory, but simply and solely to learn what the sacred scriptures teach in respect to the future and final condition of Adam's guilty race. The question is—*Do the sacred scriptures teach the doctrine of universal salvation?* Of this question I have assumed the negative, and in supporting it, I pledge myself to treat the subject with candor, and my opponent with respect.

My friend has given his explanation of the doctrine which he has undertaken to defend, and I will now present you my view of the doctrine which I am prepared to oppose. The doctrine of universal salvation, according to the vocabulary of the present age, embraces the following *totally distinct*, though associated opinions. 1. That all sin and suffering are confined to this life, and every human being will be perfectly and immortally happy the moment he passes the confines of death, or enters upon a future state of conscious existence. 2. That all who die in sin will be subjected to punishment in the future world, but will finally be delivered and made happy as if they had never sinned; so that all intelligences will, in the end, meet in the kingdom of heaven and be equally, consummately, and eternally blessed. Every man who embraces either of these opinions is considered a Universalist, and every preacher who defends either of them is considered as preaching the doctrine of universal salvation; so that the question covers both classes, and I am going to contend that neither of them is supported by the sacred

scriptures. In doing this I shall commence with the first version of the doctrine, and bring the proof which the scriptures contain that all men are not saved in this life, but that some will be punished after death.

I am not prompted to this effort by any aversion to the abstract doctrine of universal salvation, or any unwillingness to have it embraced and prevail, if it is true. On the contrary, I am a convert to it myself in my feelings and wishes, and I desire to be understandingly convinced that it is the doctrine of the Bible; then no eagerly shall I embrace it, and how joyfully declare it. It is a sentiment that meets a warm and cordial response in every benevolent heart, and I envy no man the feelings which lead him to hope it will ultimately prove false. But my feelings are not to guide me on this occasion; my business is not to say what I wish may be true, but to inquire what is true.

Before I enter upon the direct proof of future punishment, I will attend to the argument of my antagonist. I do not think it is incumbent on us to reply to every thing which the opposite side may offer; if we should do this we might not live long enough to conclude the discussion. Whatever may be offered by the affirmative, of importance to the question, I shall notice, and if I should seem to pass over anything of this kind, it will be only to answer it more fully and directly in the sequel.

You have been told that the "threatenings of the law prove universal salvation." If they do, they prove it by a very far-fetched and uncertain inference, but I expect direct and positive proof, if it can be found. If the doctrine contended for is taught in the scriptures with sufficient plainness to induce belief, it is taught in some plain, direct and positive passages, and these passages I ask my friend to produce. The doctrine of suffering after death is taught in the Bible, in just as many words, if taught there at all, and so is Universalism.

The gentleman, in proving Universal salvation from the threatenings of the law, has quoted from the ninth Psalm, that "the wicked shall be turned into hell and all the nations that forget God." Having previously proved that *all are wicked*, he is successful in getting *all into hell*. But this is not Universalism. Before this doctrine is proved, it must be shown that *all will be kept from, or delivered out of hell*.

My brother is aware of this, and therefore he has attempted to prove that, as all men must inevitably suffer the pains of hell, so all will be certainly be delivered out of them. For this purpose he quotes from David the following language—"The pains of hell get hold of me," and "Thou hast delivered my soul from the lowest hell." But this is far from being conclusive. Before it can avail any thing in this debate, the proof must be, that David was delivered from the very hell, into which the wicked will be cast; and that not only he, but all others will be delivered from it. The gentleman thinks he is not called on to prove whether this hell is in this, or the future world. I am of the same opinion. It surely needs no proof that the hell from which David was delivered was in this world. About a hell in the future state, more will be said in the progress of this argument. Having paid all the attention to my friend which his reasoning appears to deserve, I will now bring the proof that all men are not saved in this life.

The gentleman has told you that salvation is

a deliverance from sin, and there can be no salvation in sin or unbelief. Hare he is in agreement with the scriptures, which always place faith and repentance before salvation. Their uniform language is!—Except ye repent ye shall all likewise perish!—God hath commanded all men to repent!—repent, so iniquity shall not be your ruin!—he that believeth not shall be damned,—and “if ye believe not that I am he, ye shall die in your sins.” Now if there is proof that any die in impenitence or unbelief, then is the case fully made out, that all men are not saved in this life. And how painfully abundant is such proof! Turning aside from the results of constant observation, how pointed are the scriptures!—“Ye shall die in your sins.” “Surely this sin shall not be purged from you till ye die.”

I now submit it to you, my respected friends, whether I have not fully proved from the scriptures, that all men are not saved in this life.—My next labor, after replying to what may be offered by my opposing brother, will be, to prove from the Bible, that some men will rise in the future world with the consequences of sin abiding on them—that there will be a resurrection of the unjust to damnation. I give place to my friend.

COMMUNICATIONS.

QUESTIONS TO LIMITARIANS.

CHAPTER I.

QUESTIONS.

Brethren of the Limitarian faith!—I have a few questions to propose to you, in hope that some one among your numbers, who feels qualified, will attempt answers to them. These questions will be on several subjects, and will be published in separate chapters in this paper, when the printer has a corner to spare. I do not propose these queries merely for the sake of seeing them in print, but for the purpose of eliciting the truth, which I shall always hold myself in readiness to embrace. You know, brethren, that you are required to be always ready to give to every one that asketh of you, a reason for your faith. Now if some of you do not answer these questions, I shall be under the necessity of ascribing it to your inability.

FREE AGENCY.

1. If man is a free agent here, and there is no change after death, will he not be a free agent forever hereafter? And if so, can God force him to hell, without violating this agency?

2. If free agents thwart the purposes of Deity here, as Methoists contend, what evidence can be given that the designs of God may not be frustrated in the immortal state?

3. If free agents disappoint the intentions of Deity, will not this disappointment make God the subject of unhappiness? And if so, will not God's happiness depend upon the conduct of man?

4. If man is a free agent, does God govern him? Can God govern a man, and yet have that man free to do as he chooses? If a parent should command a child to pay him reverence, and the child should insult him, could it be said the parent governed his child?

5. If man is a free agent—does as he chooses—and frustrates the designs of God—is that passage of the Bible true, which says that *“none can stay his hand, or say unto him what*

doest thou?” Or this, *“He worketh ALL THINGS after the counsel of his own will?”*

6. If man is a free agent, do motives govern his actions? Can a sane man act without any motives? And do not motives originate in circumstances over which man has no control?

7. If man is a free agent, can he not believe without evidence and against evidence? If so were I to have a dear friend charged with the crime of murder, could I not in my heart believe him innocent, though hundreds of unimpeachable witnesses swore they saw him commit the bloody deed?

C. W.
Lansingburgh, N. Y.

ORIGINAL THOUGHT.

March of Intellect.—At a late protracted meeting held in this town, (Leyden,) a few weeks since, it was remarked by one of the “knowing ones” of the clergy, while his fruitful imagination was portraying the misery of the wicked, “That the time would come, when one sinner in hell, would experience more misery in one moment, than all the damned have since the creation. And he laid it down too, (he said,) as an incontrovertible fact; and defied the world to gainsay it.” And lest some of his hearers might doubt the truth of this new theory, he informed them it was *sound logic*, deduced from *fair premises*. Verily, the christian world owes a heavy debt of gratitude to this Rev. Methodist for his discovery in Theology.

Wonder if he ever read the admonition of scripture!—“Be not wise above what is written.”

E. W. P.

DREADFUL, DREADFUL INDEED!

The following letter should be made the subject of very serious reflection by every person who reads it. It is from a highly respectable physician of the town of Bernardston, Mass.—a gentleman well known to the community who have been benefited by his medical skill, and well known also to the citizens of this commonwealth, of whose Legislature he was for several years a member. O! how will those answer it to their consciences and their God, who are thus spending anxiety, insanity, and death—death in its most horrid forms—over our land. May heaven avert the evil—may the goodness of God prevent its continuance; and may those who are the cause of such dreadful events, repent of their sins, and turn to righteousness.

Trumpet.

Ms. Editor:—As protracted meetings have become very much the order of the day, over the greater part of our country, it becomes a serious question with every friend of the human race, whether they are or are not calculated to subvert the interests of virtue, truth and human happiness. For the purpose of coming to a correct decision on this subject, the effects of these meetings should be noted, and, as far as known, promulgated to the world. Their supposed good effects are eagerly made known, in the numerous and wide-spreading accounts of the revivals of religion, attributed to them. In none of these accounts, however, are some of those disastrous effects stated, which, for many years, have been observed and published by others. I believe, sir, that such disastrous effects have been much more frequent and extensive, than the public generally are aware; and that the cause of morality and religion requires that more pains be taken to promulgate them.

To this end, I send you the following. Within a few weeks, a lady in Guilford, Vt., a town adjoining this, became deranged, and remained so when last heard from, in consequence of over-excitement at a protracted meeting. I had the account of the case, with many particulars, from a highly credible source. A man in Leyden, another adjoining town, by the name of Gater, and formerly a preacher of the Baptist order, had his mind so excited and bewildered, in the same way, and about the same time, that he took landman to destroy himself, and died in consequence. This case is stated on the authority of common report, and is believed to be entitled to full credit.

In this town, very recently, Miss Lucinda Gore, a respectable female, and belonging to a respectable family, became so excited at a Methodist protracted meeting, that furious delirium took place, which continued with little intermission, till she died, which happened in about ten days. With this case I was fully conversant, having attended the unhappy victim as her physician. The meeting which she attended was held on Friday evening, and from that time till I saw her, which was, I believe, four days, she had not slept, and was continually crying, laughing, singing, sighing, shouting glory, praying, uttering fears that some mistake had been, or might be made, by which her soul might be lost, &c. &c. She dwelt a great deal, in fact, on the matter of the mistake, making it the common theme of her incoherent exclamations.

Some of the friends, in this case, as in others of the kind which I have seen, are unwilling to allow that death was produced by religious excitement, as above stated. But every physician well knows, that such excitement is capable of causing death, and no candid impartial mind, knowing the circumstances, can easily doubt that it did so in the present instance. Last year, I was called to consult with another physician, in a precisely similar case. It was that of Miss Diantha Field, of this town. She became deranged while attending religious meetings in the town of Adams, where she was employed in a factory. While in a state of derangement, she was brought to her home, in Bernardston. A reputable physician was employed, and we coincided perfectly in opinion, that the derangement and her death, which in a few days ensued, were caused entirely by over-excitement, on the subject of religion. In short, Mr. Editor, I have known, I believe, as much as ten or twelve such cases, and in all of them, the friends of such high excitement would not allow them to be the efficient cause of derangement or of death, while every body else, particularly physicians, had no doubts of it. For myself, I desire only that the truth may be embraced, on the subject, and that, if it be true that the regular action of the mind may be destroyed, and life itself sacrificed, by such excitement as is produced at protracted and other religious meetings, the actors in these scenes may pause, before they shall have swelled the catalogue of human woes to a much greater extent.

JOHN BROOKS,

Bernardston, Nov. 23d, 1834.

Pursuit of Felicity.—An anxious restless temper, that runs to meet care on its way, that regrets lost opportunities too much, and that is over pains taking in contrivance for happiness, is foolish, and should not be indulged. Many

run about after felicity, like an absent man hunting for his hat while it is on his head or his in his hand. Tho' sometimes small evils, like invisible insects, inflict great pain, yet the chief secret of comfort lies in not suffering evils to vex one, and in prudently cultivating an undegrowth of small pleasures, since very few great ones are let on long leases.

INQUIRER AND ANCHOR.

SATURDAY JANUARY 3, 1835.

EXTRACT OF A SERMON.—THE same unwearied views of the divine economy and grace which Paul embraced while a Pharisee of the Pharisees, are extant in our day. Like him there are many who limit the effectual displays of a Creator's grace to a small remnant of the human race.—And as Saul while in the embrace of a partial faith was bitterly opposed to the gospel of Jesus so these modern partialists are the most uncompromising enemies of that broad system of salvation which envelopes a world of intelligent creatures in the covenant of redeeming mercy.—Against that system they are engaged with perpetual and unrelenting hostility, and with a zeal bordering upon that madness with which Saul persecuted the church. Any thing else will be tolerated. Calvinism with all its frosty horrors, and Arminianism with its peace destroying uncertainties, in short any thing that brings along with it, a supernatural devil, and an endless hell, will do well enough! But the doctrine of God's limitless grace, which levels the proud distinctions of earth, and proclaims salvation free, and sure, for one, and for all!—oh! this is the hateful doctrine that must be destroyed, and to oppose which, even those that were enemies can suit with as much hearty good will, as Herod and Pilate in their bloody opposition to Jesus of Nazareth.

So horrid are the impressions that the people entertain in relation to this doctrine that the mention of its name causes them to start and shudder like the traveller who treads upon a serpent.—Universalism! Oh! that is a dreadful doctrine!—Such doubtless is the general feeling upon the subject. But you will suffer me to ask in the language of the text, *Why persecutest thou me?*—You have no doubt heard many hard sayings against Universalism and their doctrine; but seriously to come directly to matters of fact, what have we done worthy of death or of bonds?—And what is there in our faith so very awful?

Have we been sinners above all others that dwell on the face of the earth? Or have all the vile wretches that have disgraced humanity been Universalists? Was Cain a believer in this doctrine when he murdered his brother? And Abelam? And Heman? And Kocah, Dathan and Abiram? And Ahaz and Herod? Pilate, Judas the murderous Jews, and Annas and Sapphira? Were all these Universalists? And Nero and Caligula the persecutors? And the founders of the Inquisition, Queens Mary and Elizabeth, and John Calvin that roasted Bertrius? And the pu-

trists that hung witches and Quakers, and whipped the Baptists? Were these Universalists? The tenants of our State prisons and the murderers and pirates that die upon the gallows? Do they all believe this dreadful heresy?

To tell you the plain truth in a few words there is not one solitary Universalist among all these.—What then have we done? We must have done something dreadfully wicked!! Have we been traitors to our country? Or notorious liars and false swearers? Have we been dishonest in our dealings? Have we devoured the widows house and orphan's bread? Have we laid our hands unlawfully upon our neighbours goods? You dare not say it. Why then this unceasing hostility? Do I hear you reply in this manner? Universalists are good citizens and good moral men, but they believe in a bad doctrine.

Pray tell me what is there so very bad in the doctrine? Do we deny the existence or the attributes, or the government of the God that made us? No. Do we deny the power or the efficiency of that pardoning love and mercy which is recorded in the Savior that died for us? No.—What then is the matter? Why you believe that all men will be saved. Oh! what a dreadful thing is that to believe! We trust in God, as verily and in truth, the Savior of all men. We believe with all the heart, that the captain of our salvation shall carry on his warfare, till sin and death, and hell shall be destroyed; and that he shall push his victories o'er all the earth, and bring the multitudes of its inhabitants to bow with willing hearts and joyful minds before him. This is the dreadful doctrine to which you are so much opposed.

But hark ye one moment. If this is so bad a doctrine, why do you pray that it may be true? You never made a prayer in the spirit of the gospel in which you do not plead with God that he will carry on the good work of salvation, and give success to the word of life until all souls shall be visited with its healing influence, and be gathered into the fold of eternal life. I ask then and I press the question once more for an answer, *Why persecutest thou me?* I am only preaching what you pray, and it is surely no worse for me to preach Universalism than for you to pray it.—Think of this question seriously and candidly and soberly. *Why persecutest thou me?*

There is absolutely no principle of human nature upon which I can satisfactorily account for that unconquerable repugnancy which men manifest to the doctrine of a world's salvation. If a man had five children in the hands of the Indians, and a messenger should come bearing the joyful intelligence that a company of soldiers had rescued his children and they were all on the way home, it would be the last thing on earth at which man would think of being angry about. And yet there are parents, who profess to believe that their children are in the hands of the devil, and are weeping night and day on that account; and yet you tell them that the strong arm of the Redeemer will deliver them and they will take fire in a moment and call you all the hard names their vocabulary furnishes. It is strange. It is passing

strange that things are so! Let the hearer account for them. I cannot. I. D. W.

GOLD OR GOD?—which?—We mean no irreverence by the close connexion in which we have placed the words that stand at the head of this article. We merely wish to inquire which is the most absorbing and universal object of worship, and, if either is more esteemed and more adored than the other, why it is so? These inquiries were suggested by a sentence that recently met our eye from an unknown pen, as follows. 'Gold is worshipped in all climates, without a single temple, and by all classes, without a single hypothesis.' The truth of this remark few will be disposed to question. Gold is indeed worshipped, and fervently worshipped, every where, without ostentatious display and without hypocrisy.—There is at least sincerity and universality, and no very pertinacious and punctilious regard to forms and ceremonies, in the adoration paid to the 'glittering dust.'

But is it so in regard to our worship of the Supreme Being? We would that this could be affirmed. A very little observation, however, is sufficient to show that the adoration offered by man to his Maker is far less general, far less constant, far less sincere. There is often hypocrisy, and want of fervor in the forms of worship, even when the forms are just and appropriate in themselves; and far more often a misconception as to the object of worship and the true characteristics of pure devotion. Even those who profess to be the devoted servants of God are often more ardent in their devotion to mammon, than to the most High. While they ostensibly possess great piety and love of souls, displayed in their unwearied efforts to raise money for the salvation of the heathen, they are secretly paying homage to the very gold they collect. They seem very desirous that the heathen, and perhaps the world's people, should worship God; while they themselves are desirous to pay their vows to mammon. Their efforts however seem to meet with very ill success, for it is believed that a majority of the world are more sincerely devoted to gold than to God.

Let us then inquire the reason. We know of no greater reason than this, that the character of God is grossly misrepresented and of course misunderstood. Gold glitters, allures, and captivates the heart; while God is represented and conceived of in such a light as to be odious and abhorrent. Take a heathen for example. Whatever view he takes of the gold and treasures of this life, they appear calculated to do him good. But when he turns to survey his insatiable Juggernaut, he beholds nothing but a monster of cruelty who delights in human sacrifices. The one is lovely, the other odious; hence to the one he offers willing homage, and from the other he shrinks appalled, or bends before him in terror and compulsion.

Take another example—the professing christian who believes in endless misery and all its train of horrors and abominations. In the manner God is represented, he appears terrible, cruel, forbidding, repulsive—any thing, but a proper object

of love and veneration. If then he is known only in this manner, can he be worshipped sincerely and constantly and universally? It is not in human nature to offer such adoration to such a being; it is not in grace to inspire it. Can a man love a monster? Can a timid child revere a savage? Can humanity delight in brutal cruelty? Equally as well as a man, possessed of the common feelings of a man, can offer sincere and constant adoration to God, as he is usually presented to view. No wonder that God should occupy a greater share of human thought than the God who gave us existence. No wonder that even professed believers should be so much engrossed with the affairs of the world, and consider it so great a task to pay their devotions to the Father of mercies. No wonder there should be so much hypocrisy in the religious conduct of men. It will be so, until the terrors of a vindictive God and endless misery are lost in the bright blaze of divine truth.

When God is set forth in his true character, and that character is universally known and acknowledged, things will be reversed. It will then be more delightful—more in accordance with the true spirit of devotion to worship him.—Then it will be no more said that the wicked man has fewer crosses and difficulties, and more worldly enjoyments than the upright man. And then will God be worshipped for the attainment present pleasure, rather than in anticipation of future bliss, as a reward for service rendered in this life. Yes then will men serve God instead of man.

R. O. W.

RELIGION.—This word is most cruelly abused at the present day, by being applied, in grave and sober earnest, to the frenzied ravings of the most wild and hot-headed enthusiasts. Go into a scene of riot and confusion occasioned by intoxicating liquors and it is called—any thing that is odious, abhorrent, and detestable. But go into a similar scene of riot and confusion, occasioned by the mad ravings of a believer in endless misery, and that *forever* is called religion! What an abuse of the term! There is in man a perverse spirit in reference to this matter, a desire to bolster up the most extravagant conduct and abhorrent doctrines by applying to them some dear delightful name. But all will not answer; men may feed for a time upon unwholesome food, but they will soon learn to distinguish the wheat from the chaff. May God give them wisdom and a sufficiency of pure and unfeigned religion.

R. O. W.

THE DISCUSSION.—We insert this week a continuance of the discussion at Newark, N. J. We should observe that the distance at which the parties live from our office in Hartford, has caused some delay in the appearance of these articles.—This will be unavoidable, in some measure, throughout, though we have made arrangements which will correct the evil, in part, for the future.

We perceive in the *Christian Messenger*, an article relating to Mr. Reynolds, which is calculated to throw a shade of doubt over his honesty in

defending the doctrine of endless misery. It is proper to remark that the committee of the Methodist Protestant Church in Newark, selected Mr. R. as their champion. We give below the proposals of the Methodist committee, in accordance with which the discussion was held. We should inform our readers that when we arrived at Newark, we supposed that Mr. R. was not a member of the Methodist conference. The proposals specified that each committee should appoint a clergyman having the entire confidence of his denomination. Supposing that Mr. R. could not be such a man, we objected to entering upon the discussion with him. This objection was laid before the Methodist committee, and we were assured that Mr. R. was a regular member of their conference, and that they confided fully in him. If he is not what he professes to be it is not our fault. His brethren made themselves responsible in the case.

I. D. W.

The Committee of the Methodist Protestant Church propose to have the following question publicly and amicably discussed:—*Do the sacred scriptures teach the doctrine of universal salvation?*

There shall be three moderators, this committee appointing one, the Universalist committee the second, and they two the third. The Methodist Committee appointed the Rev. Mr. Dodge, for their Moderator—place, Universalist meeting house—time of commencement, Monday evening Nov. 24th, at half past six.—The debate shall continue every evening till half past 9, and be resumed the following evening at half past six, until closed by mutual consent of the disputants.

Each Committee shall appoint a clergyman who possesses the entire confidence of his denomination, for the debate, and they two shall be the only speakers. The Methodist Committee appoint the Rev. Thomas W. Pierces of New York, and the Rev. J. Reynolds his substitute. Each speaker shall occupy thirty minutes alternately.

An acceptance or rejection of these proposals and arrangements, on the part of the Universalist Committee, will conclude the preliminaries.

For the Methodist Protestant Committee,
BARNETT MATTHEWS.

THE ENQUIRER.—We have received another communication from the gentleman signing himself, 'The Enquirer,' under circumstances that leave us no reason to doubt the sincerity of his motives. He has given us his real name, and the reasons for withholding it in his first communication; and still desires to see a few remarks in answer to the inquiries of the Enquirer. We assure him that these shall be forthcoming in due time. As the inquiries relate to an article from the pen of 'E. R. C.' we must submit the matter to him. The Enquirer merely asks for an explanation of some positions advanced in relation to decrees, reformation, &c.—not in the spirit of controversy, but for the purpose of ascertaining what is truth? If 'E. R. C.' refuses to comply with his request, we will offer some remarks ourselves upon the subject.

We presume it is unnecessary to offer any apology for the course we have taken in relation to

this matter. By a little reflection, the Enquirer will perceive that necessity obliges us to adopt such a course, in order to prevent imposition. If we should attempt to answer the questions of every anonymous inquirer that felt disposed to write, we should soon be overrun with such, and involved in disputes and 'vain babbings,' without any profit to ourselves or our readers. Men will sometimes do things *covertly*, of which they would be ashamed to have it known that they were the authors. And wicked men, who practice licensed orthodox wickedness, very frequently attempt secretly to involve Universalist publications in difficulty. Prudence, therefore, dictates the course we have taken. And our correspondents, especially those who are really 'Universalists,' we presume, will not complain, if we ask of them a real and responsible name, before we give them a hearing, whatever may be the subject of their inquiries. We have no disposition to give that name to the public, unless they desire it, or it is specially called for. Whatever fictitious signature they may adopt, will invariably be given.

We have thought proper thus to state our course explicitly that our correspondents may act accordingly. If we know who they are, it is sufficient; if not, they need not be surprised, nor will they have any reason to be offended, if we pay no attention to them.

We shall perhaps be understood by 'another' inquirer.

R. O. W.

IRRANE LIST.—On another page will be found an article which gives a fearful picture of the ravages occasioned by religious excitement. It was written by a gentleman of high respectability, and well known to the public, especially in Massachusetts. The statements therefore may be relied upon.

It is truly a matter of regret that the religious nature of man, which was given by a wise and benevolent Creator for a better purpose, should be so perverted, and become a source of so much misery. Nor is it a matter of regret only, but of wonder and astonishment—astonishment that men, who claim so much enlightened piety and regard for the welfare of their fellowmen, should yet be so blind, and sometimes so wittily blind, to the awful consequences of those excitements which they themselves occasion. The sad picture of misery given in the article above referred to, is but a mere specimen of the fruit of modern revivals.

There is a principle in the nature of men which we confess ourselves unable fully to comprehend. While science, and literature, and philosophy, and every thing relative to the social and civil condition of men, are making rapid advances in the wake of improvement, the tone of religious feeling seems to exhibit a retrograde movement. That refinement of religious taste which—keeping creeds out of sight—was conspicuous in the character and conduct of our fathers, seems now to be lost sight of. And a coarse, clownish, impudent, irreverent, and even blasphemous vulgarity has assumed its place. Mormonism, Finneyism, Campbellism, Kirkism, Byrdism, and every

other last, which cannot live except in a high effervescence of public feeling—which feasts and fulcra on excitement and distress—are evidence of the truth of this remark. The wonder is that men, enlightened and wary in every other respect should yet be so blinded & duped by their religious views—that they should be so refined and chaste in their couplings and intercourse with society, and yet submit to such vulgarity and even blasphemy in religious matters—that they should be so alive to the distresses, afflictions, and common miseries of life, and yet so perfectly indifferent in regard to the more dreadful miseries occasioned by religious excitement!

We have seen in a recent number of the 'Inquirer' an account of the mad proceedings of Burchardism in Vermont. Burchard is a follower, or perhaps we should have said, the instructor of the celebrated Finney. And, if the account is correct, it would seem that this atheistical fanatic—for we do not believe he has one particle of faith in a Supreme Being—is determined to outlive the roughest bar-room rattle in coarse vulgar expression. What the result will be remains yet to be seen. But we wonder that people in this enlightened age can sit calmly under such an exhibition of mad fanaticism and call it all religion.

Before closing our remarks, which are already more extended than at first designed, we must add another to the fearful list of maniacs for Christ's sake, or rather for *hell's* sake! It is the case of a young lady named *Permilla Gilbert*, of Chazy, N. Y., an account of which is given in a late number of the Universalist (Montpelier Vt.) Watchman. 'Poor deluded mortal! Once she tripped along the gilded turf with innocence beaming in her eye, and beauty glowing on her cheek. All above was sunshine, all beneath was strewn with flowers.' But tasting the poisonous draught of endless misery, inanity followed; and now a wretch must be kept over her, by day and by night, to prevent self-destruction.

We will not add comment, but leave each of our readers to his own reflections.

R. O. W.

RENUCINATION.—Rev. Edward Palmer, a clergyman connected with the Renunciation Association in Massachusetts, and settled over a Congregational society in that state, has lately renounced the views of that sect, and embraced the notion that the wicked will be miserable throughout eternity. No one need envy him in his present condition. Having once tasted the good word of life, and returned like a dog to his vomit, truly he is in no very enviable state. We wonder if his views he has renounced, have not as great a tendency to Partialism, as Restorationists say Universalism has to Infidelity.

NEW SOCIETIES.—The Christian Messenger says that on the evening of Nov. 11th, a new Society to be known by the 'First Universalist Society in Monroe' Con., was organized in that place.

A society of believers in the common salvation has also been formed recently in the town of Wilmot N. H.

THE CARRIER'S ADDRESS

TO THE PATRONS OF THE INQUIRER AND ANCHOR.

January 1, 1825.

Awake, O Muse, attune thy lyre
The humble carrier's song inspire.
He comes, his annual gift to bear—
To welcome in the new born year—
To greet his patrons, youth and age,
And tender thanks for patronage.

The NEW YEAR'S DAY! What changes may,
And do, hang on this single day!

Of thirty-four, December's last,
As in affright, has hurried past;
And the first rays, our hearts revive,
Of eighteen hundred thirty-five.
Delightful day! What charms are thine!
How big with pleasures! how divine!
Another rolling year is gone;
Another list is hastening on.
Time wings its flight, nor stays for man;
But soon it measures out his span.
His budding hopes bloom for a while;
His opening prospects gaily smile;
But, ere the harvest moon is come,
His life is spent, his race is run.
Nay, ere one day has scarcely sped,
He's plucked, and numbered with the dead!
And, while 'tis whistled he is not,
Time nimbly writes—*He is forgot!*

But why of death a tale begin?
The New Year now is ushered in:
His happy greetings now go round,
And smiles, and merry hearts abound.
The past is gone, with all its toils,
Its sad mistakes and needless froils,
Its joys are over, and its pleasure
Is hurried by; but still a treasure—
A fund of wisdom, it unfolds—
Instruction, both for young and old.

Go, meditate the year gone by;
Learn how to live, and how to die;
Correct the errors of the past;
Prepare to meet life's every blast;
Drink deep at the eternal spring
Of truth divine; and firmly cling
To that blest hope—the hope of heaven,
Which God, in love, to men has given.
The promise—*Oh!* receive its truth,
Attested by Jehovah's oath,
Wide as creation, sure as this,
Encircling all as hairs of bliss.

Go, view again the year gone by;
Lo! truth is spreading rapidly:
The frost of error—endless now—
Is fast receding from its glow.
How many, once the victims and
Of that, are now by truth made glad!
How many, perch'd with error's blight,
Are merging into life and light!
And oh, what joy!—the conquest past
Gives promise of a richer time!
Here is a theme our hearts to cheer;
The prospects of the coming year!

And now, kind Patrons, hear the prayer
The humble carrier offers here—
May truth and love your lives adorn;
And 'happy' be this New Year's morn;

Yen, happy every scene of life,
May time glide on; nor care nor strife
Arise to mar its sweetest joys,
And bid the heart no more rejoice.
'And, while your wishes and endeavors
Are blest with fortunes smiles and favors
While peace and plenty smile around,
And friends and social love abound;
Remember him—nor yet refuse—
Who weckly serves you with the news
Accept his thanks, and—as you will—
But—if you please—be patrons still.

He must again his prayer renew,
And make his bow, and bid adieu.

New AGENTS.—Dr. Asher Huntington is appointed our agent at Vernon and vicinity.

Br. R. J. Holmes is authorized to act as our agent at Guilford, Ct.

Br. Chamberlin, of Durham, is appointed agent for our paper in that place.

MARRIED.

In Albany, Dec. 19, by Rev. L. D. Williams, son, Rev. Charles Woodhouse, of Lansingburgh, to Miss Lepla L. Guernsey, of Albany.

RELIGIOUS NOTICES.

Br. R. O. Williams will preach at Ludlow, Mass. on the second Sunday next.—at Bolton, Ct. on Saturday evening, 17th, and at Tolland on Sunday 18th.

There will be services in the Universalist Church in Berlin, next Sunday; and in the evening a discourse will be delivered before the Female Relief Society, after which a collection will be taken in aid of the objects of the Society.

Br. F. Hitchcock will preach at Scremunt the first Sunday in Jan., at Lincolnton Village in Salisbury on Thursday evening the 5th of Jan.; at Cornwall Hollow on Friday evening the 9th; at Canada Village in Goshen on Sunday the 11th; at Winsted Tuesday evening the 12th; at Colebrook River Wednesday evening the 14th; at New Boston Mass. Thursday evening the 15th; at New Hartford (North end.) on Friday evening the 17th; and at Milton on Sunday the 18th.

Br. W. A. Sibley will at the school house near Mr. Russell Miller in Cheshire on the 2d Sunday in Jan., and a lecture at Yalesville on the same day at 6 o'clock P. M.

Br. J. Shrigley will preach at Dry Brook on Saturday evening previous to the 2d Sunday in January, and at Ware House Point the 2d Sunday in January. Subject (by request) John 5th chap. 28th and 29th verses.

Br. Charles Spear will preach in West Scitoid the first Sabbath in January.

A course of lectures on Sacred History, will be delivered in the Universalist Church in this city, (Hartford,) on Sabbath mornings.

The last lecture on the parables will be delivered in the Universalist Church in this city, (Hartford) next Sabbath evening. Subject, Parable of the Sheep and Goats.

POETRY.

Original Hymn.

Sung at the Annual Meeting of the Universalist Female Relief Society, in this city, Hartford, Dec. 21, 1834.

BY MISS MARY ANN DODD.

Thy love, O God! pervadeth all
Thy word from works which here we see;
The peasant roof, and palace hall:
We watched with guardian care by Thee.
Thy choicest blessings on them fall,
Thy rain and sunlight cheer them all.

Thou wip'st the orphan's tear away,
And bid'st the widow smile again,
Comfort to all, thy words convey,
Which soothe the heart and banish pain;
Like oil upon the troubled sea,
They bid the waves of sorrow flee.

Happy are they who from their store
Of many treasures, freely give,
To feed the hungry, clothe the poor,
And bid the sick and dying live.
Those, who to aid the wretched come,
Find joy within their own heart's home.

Oh smile upon our little band,
While thus we feebly strive to bless,
With willing heart, and ready hand,
The widow—and the fatherless;
And ever still the love we'll bless,
Which bids us seek and soothe distress.

EXTRACT.

Slowly and solemnly we moved on to the grave. It was made in a delightfully romantic situation. Numerous wild flowers were blossoming and intermingling with odorous evergreens. There the palm-tree lifted up its head to the sun; the vine twisted its way to the top of the towering oak, and then hung drooping from its boughs. Different birds had chosen this retreat for their abode, and were now twittering and hopping from branch to branch. When we came to the open grave, a deep and solemn voice commenced repeating a portion of that most touching burial service:—"I am the resurrection and the life saith the Lord, he that believeth in me though he were dead, yet shall he live, and whosoever liveth, and believeth in me, shall never die. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another. Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow and never continueth in one stay. I heard a voice from heaven, saying unto me, 'Write: From henceforth, blessed are the dead who die in the Lord, even so saith the Spirit; for they rest from their labors.'—Just as the sun throw its last rays upon the shady hill-tops, and the mellow tinge of twilight came over the western sky, we lowered the coffin into its narrow house.—The clouds fell heavily upon it, and when we had filled up the grave, and commenced retracing our sad steps, a voice seemed to follow us repeating:—"Man goeth to his long home: and the mourners go about the streets!" Then we felt that the silver cord was loosed, the gold-

en bowl broken; that the dust should return to the earth as it was; and the spirit unto God who gave it. That night there were many tears and sighs in that desolate abode.

Months elapsed, and I was again at— I trayed to the grave yard, and sought the resting place of the departed one. It was as I had felt it, save that the wild flowers and green grass had come and spread over the mound, and the butterfly and humming bird were crushing from their blossoms. The husband had been there, and the initials of her name had been cut upon a shrub that grew at the head of the grave.—Others too, had been laid there: for of those who forsook father and mother on the same errand of mercy, two now reposed by her side. They had passed away; and were not—for God took them. The foot of the savage trod carelessly by; and the howl of the wild beast was heard at their graves; but the sleeper heeded them not, for their spirits were with God.

Power and activity of Elocution.

In mental manifestations, considered apart from organization, the distinction between power and activity is equally palpable. On the stage, Mrs. Siddons, senior, and Mr. John Kemble, were remarkable for the solemn elaboration of their manner, both in declamation and action, and yet they were splendidly gifted in power. They carried captive, at once, the sympathies and understanding of the audience, and made every man feel his faculties expanding and his whole mind becoming greater under the influence of their energies. This was a display of power. Other performers are remarkable for vivacity of action and elocution, who, nevertheless, are felt to be feeble and ineffective in arousing an audience to emotion. Activity is their distinguishing attribute, with an absence of power. At the bar, in the pulpit, and in the senate the same distinction prevails. Many members of the learned profession, display great facility of illustration, and fluency of elocution, surprising us with the quickness of their parts; who, nevertheless are felt to be neither impressive nor profound. They possess sentences without power, and ingenuity without comprehensiveness and depth of understanding. This also proceeds from activity with little vigor.—There are other public speakers, again, who open heavily in debate, their facilities acting slowly, but deeply, like the first break of a mountain wave. Their words fall like missiles upon the ear, and to the superficial they appear about to terminate ere they have begun their efforts. But even their first accent is one of power; it rouses and arrests attention; their very pauses are expressive and indelicate gathering energy to be embodied in the sentence that is to come. When fairly animated, they are impetuous as the torrent, brilliant as the lightning's beam and overwhelm and take possession of feeble minds, impressing them irresistibly with a feeling of gigantic power.

Comb's Phrenology.

The green hills, the joyous gambols, the pure friendships of childhood, all thrill through the heart. The ancient man sits in the midst of a generation three removed from his own; he appears insensible to those around him—he is deaf, and participates not in their joys; he beholds their sorrows with a cold unfeeling eye.

But why does he at times convulsively grasp his staff—and why does an unheeded tear occasionally trickle down his furrowed cheek? He is looking back—beyond the existence of the present generation; perhaps the image of a father who hath slept in dust for half a century—he in whom his youthful heart was "gathered up" appears before his memory as once she dreamed—perhaps the mother who watched or wept over his cradle, and endeavored the joyousness of his early life, is bristling in his ear—or the bosom friend and companion of his youthful wanderings smiles upon him, with the truth and ardor he has so long been a stranger to. Where are they? Another people have grown up to maturity since their graves were first sodded. Their memory has perished, except in the aged man, whose long-dried fountains of sensibility gush forth afresh as such recollections rise within his mind.

A still tongue makes a wise head.

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.

- Faith's Selections—\$1.60.
- Smith on Divine Government—75 cts.
- Balfour's 3d Inquiry—\$1.25.
- " 1st " \$1.00.
- " Reply to Stuart—75 cts.
- Balfour on Abolition—75 cts.
- " Examination of Future Punishment—50 cts.
- " Eleven Sermons—37 1-2 cts.
- Life of Murray—50 cts.
- Hell Torments Overthrown—37 1-2 cts.
- Pickering's Lectures—75 cts.
- Modern History of Universalism—\$1.00.
- Divine Goodness—37 1-2 cts.
- Universal Discussion—25 cts.
- Balfour's Select Sermons—\$1.00.
- " Lecture " \$1.00.
- Primary Questions—per doz. \$1.20. Single 12 1-2.
- Whittmore's Notes on the Parables—75 cts.
- Balfour's—75 cts.
- Lyons Books—42 cts.
- Universalist Expositor 3d volume bound—\$2.25.

Besides these the following may be had at this Office.

- Balfour's Letters.
- Balfour's Letters to Hudson.
- Hudson's Letters.
- Winchester's Dialogues.
- Dodd's Sermons.
- Dodd's Lectures.
- Convention Sermons.
- Morse's Reply to Joel Parker.
- Reply to Hawes' Reasons.
- Together with a great variety of pamphlets, sermons, &c., in a cheap form designed for gratuitous distribution.
- Hartford, Oct. 1834.

REPLY TO HAWES' REASONS

CAN be had on application to the subscriber, or at this Office, in any quantity at a cheap rate. B. SPERRY.

TERMS.—The *Inquirer and Anchor* is published every Saturday at \$1.50 per annum in advance; \$1.75, if not paid within three months; and \$2.00, if not paid within six months from the time of subscribing. City Subscribers and those who receive their papers by a carrier, will be subject to an additional charge of twenty five cents. Letters and communication, free of expense, may be addressed to the Editors, either at Albany, N. Y. or Hartford, Ct. The above terms will be strictly adhered to.

J. B. DIXON, PRINTER

THE RELIGIOUS INQUIRER AND GOSPEL' ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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L. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

THE PREACHER.

A FUNERAL SERMON,
Delivered in the Universalist church in the city of
Hudson, N. Y. Dec. 21, 1834, on the death of
Seth Folger, aged 37 years,
BY WILLIAM WHITTAKER.

Original.

'And there shall be no more death.' Rev. xxi. 4.
Every day, every hour we live, brings us the
melancholy intelligence of the extended ravages
of the fell destroyer; and the history of
the world, since time first began its course, car-
presents us with only two solitary instances of
an escape from his power. How true is the lan-
guage of the poet:—

'Dangers stand thick through all the ground
To push us to the tomb,
And fierce diseases wait around
To hurry mortals home.'

We are continually advancing towards that
country from 'whose bosom no traveler e'er re-
turned' to tell what is doing on the other
side, and think we? or think we not, time like
an ever rolling stream is rapidly bearing us on-
ward to the vast unfathomable, unexplored, and
boundless ocean of eternity.

We carry in our bodies the seeds of corrup-
tion and decay, and perhaps before another sun
shall have finished his course, and retired behind
the western hills this stately superstructure
may have fallen into ruins, and, like the base-
less fabric of a vision, left not a wreck behind.
We are at no moment secure from death; ever
and anon, his shafts are flying thick around us,
and the beautiful and the vicious are alike the
victims of his relentless ferocity. The uncon-
quered child—the blooming youth—and the vig-
orous man, whose well built frame bid defiance
to the trials and labours of life, as well as the
dear old man whose trembling limbs are
scarcely able to support the weight of his en-
cumbered body—all must obey the summons
of his death, for there is no discharge in that
war.

When the mighty spoiler enters our earthly
dwellings, he has no mercy; every thing which
is intimately connected with our happiness and
well-being is involved in indistinguishable
ruin.

He enters unconsciously the domestic circle,
and at once sweeps from our embrace, the
dearest objects of our affections, and consigns
them to the darkness and stillness of the sepul-
chre.

Death is a mysterious something which in
every age has puzzled and perplexed the mind
of man, laughing to scorn his desperate efforts
to elude the grasp of his cold and icy hand.—
There is not a single spot of earth, on which

the foot of man has trod, that does not present
some trophies of death's victorious power.—
Our fathers where are they? and our prophets
do they live forever? Alas! No, they have
long since been numbered with the clouds of the
valley—they have retired to rest, they have
stepped aside to make room for us, their children.
The aged of man is 'thrice score years and ten,'
and though men be so strong that they arrive
at four score years, yet is their strength but la-
bor and sorrow, so soon passeth it away, and
they are gone.' Short indeed is the life of man,
and yet comparatively few attain its utmost lim-
its. It is true you may select a few here and
there, who are exceptions to this general rule—
who are like a shock of corn fully ripe, gathered
into the garner above; yet after all you are
constrained to acknowledge that such instances
are rarely to be found. The great majority of
mankind are obliged to quit the course where
they have just entered upon it. They are called
into the theatre of the world, and before they
are aware, the curtain drops, and they are
necessitated to retire from the stage without ex-
ecuting their part in the great drama of human
life. In scripture life is compared to a weaver-
shuttle, on account of its swiftness in passing
through the loom. It is compared to a shadow,
which appears but for a moment and then van-
isheth away. It is like the grass, which to day
may be waving luxuriantly before the wind, and
to-morrow may be cast into the oven. The
longest, and the most happy life is but a crea-
ple to beings who pass after immortality, and who
feel that they possess within them inexhaustible
powers, and insatiable desires, which nothing
can satisfy, but the unutterable and indelible
felicities of futurity. My brethren do you
wish to have a striking illustration of the swiftness
of time? In imagination transport yourselves
to the bank of a rapid torrent; mark
with what velocity waves follow upon waves; be-
hold how it rides and swells as it is fed by
ten thousand tributary streams from every direc-
tion, until it becomes one mighty flood, and
with an impetuosity which nothing can with-
stand, rushes forward to lose itself in the cap-
acious bosom of the world of waters. Thus
rapid, inconceivably rapid, is the current of hu-
man existence. We have hardly time to look
around us ere it is gone. Nothing can detain
its flight—nothing can impede its progress.—
Tiresome as it may appear to some, to others it
has scarcely furnished an opportunity for action
before it flits past them, and is gone forever.—
'One generation passeth away and another com-
eth.' Every thing is changing continually.—
God only renews the same yesterday, to day,
and forever. Man giveth up the ghost and
where is he? We look around us and we be-
hold the vacant places of many who were once
near and dear to us by the ties of nature—they
have laid themselves down in their last sleep
and all that lives, and moves, and has a being
will soon share the same destiny. 'So shall we
rest, and what if we should fall unheeded by the
living, and no friend take note of the departure
—all that breathe shall lay them down on ar-
dently a resting place—the gay will laugh when

we are gone—the solemn brood of care piled up,
and each one as before will choose his favorite
distant, yet all these shall leave their mirth,
and their employment and come and make their
bed with us.'

But here we pause, and inquire in this all?—
If a man die shall he live again? or is death
the termination of our being? Is it the ulti-
mate design of our existence to sleep the ever-
lasting sleep of death? What is the language
of inspiration on this subject? Mark! there
comes up a voice from the dark and gloomy caverns
of the dead, sweet as the music of the
spheres, saying 'beloid I show you a mystery;
we shall all be changed, in a moment, in the
twinkling of an eye, at the last trumpet: for the
trumpet shall sound and the dead shall be raised
incorruptible, and we shall be changed—for this
corruptible must put on incorruption, and this
mortal must put on immortality.' 'If in this
life only,' says the apostle, 'we have hope in
Christ, we are of all men most miserable.' Not
now is Christ risen from the dead, and become
the first fruits of them that slept: For as in
Adam all die, even so in Christ shall all be made
alive.' O, it is the knowledge of this glorious
fact that fills the suffering children of humanity
with joy unspeakable and full of glory, and 'deliv-
ers them who, through fear of death, are all
their life time subject to bondage.' It is a balm
for every wound; a cordial for every fear. It
gives liberty to the captives of sin, and super-
stition, and the opening of the prison doors to
them that are bound. Christ has brought life
and immortality to light by the gospel. He has
deprived death of all its terrors, and the grave
of its victory. He has placed the cheering doc-
trine of immortality even beyond the possibility
of doubt. It is now no longer the faint con-
jecture of philosophy, but a truth which admits
of regular demonstration; it is confirmed by di-
vine authority; it harmonizes with the noble as-
pirations of the soul; it is a truth which may
easily be observed by the metaphysical subti-
lities of the skeptic, but it never can be overturn-
ed. It is the immovable foundation upon
which the superstructure of christianity rests;
it is the connecting link between earth and heav-
en, it enables the eye of faith to penetrate the
darkness of the tomb, and look forward to that
happy country whose inhabitants never say they
sick, where death can never enter, where
the pestilential breath of disease can never blight
the bloom of immortality, and where tears shall
be wiped from off all faces and sorrow and sigh-
ing be done away.

With the doctrine of immortality I can solve
every problem; with this doctrine I can explore
every mystery and reconcile every seeming in-
consistency in the ways of God to man, for it
points us to a period when every seeming in-
equality of the divine government shall be rec-
tified. It informs us that what we know not
now, we shall know hereafter, but this we do
know, and it is knowledge sufficient for us at
present, that when he who is our life shall ap-
pear we shall be like him, for we shall see him
as he is. Here 'we know but in part, and prop-
hecy but in part; but when that which is perfect

is come, that which is in part shall be done away; then shall we see as also we are seen—then shall we know as we are known.' If the doctrine of immortality be false, as some would have us believe, why are we permitted to indulge in such delightful anticipations of future blessedness? The Almighty has done nothing in vain; and if he has given to man desires and conceptions which stretch far, beyond the limited horizon of his earthly hopes, it is that they may be satisfied. And surely nothing short of an eternity of unmingled felicity and joy can satisfy the longings of the immortal mind. 'Then,' says the psalmist, 'shall I be satisfied when I awake up after thy likenesses.'

With unwavering confidence in this doctrine, we can say amid all the storms and tempests that discompose these lower regions—I know that my redeemer liveth and can take joyfully the spoiling of our goods, knowing that in heaven we have a more enduring substance. Now we can submit to the mysterious dispensations of unerring wisdom, knowing that the judge of all the earth will do right, for he doth not willingly afflict or grieve the children of men.—Now we can behold one and another of our friends taken away from us, without sorrowing as those who have no hope, for we are assured that they are removed from this earthly and corrupt soil and transplanted into the paradise above, where bright and midday shall never touch them more. We know, and feel that earth's bounteous ones must die, but 'not forever,' hope replies. Trace but their steps, and meet them in the skies.

How our much we may have loved, or respected our departed friends while living, that affection could not act as an antidote to the sting of death. They must in common with the rest of their species, pay the debt of nature. The language of the poet may justly be applied to each of them.

'How loved, how valued once, avails thee not,
To whom related, or by whom forgot;
A heap of dust alone remains of thee;
'Tis all thou art, and all the proud must be.'

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour,
The path of glory leads but to the grave.'

How dark and cheerless would be the scene, and how melancholy would be the prospect if we were assured that they must remain forever in the gloomy vault of death—and that annihilation must be their portion. Yet so deadly a doctrine we are sometimes urged, and invited to embrace. The believers in it would fain gladly every hope of immortality—they would blithely persuade us that death is an eternal sleep, and thus deprive us of every source of consolation which can render dissolution tolerable, or enable us to look with triumph on the tomb.—What can be brought forward as a substitute for the doctrine of life and immortality? Annihilation!—the blackness of darkness forever! an everlasting forgetfulness of those we love! To die, and have nothing before us but night—impenetrable, interminating, moonless night! To die, and lose all those our noble powers and capacities in the grave—to die, and bid an ever lasting farewell to parents and children, to brothers and sisters, to husbands and wives, and then to be consigned to the cold and comfortless sepulchre! Are these the comforts of annihilation? Well may we say in the language of

Job, 'miserable comforters are ye all.' Rather let us adopt the triumphant language of the apostle and say, 'thanks be to God who hath begotten us again to a living hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for us.'

With this hope we can never be moved, for it is as an anchor to the soul both sure and stedfast, reaching to that within the veil. With this hope we can brave every danger, we can surmount every obstacle, let the journey of life be as steep and as rugged as the alpine mountains, we will follow the captain of our salvation who for the joy that was set before him, endured the cross, despised the shame, and is now set down at the right hand of the majesty on high. Let us endure hardness as good soldiers of Jesus Christ—fight manfully the good fight of faith, and firmly lay hold on eternal life.

Of all the afflictions to which we are liable in this life, there is none so painful as the death of our friends. And O, what a consoling balm is that doctrine which whispers in our ears, that they are not lost, but only taken from the evil to come. In my opinion there is abundant evidence to prove the actual existence of a state of blessedness beyond the grave: and those who doubt such conceptions of the character of the Almighty will at least admit the possibility of it. He who gave man an existence in this world can surely give it in another—he who has bestowed life in time, can as easily bestow it through all eternity. This doctrine is evidently involved in that passage where the apostle cautions the Thessalonians against sorrowing for those without hope for them who had fallen asleep in Jesus. It is also involved in the use which the inspired writers make of the word sleep, a simile which would be flagrantly incorrect if our existence was not secure in a future world. Again, the strong desire of immortality implanted in the breast of man, is a powerful argument in its favor. Why, we may reasonably ask, should the Almighty give a desire to man, which he never intended to gratify? And again, this desire shows design on the part of the Almighty. The justice and wisdom of the great governor of the universe are covered with dark and impenetrable clouds, if the existence of man is confined merely to the present world. A belief in a future state of some kind, has been common to man both civilized and savage, in every age of the world. Even the untutored Indian believes that after death, he will go to some blooming island across the mighty deep, to dwell forever with the Great Spirit accompanied by his faithful dog. But we are not driven to mere probabilities, or to the force of analogical evidence alone in our reasonings concerning a future state of existence. We take up our Bibles, and say that we have all the evidence that a reasonable man can desire. The testimony of Jehovah removes every doubt, and opens to us the realities of that kingdom in which he reigns eternally and without a rival. The scripture triumphantly proclaims that *the grave is deprived of its sting*, and that death is swallowed up in victory. O, what a consolation then is it to the living, to know that their friends will not be consigned to the grave forever, and that death will not be the termination of their being.

And ought not this consideration to afford encouragement to the surviving relatives of our

departed friend and Brother? O, he is not lost, though his sun has gone down while it is yet day. It has but prematurely set beneath the horizon, to rise again a bright planet in the hemisphere of celestial glory. His departure has been sudden and unexpected. The relation of husband and father, has in one moment been dissolved. The partner of his joys and sorrows will hearken to vain for the returning footsteps of him in whom centered all his affections. After the trials and labors of the day are ended and twilight begins to throw its dusky shadows around her dwelling, she will anxiously look out in vain, for the approach of him who once ministered to her necessities, and cheered her by his smiles. And those fatherless children too—God help them!—will gather around the cheerful fire, as they were wont to do in days that are past, and while indulging in their childish pastimes, their prattling tongues will be heard accidentally to lip the kind endearing name of father, but no father will be there to smile upon them—no father to take them by the hand and caress them. What heart does not feel for their situation, thus early deprived of their best friend. And yet there is a friend that sticketh closer than a brother, one who will never leave nor forsake them; his language is, 'Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.'

If one person needs consolation more than another, it is surely the mother of a small family of children, who are deprived of the counsel and instructions of a wise and virtuous father. How important the undertaking to bring them up in the nurture and admonition of the Lord; and to establish in their young and tender minds those principles of morality and virtue, which shall make them ornaments to society, shed around them a halo of glory, which will command the respect and veneration of all who know them.

I can indeed sympathize with such a mother, for it is no ordinary task which is imposed upon her. Allow me then, my respected sister, to tender to you the consolations of the gospel of Christ. It is the peculiar glory of that doctrine which you have embraced, and to which you have been in the habit of listening with devout attention, that it supports the spirits in the hour of affliction, and enables its believers to submit with becoming resignation to the various allotments of divine Providence. Show, then, to the world, that it can exert a benign influence over your conduct, and lead you to say in the language of your great Exemplar, 'nevertheless not my will, but thine be done.' The stroke which has fallen upon you is heavy indeed. It would have been severe had it fallen upon one of the younger branches of your family. It would have been painful thus to have been deprived of one of your infant children; but how much more severe, when it has taken away from you the companion of your earthly pilgrimage—the sharer of your joys and sorrows—and the object of your heart's dearest affections. And yet there are some circumstances connected with the death of your departed husband, which ought, in some degree, to mitigate your sorrow. It no doubt, affords you some consolation to know that he has left behind him an unblemished reputation—came, at the mention of which, his children will never have cause to blush—a character at which the finger of scorn will be pointed in vain, which is beyond even the fear of suspicion,

and towards which the tongue of slander dare not utter one imputation. I believe I speak the sentiments of the whole of this large and respectable audience, when I say that as a husband our departed brother was kind and devoted—as a father, he was tender and indulgent—as a neighbor, he was peaceable and obliging—as a citizen, he was useful and respectable—as a man, he was just and upright in all his dealings. His life was tarnished by no vice, his virtues will be cherished in the affectionate remembrance of all who knew him, and his memory will be blessed forever. In the emphatic language of scripture, he now 'rests from his labors and his works do follow him.' Peace to his ashes! He has been prematurely snatched away from us, and we cannot bid him a final adieu, without dropping the tear of sympathy over his silent remains. He came to us honored, though it was an early grave. He was just set down comfortably in the world, and was happy in the bosom of a beloved family, when the ruthless hand of death broke in upon the domestic circle, and seized him as his lawful prey. His family will see his face no more in the flesh. They have had their greatest earthly comfort torn from them, yet God, their eternal Friend remains the same—he is unchangeable, notwithstanding their condition has suffered a mournful alteration. He will be with you, my afflicted friends, and that to bless you. He will be a father to the fatherless, and a husband to the widow. He will be your guide through the changes of this inconstant world, though your earthly protection is gone; and will suffer nothing to happen unto you, but what is common to men, and in all your temptations he will make a way for your escape. Frequent-ly will make recourse to his word, and you will there find that assistance and instruction which you so much need. Let it be the guide of your life. Place it in the hands of your children, that from their earliest infancy they may know the holy scriptures, which are able to make them wise unto salvation. And now, my respected friend, I commend you and your little ones to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified. May he who neither slumbers nor sleeps, guard you from every danger, support you in the discharge of those important duties which most heroically devolve upon you, guide you safely across the stormy ocean of human life, and finally land you, with a ransomed and regenerated world, on the shores of a blissful immortality, where you shall join with the multitudes which no man can number, in ascriptions of everlasting praise: 'To the King eternal, immortal, invisible, the only true God to whom be glory for ever.'—Amen.

2 PETER iii. 10.

'Melt with fervent heat: the destruction of Judas is here, ver. 10 and 12, described by dissolution, or consumption by fire, and so Isaiah li. 5, lvi. 15, 10, Mal. iv. 1, and Joel ii. 3, 30, where that destruction is described; so 2 Thess. i. 8—in flaming fire taking vengeance; (which that it belongs to that matter, see the context of that place, and note on ver. 7; so Heb. x. 27—a burning of fire to consume all that obstinately stand out against Christ, and that belonging to this matter also, as will appear by comparing ver. 37; see the note on ver. 26 of that chapter.

'What is here thus expressed by St. Peter is ordinarily conceived to belong to the end of the world, and the beginning of the Millennium, or thousand years. And so, as St. Peter here saith, ver. 16, many other places in St. Paul's epistles, and in the gospel, especially Matt. xxiv, are mistaken and wrested. That it doth not belong to either of these, but to this fatal day of the Jews, sufficiently appears by the purport of the whole epistle, which is to arm them with constancy and perseverance, till that day come, and, particularly in this chapter, to confute them who object against the truth of Christ's prediction, and receive it should not come at all, against whom he here opposes the certainty, the speediness, and the terribleness of its coming. That which hath given occasion to those other common mistakes, is especially the inconstancy of those judgments which fell upon that people of the Jews, beyond all that before are related to have fallen on them, or, indeed, on any other people, which made it necessary for the prophets, which were to describe it, (and who use tropes and figures, and not plain expressions, to set down their predictions,) to express it by those high phrases of the passing away and dissolving of heaven, and earth, and elements, &c., which, sounding strangely, are mistaken for the great, final dissolution of the world.'—Hammond.

Newark Discussion.

Mr. Williamson proceeded as follows.—I am glad that my friend is a convert to the doctrine of Universal Salvation, in his feelings and wishes. I am happy that he is able to perceive that the doctrine is one that commends itself to the best and holiest feelings of the human heart.—This circumstance gives me great encouragement in the work before me. I am cheered with the reflection that I stand before you in advocate of a doctrine which finds an approving response in the feelings of every benevolent heart, and for the truth of which every good man prays. I am encouraged when I reflect that whatever your creeds may be, and however much your faith may be at variance with mine, your prayers and your hearts are with me. No apology was necessary from my friend for the attention he paid to my arguments. The only circumstance I regret is, that he did not give them a more critical examination.

The gentleman thinks that the doctrine of Universal salvation ought not to be proved by reasoning, but by plain and positive scripture testimony. To this I have no particular objection, save the remark that reason ought not to be discarded. God has given us reason and we are commanded to use it. The scriptures are to be examined with the eye of reason, and when principles are established by the testimony of scripture, the deductions of sound reason from those principles, etc. in all cases, to be admitted as proof to the point in hand. Let my friend, however, exercise a little patience and when I come to that part of my plan the positive and plain testimony shall be forth coming.

My friend seems to have misapprehended my argument, in his remarks upon what I said touching the deliverance of David from hell.—I did not introduce that fact as positive proof of the deliverance of all men, but as a circumstance illustrative of the general principle which I was

attempting to establish. I labored to show you that the threatenings of the law were indicative of God's hatred of sin, and their fulfillment, a sure pledge that he would destroy it.—If this principle is correct, of course punishment must be amendatory, and to this end I introduced among other testimony, the case of David, as an example in point, showing that in his case the fact accorded with the principle. The punishment was effectual in improving his morals.

It was not necessary for my friend to enter upon the proof that all men are not saved in this life. That point will be fully granted him by the affirmative. Neither need he labor to prove that no man can be saved without repentance, for if he understands by repentance, an actual turning from sin to holiness, or a complete change of moral character, that point also will be granted.

I may remark here that I do not consider it incumbent upon my friend to prove the negative of this question, or on me to follow him in such proof. If I fail in establishing the affirmative the negative is of course granted. Since, however, the gentleman has quoted a few passages of scripture, I shall give them a brief examination.

The first I notice is, 'Except ye repent ye shall all likewise perish.' There is one word in this passage, a very small word to be sure, but it is worthy of very serious consideration. I refer to the word *likewise*. Likewise perish! How? By a reference to the context you will find the answer to this question.

The Savior pointed to those on whom the tower of Sileam fell, and to those miserable beings whose blood Pilate mingled with their sacrifices, and warned the Jews that unless they repented, 'they should all *'likewise*' perish.' How did they perish? Answer, under the falling tower and by the sword. Now it is an historical fact that multitudes of the Jews did perish in this manner. Many were buried in the ruins of Jerusalem's falling towers, and many slain by the sword. And it is also a fact that when the Roman soldiers broke into the temple, they were engaged there in offering their sacrifice, and they were slain on the very altar, and laid those with their sacrifices, in heaps weltering in gore. This is the testimony of Josephus, and in it you may see that the Savior's words were literally fulfilled. They did *likewise* perish. If my friend had paid due attention to this circumstance, he would hardly have supposed that the word *perish* here, meant anything that was to come in another state of existence.

The next passage is, 'Ye shall die in your sins, whither I go ye cannot come.' The context will explain this. It appears that the Jews sent officers after Jesus to take him.—When they came to him, he said, 'Yet a little while I am with you, but I go my way. Ye shall seek me and shall not find me; ye shall die in your sins, whither I go ye cannot come.' Hence I suppose the meaning of the passage to be this. He should be with them a little while, and they might take him before their tribunals as they chose. But he was going his way.—They might send officers and seek him, but they would not find him. He would be out of their reach, for they could not take him from that place where he was going. What confirms me in this view of the passage is, that he afterwards applied the same language to his disciples. 'As I said to the Jews, so say I un-

to you. Whither I go ye cannot come.' Now as we cannot suppose he intended to tell his disciples that they should be finally and eternally separated from his presence, so I can see no good reason for putting such a construction upon the language when applied to the Jews.

The passage, 'He that believeth not shall be damned' can apply to none but the disciples, for it is immediately added: 'these signs shall follow them that believe.'

Now as none but the early disciples could perform those wonders, so we think it warring the passage from its original import to apply it to all, and understand the damnation there threatened, to mean endless suffering in another world.

If my friend thinks he has fairly proved that all men are not saved in this life, and that some men die in sin, I have no objection to grant the point, but he should remember that this falls far short of proving that these men never will be saved. The proper question to agitate when we learn the condition of a man in the future world, is not how he died. There is another and more important question that must be decided. That is, how shall he be raised from the dead? If he is raised as our Savior says, 'as the angels of God which are in heaven,' it will make but little difference how he might have died. I have now done with what my friend has said, and I will proceed with the proof of the affirmative.

I have before shown that the threatenings of the law are an evidence of God's hatred of sin, and his determination to destroy it, and that he cannot be defiled; and let it be remembered that my friend has not denied, or even attempted to refute the principle.

I shall now proceed as I proposed, to show that the doctrine of Universal salvation is taught.

1. In the attributes and character which the scriptures ascribe to God.

That infinite wisdom, power and goodness are ascribed to God in the scriptures, no man who is acquainted with their contents, can doubt for a single moment. That infinite goodness would cause the Deity to seek the greatest possible good of all his creatures, is a position that needs no proof. That the endless suffering of any part of the human family is not the greatest possible good of all, is a self evident proposition; and hence follows the legitimate conclusion, that the infinite goodness of God would seek the holiness and happiness of all men. Hence also, as clearly as the scriptures teach that God is infinitely good, do they teach the final happiness of all men.

That infinite wisdom could devise a plan which would secure this end, and that almighty power could carry that plan into effect there can be no doubt. Hence all these attributes conspire to this one object, the happiness of the whole intelligent creation.

But there are other attributes, which, however, may be considered as modifications of his goodness, but which we may notice. He is merciful. Now the sinner is miserable. There is no peace to the wicked. They wander in darkness and stumble in the day time, and they have no rest day nor night. Hence the infiniteness of God calls for their restoration to the path of virtue and the way of happiness.

Yes, says the hearer, God is merciful, but you should remember that he is just also. I had not forgotten this. The Lord is just, and

justice is the habitation of his throne. But what is justice. The Lord says 'My son, give up thy heart.' This claim is founded in strict justice. As God is the creator and father of all, so he has a right to the affection and obedience of all his beasts. There is no justice in eternal rebellion against him. The obedience and the hearts of all men are the Lords on the principles of eternal justice. And hence you will see that even his justice, that awful attribute which causes so many to fear and despair, is a pledge of the final holiness and obedience of all. Justice shall be done, and God shall have that which is his own. Thus all God's attributes harmonize in teaching the destruction of all sin and suffering, and the immortal reign of righteousness, peace and joy.

But the character which the scriptures ascribe unto God affords still further evidence of the final holiness and happiness of all men. He is set forth to our view in the character of a Father. We are commanded, and all men everywhere are exhorted to pray, saying, 'Our Father who art in heaven.' Now there are certain duties necessary to the parental character, and without which no being can claim that character. I will name some of these duties. It is the duty of a parent to love his children, at all times and under all circumstances, and the man who does not this is not entitled to the name of a father. It is the parent's duty to provide for the wants of his children, and if he does it not he acts not the part of a father. And it is further the duty of a parent to reclaim his children when they wander from the path of duty. Hence when I am informed that God is the father of all men, I receive it as the joyful assurance that he loves them with a love that no circumstances can sever. I receive it as the sure pledge that he will provide for all their wants, physical, moral and intellectual, and that he will reclaim them from all their wanderings, and restore them from all their backslidings. But my time is expired and I must give place to my friend.

COMMUNICATIONS.

COMING OF CHRIST.

Original.

Messrs. Editors:—You are undoubtedly acquainted with the situation of the Universalist community. We are scattered abroad as sheep without a shepherd, but seldom an opportunity presents itself for private investigation with any of our clergy; therefore the medium of our public journals; this, therefore, is the only apology I offer for troubling you at this time.

A subject of some difficulty to my mind presents itself respecting the coming of Christ. It appears evident, as described in Mat. 24th and various other places, that Christ made his second appearance at the close of the Jewish theocracy; but there is a coming mentioned which appears to me to be entirely different from that at the destruction of Jerusalem; viz. Acts ii: 11—1 Cor. xv: 23. Should you consider the above subject worthy of notice, such remarks as you are disposed to offer upon it through the columns of your paper, would be highly gratifying to myself, and perhaps not uninteresting to your readers generally.

Respectfully yours,

D. B.

A LETTER;

To the Rev. Mr. Baker, of Lebanon, Ct.

Original.

REV. AND DEAR SIR:—When I am professing to be a minister of the gospel, addressing a congregation it is expected that in quoting scripture he will be guided by the strict letter of Holy writ, and not endeavor to add *force* to the supposed text by altering scripture to suit his preconceived opinions. And I tend to indulge the hope that you sir, do not intentionally will into the error to which I allude. But at a recent, the other day, I heard you quote a passage that I am confident is not in the Bible. If my memory serves me, you told your audience that we read, that it was appointed unto man once to die, and after that the judgment. Now Sir I presume you intended we should understand you that we read such doctrine in the Bible. If such be the fact, will you please to point it out so that I can learn where to find it.

A Haverhill.

FRANKNESS.

Where shall we look for a more perfect example of generous and open conduct, than was exhibited in the character of Christ? In his discourses, the most plain and unvarnished language is uniformly employed. In his conduct he most decided and unambiguous course is pursued. To his enemies he used great plainness of speech; to his friends he disguised not his local sentiments. With whatever emotion his benevolent bosom was exercised, the same gave character to his discourse, and energy to his action. He was in fact, in all respects, precisely what he seemed to be. The force of public opinion could not swerve him, the fear of danger could not awe him, for he could not discernible. How then shall satisfaction be regarded as a recommending quality in us? Will any good result from it? Will any circumstances justify it? It is a most manifest violation of the Christian principle, as well as an outrage upon all laws of decorum. It is no less a duty binding on every Christian, to be frank and open-hearted, than it is to exercise meekness, forgiveness or charity. Nothing can appear more interesting and amiable in the lady or gentleman, than an earnest, undisguised and frank course of conduct.

It matters not whether my dress, my manners, religion or politics are in fashion; if I am honest and frank, they will all appear well enough. It is in fact far more important that we study to be sincere, open and generous in behavior, than to assume an appearance which would represent almost any thing rather than ourselves. The truest person appears well always—the dissimulator, never. The honest man is always safe—the hypocrite always in danger.

Who then would be so foolish as to render themselves perfectly disgusting to every sensible person for sake of deceiving the ignorant?

Universalist Watchman.

LIGHT.

Jesus is called in the New Testament 'a light to lighten the Gentiles.' Luke 2: 32. He directed his disciples on one occasion to let their light so shine before men, that others seeing their good works might be led to glorify their Father in heaven.' St. Paul, in contrasting

the christian religion with its opposite, & has the question—'what communion hath light with darkness?' This comparison of Jesus and his doctrine to light, is at once appropriate and beautiful. Who so blind that he cannot or will not perceive it! Where would the moral world have been, had not the 'true light' appeared? Who would have told to man his true relationship to his Creator—his duty to him and his fellow-men—and his glorious destiny beyond the tomb? Alas! darkness might have covered the earth continually, & gross darkness the people—had not he who is the resurrection and the life brought 'life and immortality to light in the gospel.' Now the Son of righteousness shineth! His beams lighten the dark valley of the shadow of death, and cause the believer to rejoice in him who 'led captivity captive, and gave gifts to men.' Hallelujah! Praise be God! Amen.—*Star & Universalist.*

INQUIRER AND ANCHOR.

SATURDAY, JAN. 10, 1853.

COMING OF CHRIST.—By an article on another page, it will be seen that a correspondent would 'be highly gratified' with the appearance of some remarks from our pen in relation to this subject. We are by no means averse to giving as much satisfaction as our abilities and limited means of investigation will admit. We do not know, however, that we shall be able to remove all that 'difficulty' which presents itself to his mind respecting the coming of Christ. Nevertheless, the subject is important, and a few observations, however imperfect, may not be uninteresting to the generality of our readers.

That there are different comings of Christ spoken of in the Scriptures is admitted by all who are, in any degree, conversant with the sacred writings. Dr. James Macknight mentions—1. His coming at the close of the Jewish state, to abrogate the Mosaic institutions and establish, permanently, the dispensation of the gospel, or 'his spiritual kingdom over all people, nations, and languages.' 2. 'His coming to destroy the man of sin.' 3. A kind of figurative coming which consists in his releasing his people from their present trial by death.' And 4. 'His coming to judge the world and put an end to the present state of things.' Most commentators mention three or four different comings of the Son of man, which they suppose to be taught in the scriptures. The best and most important is, his coming to judge the world on the great day of account, at the close of the present state of things.

For ourselves, however, we do not discover the correctness of these opinions. Too many comings are here mentioned, and yet they do not embrace all that there are in point of fact. To us there are three different periods, distinctly pointed out in the scriptures, at which the Son of man has made, or will make, his appearance—each of which, in scripture phraseology, is appropriately called the coming of Christ, the day of Christ or the coming of the Son of man, &c.

1. The first is the period of his mortal existence, from his birth to his death, including particularly

his public ministry. Concerning this appearing the spirit of prophecy, in times past, has frequently uttered predictions. The coming of the Messiah was a constant theme with the Jewish prophets. Anticipation was awakened by a very early intimation relating to the promised seed.—It was declared by the patriarch Jacob that 'a sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.' The apostle Paul, (Heb. x. 7) quotes a passage from the 40th psalm in application to the Son of man; which, as the application was made previously to his second coming in any form, must allude to the time I have already mentioned.

'Then said I, Lo I come—in the volume of the book it is written of me—to do thy will O God. John the Baptist says, 'he that cometh after me is mightier than I, whose shoes I am not worthy to bear.' The coming here mentioned unquestionably alludes to his public ministry. But we need not multiply quotations on this point. It is sufficiently obvious that the life time and public ministry of Jesus are alluded to in various instances where the coming of the Son of man is spoken of in the word of God.

2. Another coming of Christ, distinct from the preceding, is the first spoken of by Dr. Macknight—his coming at the close of the Jewish state, to establish firmly and permanently the gospel dispensation, and commence his spiritual and mediatorial reign. This coming was foretold by Jesus himself, and was frequently alluded to by him in his public teachings. The time when this should take place, though not exactly pointed out by any definite number of days and years, measured according to our astronomical calculations, was specified as being within the lifetime of many who hear the prophecy. It was mentioned Matt. xvi. 27, 28, and was to be a glorious appearing; hence, it was said, 'the Son of man shall come in the glory of his Father with his holy angels.' It was to be a *retributive* appearing; hence the language, 'and then shall he reward every man according to his works.' And it was not far distant according to the assertion, 'there be some standing here who shall not taste death till they see the Son of man coming in his kingdom.'

It was mentioned in Matt. 24th and 25th chapters; and mentioned too with all these characteristics. It was spoken of especially as a time of trouble and distress, mourning and lamentation, weeping and gnashing of teeth. After pointing out various wonders, 'then,' says the sacred writer, 'shall appear the sign of the coming of the Son of man in heaven, and then shall all the tribes of the earth mourn.' And this too, it was said, should take place at the end of the world, or literally, the end of the age or Jewish dispensation.—Indeed it is expressly said, after the above statement was made, that 'this generation—the generation then upon the earth—shall not pass away till all these things be fulfilled.'

It was to be a time of unprecedented distress and trouble. Hence our Saviour says, 'there shall be great tribulation, such as there was not since the

beginning of the world to this time, nor shall ever be.' Consequently the coming and punishment, mentioned in the parable of the sheep and goats, must refer to the same event. 'When the Son of man shall come in his glory,' these shall go away into everlasting punishment.' This everlasting punishment is the greatest and most miserable of any that could be inflicted; and therefore must comprise a part of that tribulation endured when the Son of man appeared at the abrogation of the Jewish civil and ecclesiastical state. At any rate it could not be greater, for the sake of that shall never again be.

All those passages where the coming of the Son of man is mentioned in connection with judgment and punishment, in whatever form it may be expressed, unquestionably allude to the same period. The appearing of Christ in judgment is often spoken of in scripture, and no avenger judgment is there pointed out, than the one above alluded to. If there is a general judgment at the end of the material world, it cannot in terror and misery transcend this, for none shall ever be greater. There is no general period in the history of past miseries, or in the predictions of coming woes, to which the passages alluding to the coming of Christ in judgment, will more appropriately refer than this. The destruction of the man of sin, then, to which Dr. Macknight assigns a separate coming unquestionably refers to the same event. So likewise the revelation of the Lord Jesus, 'from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel.'

More might be said on this point, but it is believed to be unnecessary. If we have not satisfied our correspondent, he will please inform us in what respect, and we will endeavor to do it.—The last coming of Christ above illustrated was his appearance at the commencement of his mediatorial reign. And this according to Jewish history actually occurred. It was not a literal, personal appearing; but an appearing in 'power and great glory,' in tribulation and righteous retribution. 'For as the lightning cometh out of the east and shineth unto the west, so shall also the coming of the Son of man be.' As the days of Noah were so shall the coming of the Son of man be; and of course in power, and glory, and severe judgment, 'rewarding every man according to his works.'

There is still another coming of Christ, which appears to us to be very clearly pointed out in scripture. But as this article is already extended to so great a length, we must omit further remarks until next week, when we will again resume the subject.

R. O. W.

A CALL.—It is not a call from the Lord, but a call from our own humble self—not a 'common call,' but a 'special call'—a call upon the Rev. Mr. Smith, a Methodist clergyman, residing, if we are not misinformed, at Winsted, Ct. This gentleman, we understand, preached a very 'searching' discourse last Sabbath in the Methodist church in this city, (Hartford.) And by way of illustration, he related the marvelous 'conversion' of a Unitarian, his own grandfather, who had been a

preacher of reconciliation for many years. While this Universalist was preaching 200 miles at the west, his sons, living in this state, got religion—and then he was woefully impressed, and finally got religion, being brought out with great pains and agonizing groans, inasmuch that he remained upon his knees full twenty four hours praying stoutly to his *offended God*. Now we must inform our Methodist brethren, that we verily believe all this to be fiction—*mere fish story*, designed to cheat them into the belief and veneration of devils and endless misery. And we call upon Elder Smith—and we entreat them to urge him also—to give the name and residence of this converted Universalist, for this part of the story was forgotten. And unless he does it, we fear that the Lord will rank him among those who shall have their part in the lake that burns with fire and brimstone.

R. O. W.

DEDICATION AT SHAFTSBURY.—The new and elegant church recently erected by the Universalist Society in South Shaftsbury, Vt. was dedicated to the only living and true God on Thursday the 25th ult. This house is a gothic structure 56 by 38 feet, surmounted by a cupola and furnished with a bell. Over the door is a marble slab bearing the following inscription.

FREE
UNIVERSALIST CHURCH
A. D. 1834.

*Glory to God in the highest, and on earth peace,
good will towards men.*

The interior of the house is finished in a style which does credit to the taste of those who have erected it. In this place resides and labors our well known fellow laborer, Br. Warren Skinner, and the good prosperity of the cause gives evidence, that the weapons of truth in his hands are mighty through God, to the pulling down of strong holds and the upbuilding of Zion. On the occasion of the dedication, the house was filled to overflowing, and indeed many were unable to find admittance. The sermon by Br. Skinner was a choice and powerful production worthy the reputation of its author and calculated to inform the understanding and improve the heart. We hope soon to lay it before our readers. The writer delivered a discourse in the evening of the same day which also was attended by a large concourse of people. The following is the order of services.

1. Voluntary by the Choir.
2. Reading Scriptures, Br. W. Skinner.
3. Hymn 481.
4. Introductory prayer, Br. I. D. Williamson.
5. Hymn 479.
6. Sermon, Br. W. Skinner.
7. Dedictory prayer, Br. I. D. Williamson.
8. Dedictory Anthem.
9. Concluding prayer, Br. W. Skinner.
10. Voluntary, 'Praise God in his holiness.'
11. Benediction.

We pray that the blessing of God may rest upon the society, who with laudable zeal have erected this temple of praise, and that both pastor and

people may see the word prosper, & believers multiply as the drops of morning dew. I. D. W.

UNITARIANS AND UNIVERSALISTS IN MAINE. The following extract from the Christian Register, a Unitarian paper published at Boston, will show the difference in point of numbers between Unitarians and Universalists in the State of Maine. Br. Brew of the Christian Intelligencer in reply to the inquiry of a correspondent had stated that there were seven Unitarian societies in Maine, four of which enjoy a stated ministry.—This statement is corrected in the Register as follows:—

The Agent of the American Unitarian Association informs us that 'there are fourteen or fifteen organized congregational societies in this State, who held the Unitarian faith.' In eight of these there are settled ministers, and the remaining societies, with perhaps two exceptions, will probably soon enjoy the privilege of a permanent ministry. It is added that there are 'Unitarians in almost every town.'

It is said in the Christian Intelligencer that there are, as the Editor believes, between ninety and one hundred societies of Universalists in the same State. These he does not probably underestimate. There are also said to be between thirty and forty Universalist preachers in the State.

POCKET HYMN BOOK.—The pocket edition of Streeter's Hymns, of which mention was made a few weeks since, in this paper, has just been issued from the press in Boston, and is now offered for sale at the Trumpet Office in that place.—The advertisement says, 'It is page for page precisely like the other edition, except that an index of subjects is added. The object has been to make it sufficiently small to be carried conveniently in the pocket. Universalists in the country who are obliged to carry their books with them to and from public worship will find it particularly convenient. The price is \$40 per hundred; \$5.50 per dozen, and 60 cts single.'

DEDICATION AT WEST BRATTLEBORO.—On Thursday the last inst, we had the pleasure of being present at the dedication of the new Universalist Church in West Brattleboro, Vt. The house was filled to overflowing and the services were listened to with deep attention by the crowded audience. The society in this place is small, but the friends are worthy of all praise for their zealous exertions in the cause of truth. It is but a short time since the doors of the old parish church were closed and bolted against them, though the ground upon which it stood was owned by a Universalist, and a large share of the property in the house belonged to those of the same faith. For this outrage the Unitarians were much against their will compelled to purchase the right of the Universalists in the house. After all their buffeting our friends are now furnished with a neat and elegant brick house which is at once an ornament to the place, and a monument of the zeal and faithfulness of those who have erected it. On the occasion of the dedication, we were favored with the services of an excellent choir of singers,

under the direction of Mr. Ford, whose performances were of the first order. The following is the

ORDER OF SERVICES.

1. Voluntary by the choir.
2. Reading scriptures Br. Wheeler.
3. Hymn.
4. Introductory prayer, Br. F. Loring.
5. Voluntary.
6. Sermon, Br. I. D. Williamson.
7. Dedictory Prayer, Br. T. J. Whitcomb.
8. Dedictory Anthem.
9. Concluding prayer, Br. A. Bugbee.
10. Voluntary.
11. Benediction.

In the evening we delivered a lecture to an attentive and respectable audience, and in the morning departed, praying that the blessing of God might rest upon our friends and reward them for all their labors for the upbuilding of Zion.

I. D. W.

FAITHFULNESS OF GOD.—A correspondent is the last number of the Connecticut Observer, makes the following very just remark. 'God will be faithful to his own declarations, though every man be a liar. The hopes and fears—the reasonings and conclusions of men, cannot change or frustrate the determination of the divine Being.'

To all this we very cordially say Amen; it is our own opinion. But let us quote a few of the declarations God has made, and see how the above remark in connexion with these, will accord with the principles of orthodoxy. 'All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee.' Ps. 22. 27. Do Unitarians believe that this declaration will ever be sustained to the full extent—to the complete repentance and salvation of all men? They certainly do not. Do they believe then that God is faithful to his own declarations? It must be a singular faithfulness which is consistent with the fulfillment of a very small part of the declaration that 'all the ends of the earth shall see the salvation of our God.'

Take another declaration. 'He will swallow up death in victory.' Is it the determination of God to execute this declaration? Certainly. But will it ever be executed if a large number suffer an eternal death? In such a case how is death swallowed up?—where is the victory?—where the triumph? In what possible sense is God faithful to his own declaration? And if he is so,—which cannot be questioned—how can the declaration above quoted be reconciled with the doctrine of endless misery? Let candid answer, yes, let some of the wise ones among Unitarians answer. We wait for their reply.

R. O. W.

PRIZE TALES.—The last number of the Christian Messenger contains a Prize Tale, of some length and much interest, from the pen of Mrs. S. A. Downer, of New York. Its design is to show the salutary effects of Universalism and bad effects of orthodox revival measures.

The Magazine and Advocate commences its sixth volume, new series, with a Prize Tale of

great length from the pen of Br. L. C. Brown, of Bridgewater, N. Y. It occupies three pages in the present number and will require two numbers more to finish it. It is very good so far; but what is better still Br. Skinner has two more to give his readers as soon as this is finished.

R. O. W.

NEW PUBLICATION.—We have received from the author a pamphlet entitled '*An Appeal to reason, or the end effects of idolatry; A Sermon by Freeman Loring.*' It is a very just exhibition of the evil effects of both ancient and modern idolatry. The writer shows very clearly that there are idolatrous worshippers at this age of the world, and even in this land of gospel light. All those who ascribe to God a character he does not possess, if they do not bow down to idols made with hands, do at least 'revenge the glory of the incorruptible God into an image made like to corruptible man and birds and fourfooted beasts and creeping things.' And after showing that the views of God entertained by Calvinists and Arminians convert him into an idol; and that they, though perhaps unconsciously, are idolatrous worshippers, he offers the following remarks in relation to another class, which we commend to the serious consideration of all.

R. O. W.

Are there not thousands who firmly believe in the impartial, the unbounded goodness of the only living and true God, and in the ultimate boldness and happiness of all mankind, that suffer themselves to remain united with those that worship an idol? How many contribute their mite, and frequently very bountifully, in support of that which they firmly believe to be a gross error! If such are invited to contribute a trifle for the support of the very doctrine they believe to be truth, their excuse is that their tax is already very great and can afford but a trifle, and that only on condition of secrecy; but more frequently nothing can be given in support of truth, but much in support of error. To such I would repeat the words of the apostle, 'be ye not unequally yoked together, for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?'

ANOTHER PREACHER.—Br. J. Scull of Shutesbury Mass. is announced in the *Trumpet*, as another accession to the ministry of reconciliation. He has been a member of an orthodox church, and was expelled for no other reason than because he could not believe that God is cruel.

☞ Br. J. Shrigley wishes all letters and papers designed for him to be directed to Ketch Mills, Ct.

Dr. E. S. ELY.—This Philistine warrior has assayed, we perceive, once again to speak on the subject of the controversy between himself and Br. A. C. Thomas. But what a falling off is here! He seems to reel and stagger like a drunken man under the weight of opposing arguments, and after a few paces gets completely out of breath and closes his remarks. We imagine the controversy is coming to an end. So weak an ef-

fort after so long an interval spent in recruiting is no very favorable omen for Dr. Ely. We hope however he will not give up yet.

FORMATION OF A CHURCH.—A Church, says the *New Hampshire Star*, 'in connexion with the first Universalist Society in mason, was duly organized on Monday the 27th of October last. A discourse suited to the occasion was delivered by Dr. Balfour of Charleston, Mass., from a text found in Paul's Epistle to the Ephesians 5. 25.—After which a goodly number of brethren and sisters came forward, and commemorated the sufferings and death of Christ, by partaking of those visible symbols of the same, representing by bread and wine.

ORDINATION.—On Sunday evening the 28th ult. Br. Henry Bacon was ordained to the work of the gospel ministry at East Cambridge, Mass.

Hartford, Jan. 2, 1833.

I am requested to state, through the columns of the *Inquirer and Anchor*, that, Nathaniel Chapin, of Enfield, Ct. has withdrawn his membership from the denomination of Universalists.

Mr. C. left the Methodist denomination, in the year 1828, and received the fellowship of the Southern Association of Universalists in the year 1829. He has preached but very few times as a Universalist, and has, I believe taken no active part, in advancing the cause of truth.

M. H. SMITH, Standing Clerk,
Of the Connecticut Convention.

PAINS OF HELL.—A Methodist clergyman by the name of Smith who preached in this city a few evenings since attempted to give a vivid description of the pains of hell. He said they were unceasingly worse than the torture inflicted in the Spanish Inquisition—that the tearing limb from the rack—being flayed alive, and burned to death by piecemeal, are nothing in comparison with the intense flames of hell! All this is very correct. But if the doctrine is true, how much worse must the Almighty be than the diabolical inquirers of the church of Rome?

R. O. W.

GLOVER DISCUSSION.—The discussion of Universalism alluded to a few weeks since as appointed at Glover Vermont, took place agreeable to appointment. Rev. John E. Palmer (Universalist) and Rev. Mr. Mason (Congregationalist) were the speakers. The Universalist Watchman of Dec. 27th says:—

'We understand that the range of discussion was very limited. After some little shyness and 'playing off' Mr. Mason was fairly driven to the asked points of Calvinism, and there held by Br. Palmer. Hence the controversy was, principally, whether the word 'all,' signified the whole, or only a part. Under these circumstances, the reader can readily discover, who obtained the advantage before an intelligent audience. We are told that our friends who were present, were highly pleased with the result of the meeting. Mr. Mason had heretofore preached a kind of Arminio-Calvinistic doctrine; and

we have heard it surmised that his adherents, were highly disappointed and chagrined to hear him openly avow his belief in the doctrines of John Calvin. We trust their eyes will be still further opened to the falsity of all partial systems of faith, and to the sublime truths of the gospel of Christ. Cannot Br. Palmer, or some other individual present, give us a summary of the debate?

WESTERN GENERAL CONVENTION.—The following brethren have been chosen by the Western General Convention of Universalists as delegates to attend the next Session of the U. S. General Convention, at Hartford, Ct.—A. A. Davis, J. Kidwell, P. H. Johnson, and N. Wadsworth, ministering brethren, and G. R. Brown, W. H. Jolly, C. Rogers, and T. Strong, superintendents, Lay delegates, E. Singer, and W. T. Greenleaf, Cincinnati; W. P. Putnam, Beloit; T. Burr, Mt. Vernon; J. P. Owen, Newark; A. Coleman, J. N. Ayres, Lexington; superintendents, W. Conrad, Franklin; J. Smith, Westville; C. Eaton, Peru; S. Tizzard, Philomath; J. L. Gage, McConelleville.

MARRIED.

In Albany by Rev. I. D. Williamson, Mr. John Bucklin to Miss Eliza L. Sears, both of Albany.

At Danesburgh, Schenectady Co. N. Y. Dec. 24th by Rev. L. C. Marvin, Mr. Cady Kneeland, of Charlestown Mont Co. N. Y. to Miss Delia Holton of the former place.

DIED.

In Stafford, Ct. Dec. 11th Mrs. Eunice Adams aged 60 years.

In Willington, Ct. Dec. 24th Mrs. Thankful Sisson, aged 78 years.

RELIGIOUS NOTICES.

Br. R. O. Williams will preach at Ludlow, Mass. on the second Sunday inst.—at Bolton, Ct. on Saturday evening, 17th, and at Tolland on Sunday 18th.

Br. Charles Spear will preach in Cabotville, (Springfield,) Mass. the fourth Sunday in January.

Br. F. Hitecock will preach at Canada Village in Goshen on Sunday the 11th; at Winsted Tuesday evening the 13th; at Colebrook River Wednesday evening the 14th; at New Boston Mass. Thursday evening the 16th; at New Hartford (North end.) on Friday evening the 17th; and at Milton on Sunday the 18th.

Br. W. A. Stickney will preach at the school house near Mr. R. Miles in Cheshire on the 2d Sunday in Jan., and a lecture at Yalesville on the same day at 6 o'clock P. M.

Br. J. Shigley will preach at Dry Brook on Saturday evening previous to the 2d Sunday in January, and at Ware House Point the 2d Sunday in January. Subject (by request) John 5th chap. 28th and 29th verses.

There will be preaching at the school house near E. Gowdy's, in East Windsor, on Sunday the 25th inst. Subject (by special request) 'And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?' 1 Peter iv. 18.

POETRY.

THE MOTHER PRESENTING HER SON
WITH A BIBLE.

Remember, love, who gave thee this,
When other days shall come—
When she, who laid thy earliest kiss,
Sleeps in her narrow home,
Remember I was a mother given
The gift to one she'd die to save.

The mother sought a pledge of love,
The holiest for her son;
And from the gifts of God above,
She took this holy one;
She chose for her beloved boy,
The source of light, and life, and joy.

And bade him keep the gift—that when
The parting hour should come,
Thy might have hope to meet again,
In an eternal home—
She sealed his faith in what should be,
Sweet incense of her memory.

And should the scoffer, in his pride,
Laugh the fond faith to scorn,
And bid him cast the pledge aside,
That he from youth had borne;
Sho'd he him pause, and ask his breast,
If he, or she, had loved him best.

A parent's blessing on her son
Goes with this holy thing;
The heart that would retain the one
Must to the other cling.
Remember! 'tis no idle toy,
A mother's gift—Remember; boy!

[Troy Press.]

MIDNIGHT MUSINGS.

I am a lover of the midnight hour. I love to act on a cloudless summer's night, watching the heavens clustered with tremulous stars. I love to gaze upon the serene queen of night, as she progresses along the azure vault, shedding floods of mellow light upon the world below. The effect is magical and subduing. Every thing that is touched by her silvery beams, is softened and etherealized. Then the soul is pathos with the grandeur that nature displays. To me there is nothing so sublime and impressive, as the silent and midnight hour, to reflect that in this deep and universal hush the stupendous globe, and that the vast number of flashing worlds that stud the blue canopy of heaven, are performing their various revolutions under the guidance of Him, at whose fiat they sprang into existence. At such a time, the soul is disengaged from every artificial excitement, and an opportunity is afforded for it to speak its own bold and original language.

Society hath its charms. There is a pleasure in the flash and glare of fashion and beauty; and under their thrilling influences, those with unwithered hopes, and unaltered expectations, may tread boldly on. But it seems to me, that if by some untoward accident, the conviction should fasten itself upon me, that my last hour had come, I should require no sublimer preparation, than time spent in the perfect solitude of the vastness, the grandeur, and glory of the midnight! hushed, quiet, beautiful midnight! When deep absolute silence broods in the air,

and over the earth, upon the deserted street, and upon the temples of the living God,—Is not this a dream? Will it appear otherwise when daylight shall have come!—when we shall go out and pursue the ordinary routine of business; and the street that is now deserted, shall rattle as the wheels thunder furiously over it, and its dusty tracks be thronged with variegated men, crying money! money! Will this dim moonlight hour appear to us then any more than a dream?

And indeed, what is our life, but a dream? Ah! the nothing more. He who but yesterday sowed the forest with us, gathering wild flowers, listening to the songs of birds, or watching the brook—bright and sunny daughter of the hill—leaping and bounding in its joyous way along the banks of emerald—pouring over the tiny cataract, its bright waters sparkling in the sunlight—meandering through the vale, till it finally loses itself in the bosom of the silvery lake—has had his life's blood chilled by the touch of the cold and bony finger of death. What a left of him—but a dream?

She, by whose side we used to spend our leisure hours; whose presence was our joy; whose smile our happiness; whose eye was not exceeded in brightness by the eye of the gazelle; whose sylph-like form was unrivalled for beauty and symmetry; has departed!—Does she seem, night but a dream?

She who once loved us—whose eye followed our every movement with tenderness and anxiety—upon whose breast we reclined—from whose lips we received instruction, and by whose knee we used to pray our evening prayer, rests upon her lowly pillow. Does she not seem as a vision, the recollection of which is pleasing yet mournful.

Hark! the clock strikes one—two! Does the breeze wail the sound to other ears!—Who also beside is now awake!

The student upon whose pale brow the cold sweat stains, whose bloodshot eye tells of sleep, and intense thought, is now poring over his books, regardless of present ease—hoping for future fame.

But alas! all the treasure of knowledge, which he has for years been laying up, may be destroyed to-morrow by the breath of the monster,

And the debauchee stretched on a bed of shame—through whose veins the mad fever runs—whose burning temples are assailed by the breezes in mockery.

And the wife who waits the return of him she loves, from the gaming house—the counterpart of hell.

And the young mother who wakes and sighs for the lovely babe she has buried.

And the tallow of Bacchus, who is reveling in some den of vice and ribaldry.

And the slave who starts in his sleep—shakes his chains and mutters revenge.

And the wretch immured within the dark prison walls, whose lands are red with gore, who to-morrow shall be gorged forth, with a thousand eyes bent fiercely and scornfully upon him to hear the judge pronounce the doom of death!—The soft moonlight falls upon them unnoticed—the beam that rests upon them is disregarded—and the world moves on—the night recedes—the stars one by one retire—the daylight appears.

Noble Sentiments.—Lord Erskine was distinguished through life for independence of principle, for his integrity, and for his scrupulous adherence to truth. He once explained the rule of his conduct, which ought to be generally known and adopted. It ought to be deeply engraven on every heart,—he said—It was the first command and counsel of my youth, always to do what my conscience told me to be a duty, and leave the consequences to God. I shall carry with me the memory, and I trust the practice of this paternal lesson to the grave. I have hitherto followed it, and have no reason to complain that my obedience to it has been a temporal sacrifice. I have found it on the contrary, the road to prosperity and wealth, and I shall point it out as such to my children.

Why were protracted meetings instituted? Answer. In order to give the clergy more time to work on the people.

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.

- Page's Selections—\$1.00.
- Smith on Divine Government—75 cts.
- Balfour's 3d Inquiry—\$1.25.
- " 1st —\$1.00.
- " Reply to Stuart—75 cts.
- Balfour on Atonement—75 cts.
- " Examination of Future Punishment—50 cts.
- " Eternal Sermons—\$7 1/2 cts.
- Life of Morison—\$2 cts.
- Hell Torments Overthrown—\$7 1/2 cts.
- Pickering's Lectures—75 cts.
- Modern History of Universalism—\$1.00.
- Divine Goodness—\$7 1/2 cts.
- Danvers Discussion—25 cts.
- Balfour's Select Sermons—\$1.00.
- " Lecture —\$1.00.
- Primary Questions—per doz. \$1.20. Single 12 1/2 cts.
- Whittemore's Notes on the Parables—75 cts.
- Balfour's —" —75 cts.
- Hymn Books—\$2 cts.
- Universalist Expositor 3d volume bound—\$2.25.

Besides these the following may be had at this Office.

- Balfour's Letters.
- Balfour's Letters to Hudson.
- Hudson's Letters.
- Winchester's Dialogues.
- Dodd's Sermons.
- Dodd's Lectures.
- Convention Sermons.
- Morse's Reply to Joel Parker.
- Reply to Hawes' Reasons.
- Together with a great variety of pamphlets, sermons, &c., in a cheap form designed for gratuitous distribution.
- Hartford, Oct. 1834.

REPLY TO HAWES' REASONS

CAN be had on application to the subscriber, or at this Office, in any quantity at a cheap rate. B. SPERRY.

TERMS.—The *Inquirer and Anchor* is published every Saturday at \$1.50 per annum in advance; \$1.75 if not paid within three months; and \$2.00, if not paid within six months from the time of subscribing. City Subscribers, and those who receive their papers by a carrier, will be subject to an additional charge of twenty five cents. Letters and communication, free of expense, may be addressed to the Editors, either at Albany, N. Y. or Hartford, Ct. The above terms will be strictly adhered to.

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L. D. WILLIAMS, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

COMMUNICATIONS.

THE VILLAGE FUNERAL.

Original.

It was a bright sunny day in spring; the fragrant air passing over the beautiful field seemed to instil new life into youthful nature, and invite man to go forth and enjoy its freshness. Yet in the lovely and retired village of C— there was no response to the animating calls of nature. No sound met the ear, save the sighing of the breeze, or the murmuring of the rivulet as it wound its course along the vale. Business was suspended; the mechanic had left his shop; the laborer his field, and even the little birds seemed to have forgotten their song of gladness. Every thing indicated that something more than the ordinary occurrences of the village, had transpired in which all were interested. It was a scene, which in the crowded city, is daily witnessed without emotion.—That day was to be consigned to his long home, one who had been a friend to the needy, a father to the orphan, a guide to the young and a support to the aged.

Mr— who had secured the affection of all who knew him, was taken away in the bloom of manhood from the busy theatre of active life. Few men live as he lived—more for others than for himself. Engaged in extensive and profitable business, he seemed desirous of acquiring affluence for the sole purpose of making others happy. Both his friends and enemies—if it could be said that he had any enemies—were alike remembered, alike the objects of his regard and munificence. His kindness and affability were such that few could be found who had hearts to feel hostile towards him. Real worth, however, always finds some who are enemies out of pure envy. But there were always subdued by the meekness and amiable disposition of Mr—. He lived in the affections of the whole circle of his acquaintance. Even children were ready to "rise up and call him blessed."

When such a man is called upon to part with life, a thousand ties seem to be suddenly snapped asunder—a thousand hearts bleed at every pore, and a thousand eyes are wet with tears of sorrow. It was a solemn scene, in the village of C—, to witness the last duties paid to the remains of Mr.—; so many persons had been, more or less, dependent upon him, so many had been blessed by his bounty, and so many cheered by his kindness. There was sad sighing thrown over all hearts. The villagers who had been so gay, so contented, so happy through his influence now severely felt his loss. The aged sat in calm resignation, while those of more tender years gave vent to their feelings in unrestrained lamentations.

Let the imagination pause for a moment and contemplate this mournful scene. It is but one of the similar events that occur, every where, in man's eventful history. The appointed hour arrives. Behold the sable bier borne by a few individuals who had been the companions of him they now lament. Then follow his aged parents, who had fondly hoped to have their eyes closed by his kind hand. Alas! they have seen his veiled in death, never more to be opened upon the things of time. The partner of his joys and sorrows, and the youthful pledges of his affection—these, clothed with the habiliments of woe, join the sad procession, following the remains of him who had been their protector and guide. No more shall they behold the beam of tenderness kindling in his eye. No more shall they hear the sound of that sweet voice full powerful to heal the miseries incident to human life. His friends and neighbors lengthen the mournful train. With hearts overflowing with grief, they regard each other; and their very countenances seem inquiring, Is our friend our brother gone? Is it true that he will no more raise his voice in our behalf? It is even so. And we, too, must follow him.

They bear their unconscious burden to the house of prayer, which for many years has been sacred to the occupancy of humble and devout worshippers. Already the solemn tones of the tolling bell fall heavily upon the ear. The bier, veiled in black, is assigned a conspicuous place in the broad aisle near the desk, usually occupied by each shrouded sleeper as, for the last time, he makes his appearance in an earthly house of worship. The congregation collected, a solemn stillness pervades the sacred place.—Each one with averted eyes is absorbed in reflection, deep and painful, relative to him who is now utterly unconscious of his passing.

Then arises the aged servant of God with a sad and solemn mien, and attempts to impart, to the bereaved and disconsolate, that consolation of which he feels his own need; for he who has left them was beloved of all. But Oh, what words can come into the hallowed sanctuary of their afflicted hearts, and fill the painful void occasioned there by their loss? Would I all-vise the sorrows of those whose very life seemed wrapped in his, to depict to them that always-dying, never-ending state, in which it is so often deemed requisite to believe, in order to obtain the forgiveness of sin? Let them be told that unless their departed friend had been brought to see himself justly suspended by a single hair over the fiery lake, he must sink to its lowest depths to rise no more forever. But would it be pouring the wine and oil into their lacerated wounds? Or, thinkest thou, 'twould heal the wounds of the heart and soothe the affliction, to tell the aged parents that the dream, whom they now deplore; must sleep the dreamless sleep of the atheist, and awake no more to life and light—that they never, never more shall meet? Oh! how cheerless and miserable are such words to the mourners heart.

But so; such was not the case. The good old man, full of years and ripe in experience of human woe and its effectual antidote, points them

to the 'Lamb of God which taketh away the sin of the world,' and, through whose resurrection assurance is given that the dear departed, with all those he so tenderly loved, will rise and sing the song of triumph—the victory over death and the grave. He paints the glories of the resurrection morn and the delights of that immortal abode where they will meet again never more to part—where there will be no more pain, no death—where tears shall be wiped from off all faces, and sorrow and sighing shall flee away forever. Here is a theme that is full of consolation!—And presented in the simple eloquence of nature it enters into the deep recesses of the heart and makes a lasting impression there. And the service past, the congregation is dismissed with better feelings—with hearts chastened and resigned, and better prepared to encounter the ills of life.

Next moves the slow procession to the narrow house. And now all that remains of the once loved and honored Mr—is consigned to its final resting place. Hark! hear the rumbling clouds as they fall upon the coffin. Oh! let them fall lightly! for now the last tie is severed!—now the last, yes, deepest wound is given. But here we must leave him to slumber in the cold dark grave till the last trump shall sound to call the sleepers from their rest. The villagers return to their homes in sadness.

Let us now turn our thoughts to the living and commune with ourselves upon this last great change. Who can view this scene and not deplore the glittering toys of life? What man can but acknowledge his own insignificance and helplessness, when he reflects that, notwithstanding, he may toil to fill his coffers with gold, and satisfy every wish that wealth can ensure the power of satisfying, yet, in a few short years, all that can remain to him, will be the winding sheet and a few feet of earth!

Why is death so often called the king of terrors—the enemy of man? Is it because it has taken from us our beloved friends and placed them in that haven of rest to which we all are hastening? Or, because it releases us from this prison of clay, in which we have experienced sorrow upon sorrow, and grief after grief, until, from our inmost souls, we exclaim of the things of time that they are all 'vanity and vexation of spirit'? Is it not rather because man has been taught that his heavenly Father is a vindictive being, and that the grim messenger is an angel of wrath sent to conduct him to the judgment seat of an angry God; rather than a messenger of mercy, commissioned to lead him to mansions of peace, 'where the wicked cease from troubling, and the weary are at rest'? Oh! what anguish might be spared by a better, more exalted view of the divine character! And Oh, what sorrow was soothed, and grief assuaged in the delightful village of C— by a hope that is full of immortality—that entereth into that within the veil; and by the strong assurance of immortal joy in Christ Jesus for the whole family of man! May this be the consolation of every afflicted son and daughter of Adam in every vicissitude of life.

ELTHAM.

HAPPY INFLUENCE OF UNIVERSALISM.

Original.

Of all the doctrines that have ever existed in the world, calculated to cheer and rejoice the hearts of men, that of universal salvation stands preeminent. It is so completely adapted to the wants and desires of mankind, that a full reception of its principles, is sure to be accompanied with heartfelt satisfaction and peace. Even when man is made and with sore afflictions, in his life-giving power is allowed to reach his heart, immediately he is filled with new life, and he is enabled thus to rise above them; and to rejoice, as it were, while troubles surround him on every side. Striking examples of its good influence in this respect, we find in the accounts given of the apostles of old. They were troubled on every side; being persecuted, bound in chains, and imprisoned; and many times death in its most cruel form, stared them full in the face. Still they were not cast down.—Nay; so far from this, that we read of their triumphantly exclaiming, 'Believing, ye rejoice with joy unspeakable, and full of glory. We which have believed, do enter into rest.'

If any arguments were necessary to prove conclusively that the system of impartial grace, in its effects, is indeed what we represent it to be, I would say they are found in the prayers of every christian. They without exception, pray earnestly for the salvation of all mankind. Every sinner, in this particular, comes upon a level with each other; and fervently present their petitions for this grand object. And when it occurs that a soul is converted, and, as many suppose, saved from endless ruin, their hearts are cheered and delighted. This being the case, what rejoicing must be present with him who believes in, and appreciates the salvation of the whole intelligent creation! Yes, even our opposers openly assure us if they could believe this, they should be the happiest people in the world.

There seems to be a natural principle in man which begets within him a desire to alleviate the distresses of his fellow men; and hence in hope of the salvation of all men, he is enabled to rejoice. And so conspicuous a place does this principle occupy, that it prompts him, in some cases, to burst asunder every thing which appears inconsistent with his desires on the point, and for a time rejoice in the very thing which he disbelieves. This I have often observed. Especially while pursuing the comment upon scripture of learned men who believed in endless suffering, I have been much pleased to observe their exclaiming joy, at several promises which broken an end of all sin and the reign of everlasting righteousness. In their comment upon such passages, they seem in some instances to have cast away all belief in endless misery, and entered freely into the spirit of universal salvation. One interesting quotation from Dr. Clarke of this character, will conclude this article. It is the close of his comment upon the last verse of the 5th chapter of Romans,

"Thus we find, that the salvation from sin here, is as extensive and complete as the guilt and contamination of sin; death is conquered, hell disappointed, the devil confounded, and sin totally destroyed. 'Here is glorying, to him that loved us and washed us from our sins in his own blood, and hath made us kings and

priests to God and his Father, be glory and dominion forever and ever. Amen! Hallelujah! The Lord God omnipotent reigneth! Amen and Amen.'

J. A. G.

A GOOD NAME.

Original.

'A good name is rather to be chosen than great riches.'

Who, as he departs from life, as he bids adieu to all the beloved friends and fond endearments of this world, to go away to his long home—would not wish to leave behind him a name that would never cause the blush of shame, nor do dishonor to his surviving kindred? Who would not wish to resign his breath in peace and gladness? This can be our privilege if, instead of railing 'evil for evil,' we should always return 'good for evil.' How many bitter reflections would be spared if, in every situation in life, we should 'do as we wish to be done by!' Then we should never reflect that we have injured this friend, or have deceived that, or that some unfortunate person has been led to wander from the path of rectitude and honor by our example. Were this simple maxim generally and individually observed, how blessed would be the state of the human family! Truly a good name is rather to be chosen than great riches.

All would be friends without a foe
And form a paradise below.

ELTHESNA.

VIRTUE.

Original.

If there is aught on earth that is fair and un fading—if there is aught that is pure, as when first it emanated from the realms of celestial blessedness, it is the sweet gem of virtue. And it is there that on earth worthily the endeavours of man, it is virtue. Its heavenly origin is never to be corrupted by the baseness of earth, and its beauty never to be defaced by the 'long lapse of time';—its perennial flowers are ever fresh for all, and its fruits of paradise extended to all that will pluck and eat.

It is the gentle soother for all human woes, and a sure antidote for every affliction. In its healing efficacy we can find a certain remedy for every malady of our nature, and the never failing restorative of enjoyment. Immovable as the polar star, that directs the weary mariner to the long wished for port, it points as an index to that haven of rest, where the wicked cease from troubling and the weary are at rest, gently saying, 'this is the way walk ye in it, for all my ways are pleasantness, and all my paths are peace and enjoyment. Every wild passion is hushed in silence at her approach, while the eye of jealousy is changed to that of kindness, and the 'tongue of venomous slander to that of good repute.'

Pure as when first it visited our earth, it is never to be alloyed or tarnished by the sordid passions of man; its seat is in the inmost recesses of the heart, and is ever to be distinguished by the fruits thereof. Charity, love and 'religion pure and unadorned,' are its constant attendants; it scorns the grovelling baseness of avarice, and the deceitful gab of hypocrisy—anger and revenge are its opposites; and evil in whatever form, its bitterest foe.

Indeed it is unreservedly the friend of man, in whatever nation, age, or condition; it is ever ready to bestow its sweet enjoyments, and lead mankind in the Elysian fields of pleasure; equally as willing to visit the cottage of the peasant as the palace of the king. No situation in life is too obscure for its abode, while its possessor, however low he may be esteemed in the eyes of the world, is nevertheless rich; and he who possesses it not, though he inherits all the gold of Ophir is 'poor indeed.' Its steps are ever marked with joy and contentment, and happiness is inscribed in bold relief; with resplendent beauty it sits upon the sunny face of youth, and with equal glory encircles the furrowed brow of age.

Know then this truth, enough for man to know,
Virtue alone is happiness below.

Leyden, Mass.

E. W. P.

HOPE OF THE GOSPEL.

Original.

'Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that which is veiled.'

Hope is recognized in scripture, as one of three important things belonging to the christian. These are faith, hope, and charity,—the greatest of which is charity. Hence it will be perceived, that hope does not hold the first place among christian graces; charity being superior. This is easily accounted for, when we consider that charity signifies love; a perfection justly admitted as the crowning excellence of every christian. But notwithstanding this, hope holds a conspicuous place in consequence of its service to mankind, and was considered of such value by the apostle, that he associated it with two graces of acknowledged excellence. Hope, then, we may safely conclude is something worthy of serious consideration.

With these views, we propose to examine the basis of hope, and present some of its excellencies as exemplified in its effects upon the possessor. It is not uncommon for people to use the word hope, to signify merely a desire, or wish founded upon no just expectation of its being satisfied. Such however is an improper use of the word. Hope is the desire combined with an expectation of future good, founded upon a reasonable possibility of obtaining it.—Therefore genuine hope is in the effect of faith; and it cannot exist where faith does not. For a full confirmation of this, we have only to appeal to a few words of the apostle, connected with those standing at the head of this article. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing unequivocally to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that, by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that which is veiled.

Here is clearly set forth the basis of the true christian's hope. The foundation thereof is certainly without the shadow of mutability.—And in order to know the extent of it, which is very important it is only to know the extent of

the promise on which it rests.

The oath of Jehovah, which we have already presented in relation to this subject, was made in confirmation of a promise delivered to Abraham, of which the apostle Paul speaks as follows. 'For when God made promise to Abraham, because he could swear by none greater, he swore by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee.' In Genesis, where this promise first appeared as communicated to Abraham, it reads 'in thee and in thy seed shall all the nations of the earth be blessed.' And it is this that the apostle Paul brings forward in his letter to the Hebrews and says of it, 'which hope we have.'

Thus we learn that the christian's hope of immortal bliss is in the immutable promise of God. Nor is this hope confined to himself, or to a selected few; but he rejoices that it embraces the vast family of intelligent creation.—He discovers in the promise of his God the final blessedness of all mankind and their perfect holiness; and, therefore, it is truly a 'good hope through grace.'

We are fully sensible that what we have here described as being a christian's hope, would be spurned by a certain class of people, who claim exclusive privileges in this matter. We refer to the popular christians of the day. It is quite common for them to speak of such, and such persons who have obtained a hope. In this manner, it is used to distinguish those who have been converted according to the spirit of limitarians. And it not infrequently occurs that a hope of this kind is obtained in a very few moments. Yea, an eloquent preacher of endless ruin, often imparts many such in an instant.

With hopes like these we can have no fellowship. Their strength is in the arm of flesh, and they say no better than a spiders web.—No can they yield any good to the possessor; for, at the best, they are fleeting, and embrace only themselves, and a selected few; and in defiance of all hope of this character, humanity will weep over the destruction of the remainder.

Not so with the christian's expansive hope. His was begotten through a lively faith, and therefore it is as firm as the rock of ages.—And when the storms of mortal life arise—when the mighty flood of misfortune sweeps along, and the waves of sorrow afflict and anguish, ready to sink him in the depths of human woe;—tho' then hope, like a mighty anchor cast deep in the waters of divine love, comes to his rescue; and enables him to out-ride the storm. And when at last death approaches in its habiliments of gloom, it moves him not. His soul is safely anchored with a firm hope, and it brings no terrors to him. And as he resigns his spirit to the God who gave it, he enters quietly into the haven of eternal rest.

J. A. G.

ATHEISTS OF BOSTON.

The following account of the public exercises of the Atheists in this city, is from the New England Magazine. We never had the opportunity to attend one of these meetings, and thereby satisfy our curiosity; and if our readers are as much amused in reading the following as we were, it will not have occupied a portion of our columns in vain. We cannot vouch for the correctness of the statements, altho we have not the slightest reason to dispute them.

The 'New England Magazine' is a journal of high authority.—*Trumpet.*

The Old Federal Street Theatre has been prepared and dedicated as a Temple of Reason; the pit has been floored over, on a level with the stage; in the centre is the pulpit, and in the front of this, flanking it on both sides, and extending across the stage, are seats for the singers. The pulpit is hung with black; on the front are inscribed, in Greek characters, 'KNOW THYSELF'; and on the drapery over head is inscribed in flaming letters:

*He that will not reason is a bigot;
He that cannot reason, is an idiot;
He that does not reason, is a slave;*

On the Sabbath as if in mockery of those who assemble for christian worship, the doors of this temple are thrown open, and the congregation begin to collect; the boxes are occupied and marked as private pews; the seats in the pit fill up promiscuously with men and women, and when the church bells cease tolling, the services commence.

First the minister rises, and invites the attention of the congregation to the singing of a hymn which he reads, say the 97th hymn. The music strikes up a waltz, perhaps, or some quick tune—the singers rise, and sing as follows:

*Gather your roses while you may,
Old Time is ever flying,
And that same flower which shines to-day,
To-morrow may be dying.*

*Wisely improve the present hour,
Be innocently merry;
Slight not the pleasure in your power,
Which will not, cannot tarry.*

*Let virtue ever be your guide,
While merried in fleeting pleasure:
All other objects else beside,
Can prove no lasting treasure.*

*The time must fly, the flowers may fade,
And pleasure prove uncertain,
In pleasure's path we'll ever tread,
Till death shall draw the curtain.*

After this, the minister rises, and invites the attention of his flock, to the reading of a portion of the Bible of Reason.

After reading this portion of his scripture, the minister gives out another hymn, or song—for their hymn-book contains both, and the singers strike up, perhaps the 124th song, which runs thus.

*Away with melancholy,
Nor doleful changes ring,
On life and human folly,
But merrily, merrily sing, so gay, &c.*

After this, the minister rises, and commences his sermon, the nature of which may be imagined from the nature and source of the text. The general tenor is to ridicule the christian religion, to persuade the congregation that there is no God, no future state, and no soul; and to preach the doctrine of the French infidels, but not with the dazzling vagueness of Voltaire, or the subtle logic of the Encyclopedist; not by fair argument, and from established premises; but by bold assertion, impudent assumption, unblushing falsehood, coarse ridicule, and profane jests.

But we leave the doctrine to future description. We will here mention as proof of the confidence with which the infidels look to the prevalence of their doctrine, that in one of his

discourses we heard Mr. Kneeland exhorting his congregation not to resort to force in case he should be imprisoned; 'depend upon it,' says he, 'it will hurt the cause; besides it may cause a struggle in which I may be killed—and although I am not afraid to die, I don't want to die by violence, nor yet as a hireling—hope to live some twenty or thirty years, and die peacefully. I know,' says he, 'there is a spirit abroad in the country which cries out for resistance to tyranny—but, my brethren, keep quiet awhile—depend upon it, it will do us the most good, and by and by, if the struggle must come, and blood be shed, take your measures for securing the victory to the right.'

After the sermon comes another hymn, and then the congregation is dismissed with the announcement that 'the weekly hall will be held in this place, on Wednesday evening!'

In the entry-way is spread a table, on which are placed for sale, a numerous collection of books, pamphlets and tracts, from the Bible of Reason elegantly bound, for two dollars, down to one cent publications, abounding with blasphemy, ribaldry and obscenity.

FROM THE MESSENGER AND UNIVERSALIST. ADDRESS.

The Philopala 'Young Men's Universalist Institute,' to the young men enjoying the same precious faith, wherever scattered abroad—GREETING:—

Brothers—The improvement of the mind is a subject which cannot be too warmly urged upon the attention of rational beings. Created, as mankind have been, in the spiritual image of the living God—possessing a capacity for improvement which the Deity has seen proper, in infinite wisdom to deny to the lower orders of creation—and susceptible, as we are, of making undefined advancements in useful knowledge, it behooves us daily to realize the obligations which the possession of intellectual powers impose; and it also becomes us to improve the talent and opportunity we enjoy, as shall convince that we are neither ungrateful for the favors conferred upon us by the author of our being, nor inensible to the weighty advantages which must ever be consequent of due attention to the improvement of the mind.

The cultivation of an acquaintance with masters of a religious character is, in our humble judgement, especially incumbent on the race of man. Constituted religious beings, and furnished with so many facilities for increasing the store of divine knowledge, mankind are peculiarly & solemnly obliged to yield to this matter the attention its importance demands. And we should not be unmindful, that every advance made in a knowledge of divine things, has the promise of a proportionate increase of the spiritual happiness so suitable to our mortal nature.

Impressed with these and similar considerations, a number of the young men attached to the First Universalist Institute in Philadelphia, and others, organized the 'Young Men's Universalist Institute'; and the experience of more than nine months having satisfied us of the utility of such institutions, we have thought proper to lay the subject before you in the form of an address.

An article in our Constitution declares, that the primary object of this Institute shall be the improvement of our mind in reference to our acquaintance with the doctrine of the final re-

conciliation of all things." We need not state that this doctrine is the most prominent and important feature of the revelation from God to man; nor need we inform you, that it is of all subjects the most glorious and sublime. It is a theme in the contemplation of which every Christian Philanthropist must rejoice; and it is a doctrine which, in our judgement, is peculiarly and super-eminentely honorable to God, and conducive to the well-being of mankind. It seems to follow, that he who is most intimately acquainted with the proofs, bearings, and influences thereof, must have the most honorable and reverential views of the Supreme being; and that he who is most deeply imbued with its heavenly and life-giving spirit, must enjoy the most of that celestial peace which our Divine Master guaranteed to them who believe and obey the truth.

To effect the aforesaid primary object of our Institute, we assemble one evening in each and every week. The first half-hour is devoted by the members to the perusal of such books or papers as may be at the disposal of the society. We are happy to say, that the publishers of the several religious periodicals published in Philadelphia, have cheerfully complied with our request for a gratuitous copy of their works.

At the expiration of the half-hour above referred to the President calls to order, and reads a chapter from the New Testament, immediately following the lesson of the preceding meeting. The subject is then open for remark. Each member is at liberty to offer such observations and suggestions on any part of the chapter, as may occur to him; and in this manner about an hour is usually devoted. After the subject is declared to be closed for the evening, the President may call upon any member to read aloud such printed sermon or essay on the evidences of Christianity, or other useful topic as to him may appear most suitable for the occasion. The meeting is then adjourned.

In addition to our stated weekly meetings, we have a regular monthly lecture delivered in our hall by such member of the institute as may be appointed for that purpose. To the monthly lectures a general invitation is given; while to the stated weekly meetings such young men only are admitted as may be introduced by the members.

We have laid the foundation for a library of useful books; and we hope in time to own a collection of Theological works, which will materially assist us in accomplishing the object contemplated in our organization.

We may here remark, that our current expenses are discharged by a stated monthly contribution from each of the members.

Having thus briefly stated the primary object of our Institute, and the general manner of procedure at our meetings, it may be proper to notice a few of the advantages which must result from institutions of the same general character.

Basing our faith, as we do, in the testimony of divine revelation, many benefits must result from a careful investigation of the sacred oracles. In addition to the profit immediately accruing to ourselves, there are advantages which must thence arise in reference to our opposing brethren. We naturally feel a desire to bring others to the knowledge of the truth as it is in Jesus, to the end that we may rejoice together in the great salvation of our God. But we can not reasonably hope to bring our neighbors into

the light if we ourselves are in darkness. We must know not only what we believe but why we believe; and we must know this in such a manner as will enable us to give a reason of the hope that is within us. And the only way in which we can obtain this desirable knowledge is, by studying the Scriptures. Unity of effort will enable us to become more intimately acquainted with the subject matter of revelation than we could reasonably hope for from unassisted, individual investigation.

Besides: in meetings of the kind referred to in this Address, young men have opportunities for improvement in public speaking. And as none but friends and acquaintances are permitted to be present when the members offer their remarks, much of the restraint and timidity experienced by those unaccustomed in this way to express their thoughts, is removed. The particular advantages growing out of this consideration, are so apparent as to preclude the necessity for enlargement.

Not among the least of the benefits resulting from associations corresponding to the general character of our Institute, is the acquaintance and consequent friendships formed between young men of a common faith. Union is strength—but union supposes acquaintance, as well as a community of interest. Many of us can refer to a period not two years since, when we were but partially acquainted one with another, though attendants generally of the same religious meeting; and we are satisfied that the want of social intimacy has been, and still is, a bar to the prosperity and enjoyment of many religious societies.

In connexion with the primary object of our Institute, original essays on moral and religious subjects are presented and read before the members by those of our number who choose thus to employ a portion of their leisure hours.—The advantages of this measure are equally apparent with the particulars before adverted to; and we believe that a little reflection will satisfy all our young brethren everywhere, of the utility of such institutions as are herein spoken of.

May we not, then, confidently and affectionately recommend this matter to your early and energetic attention? We feel fully convinced, that were such an Institute established by the young men attached to every Universalist Society in the land, the members would not only be promoting their own individual interests; but they would also be specially instrumental in furthering the faith once delivered to the saints.

Brethren, think of these things; and may the eye of whom and whose we are, direct our minds into the way of life, and our feet to the paths of pleasantness and peace. In behalf of the Institute.

ELIJAH DALETT, Jr. President.
Attest. William Sayre Heyman, Secretary.
Philadelphia, Dec. 11, 1834.

ENDLESS PUNISHMENT.

We wish to ask the reader—and desire that he would answer the question to his own sober judgment—what good can the infliction of endless and infinite punishment upon a helpless mortal soul, do to any being in the universe? We will say nothing now of the utter disproportion between such a penalty and the offence; nothing of what might most reasonably be expected at the hands of a Being infinitely and univer-

sally good, who gave his creatures existence, knowing the infirmities of their nature, the temptations to which they would be exposed, and knowing, also, what must be the final consequence of their existence;—we will say nothing, "now of the revelation of his will which is in favor of the salvation and happiness of all his rational offspring;" of the ample provisions which he has made, through a Redeemer, for the redemption of that will,—but such concentrated and—and certainly they are relevant and striking ones—we ask what possible good can result to any being in the Universe from looking a single soul infinitely miserable forever? Will that soul be any better off in consequence? This will not be pretended.—(The same impossibility, a contradiction, in terms.) We find derive any benefit from such a result? Truly not, for he depends upon no extrinsic cause for his happiness and glory. He is beyond being benefited by any thing mortals can or suffer. When then is to be benighted? Will he be the Saints in light? This indeed has been said, from necessity. We have seen told that the anguish of hell is the breast from which the redeemed in heaven draw all their happiness; that they will behold the smoke of the torment of the damned ascending forever, with approbation and joy, and even sing Alleluia, Glory to God! in view of the miseries of their wives and children! What a reflection upon all which has been argued about the benevolence of heaven! And can such an idea be true? Are men to be so radically changed when they arrive at the celestial glory, as to hate and rejoice in the miseries of their species? Away with such an unnatural, such a horrible conclusion. It follows, then, that the infliction of endless misery would be of no possible use or utility. It would not be the cause of happiness to the sufferers, to God or to any other beings in the Universe. And does or will God do that which is productive of no good? If so wherein would his character differ from that of a being purely malevolent—an absolute demon? We wish the people would think of these things, and as they think so say and so act.—*Chris. Intelligencer.*

STRANGE LOGIC.

Some in their wisdom, make the eternity of hell torments necessary to the existence, if not to the increasing duration of heavenly bliss.—Hence the following expression of a certain aged preacher: "The damnation of the wicked constitutes an essential part of the happiness of the righteous! Hell shall eternally send up a sweetness to heaven, and heaven shall eternally send down a darkness to hell!" (Great swelling words of vanity; though by some adumbrated as the very marrow of the gospel.) What a reflection on the Divine wisdom! as if God could not make one part of His creation happy, without subjecting the other part to endless and unremitted misery! No wonder those who so think should be alarmed at the doctrine of the restoration—fearing it would occasion a diminution of their own happiness. Does not the existence of every man depend on a sovereign act of God's will?—He hath made us and not we ourselves.—Can we suppose that he calls any intelligent being into existence without having some purpose respecting him? Certainly not. What then can that purpose be—happiness, or misery? To suppose that he formed any creature to be eternally miserable, would be to ascribe to his infinite goodness. And to admit

that He made intelligent creatures for happiness, but that something intervened and defeated his design, so that far the greater part of them will never be brought to arrest the end of their creation, would go far to deny his wisdom and prudence, and also represent him as being ill-disposed in his object, and unable to accomplish it. Furthermore, to admit the idea that God's designs of love to the bulk of mankind, or to any portion of them, foolish as it is, in judged effects in giving them food and raiment on earth, is as unreasonable, and such a reflection on the all bountiful Creator, that I know not that it falls short of blasphemy.—*Pilot.*

INQUIRER AND ANCHOR.

SATURDAY, JAN. 17, 1835.

COMING OF CHRIST.—At the close of our remarks on this subject in our last, we observed that there was another coming of Christ, to us very clearly taught in the sacred scriptures, which appeared to be altogether different, and distinct, from the two we there noticed at some length.—To a consideration of this we now proceed.—This part of the subject embraces more particularly the difficulty in the mind of our correspondent.

We stated, in our last, that the second coming of Christ was at the close of the Mosaic dispensation, and commencement of the gospel, for these are simultaneous events. The gospel was indeed preached and promulgated in the world before the close of the legal dispensation; but the great dispensation in which Jesus was to reign in righteousness, as Mediator between God and man; was not fully, and completely established, and all its beauties and mysteries revealed, until the Son of man made his appearance, 'in power and great glory,' to complete the work by giving it his authority. In this manifestation he assumed that spiritual reign, which must continue, until he shall have subdued all things unto himself.

As then he appeared to the world at the commencement of his mediatorial reign; so, we believe, he will come again at the close of it. Nor is it an unreasonable supposition that he, who was manifested to the world in assuming his mediatorial reign and character, will also appear in delivering it up to God, even the Father. And the passage in 1 Cor. xv. 23, referred to by our correspondent, we regard as proof of the point. 'But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming.' In this passage the apostle evidently alludes to the resurrection of the dead, as in the verse preceding he had spoken of it. The inference then is unavoidable, that his third coming will be at the resurrection of the dead. At this time his mediatorial reign will close, 'having subdued all things unto himself;' 'for he must reign till he hath put all enemies under his feet.'

Let it be observed here that 'all things shall be subdued unto him.' Now a monarch does not consider his rebellious subjects really subdued, and especially unto himself, until they become obedient to his laws. If then Christ shall ever subdue all things unto him, he must so rule in righteous-

ness, as to bring all rational intelligencies into a willing obedience of his precepts. Indeed he will not accomplish his mediatorial work until this is done; but this he must accomplish. As then at the resurrection of the dead he shall have subdued all things unto him, so at that period his mediation will cease—all will be purified, all sanctified, all taught of God, and all therefore, fitted to enter upon that more glorious state, where there shall be no more sin, nor pain, nor death.—Then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule and all authority; except that authority which did put all things under him. At this period is his last, most glorious and triumphant coming; for then death will be swallowed up in victory, and tears be wiped from off all faces. Then shall all who are accounted worthy to obtain the resurrection—and there shall be a resurrection both of the just and the unjust—become equal unto the angels, and the children of God being the children of the resurrection.

As to the passage in Acts i. 11, referred to by our correspondent, there is nothing in the context to determine positively whether it alludes to the same coming, or not. The language itself seems to carry that idea. 'Ye men of Galilee! why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go up into heaven.' His ascension after his resurrection was literal and visible; but his coming at the close of the Jewish state was not. It may therefore be inferred that as he was to come in the same manner he ascended, the passage alludes to his coming at the resurrection of the dead.

Another passage, which appears to us to refer to the same coming, may be found in 1 Thess. i. 14—17—a part of which reads as follows. 'For this we say unto you by the word of the Lord, that we, which are alive and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God.' The 'sleep' here mentioned cannot be mistaken; its allusion to the resurrection is obvious and unquestionable. The apostle introduces the subject by saying, 'I would not have you to be ignorant brethren concerning them that are asleep, that ye sorrow not even as others which have no hope.' The coming then evidently is to occur at the resurrection of the dead. And the language moreover seems to presuppose a general resurrection at a period yet future, at which the whole world of mankind will be raised from the sleep of death at once; and therefore seems opposed to the idea of what is termed a *progressive resurrection*. At any rate, it fixes, very conclusively in our mind, a third coming of the Son of man different and distinct from the two commented upon in our last—and distinct even from the one mentioned in the 5th chapter of the same epistle. 'For ye yourselves know that the day of the Lord so cometh as a thief in the night.'

In this first epistle to the Thessalonians, the apostle treats upon divers subjects. In the fourth

chapter, he tells us first, 'how ye ought to walk and please God'—'not in the lust of concupiscence'; second, he exhorts 'that ye increase more and more,' as touching brotherly love, 'that ye study to be quiet' and 'walk honestly toward them that are without'; and, thirdly, he speaks of the resurrection of the dead for the purpose of imparting comfort to his brethren, in view of the dissolution of themselves and their friends. And then he commences the fifth chapter by speaking 'of the times and seasons,'—unquestionably; the times and seasons then present or about to be fulfilled in. Dr. A. Clarke has shown very clearly 'in the notes on Acts i. 6, 7 that the "times or seasons" (the very same terms which are used here) refer to the destruction of the Jewish commonwealth; and hence he says, 'we may fairly presume that they have the same meaning in this place.' See notes on 1 Thess. v. 1. The coming then mentioned in this chapter is different from the one mentioned in the conclusion of the preceding chapter, and no doubt refers to the period above mentioned by Dr. C.

True, the Dr. doubles, and couples, and involves in mystery, the language used by the apostle in the commencement of this chapter in reference to the coming of the day of the Lord. He supposes it has a double meaning and refers both to the destruction of Jerusalem and the great day of accounts. But this *double dealing* we can by no means ascribe to the inspired writers. That this language refers to the coming of Christ at the close of the Jewish state is very plain, both from the language itself and the concession of Dr. Clarke; but that it refers at the same time to another and different coming, is mere assumption.

Parallel passages of scripture show that it refers to the second coming of Christ. 'The day of the Lord cometh as a thief in the night.' In Matt. xxiv. 44, our Lord says, 'for in such an hour as ye think not, the Son of man cometh. If the good man of the house had known at what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.' No one acquainted with the sacred writings can doubt that both passages refer to the same event—and hence to the second coming of Christ, as shown in our last, or his coming at the beginning of the great dispensation of mercy in which he was to rule in righteousness and subdue all things unto himself. It is quite clear then that the close of chapter 4th and the commencement of chapter 5th refer to two different comings of Christ. We might adduce other passages in proof of this last coming of the Son of man, but it is unnecessary. We presume it is already sufficiently clear; and we therefore have the subject for the consideration of our correspondent and our readers generally.

R. O. W.

ATHEISTICAL PRAYER.—A feeling of dependance constitutes a part of the very nature of rational creatures. In consequence of this, it is natural to ask assistance of superior beings, and feel the emotions of gratitude for favors received.—Hence arise the duty and privilege of prayer;

It is based upon the principles of our nature; and when men have not one object to which they can pray, they will pray to another. The atheist, though he may ridicule the idea, yet, prompted by the principles of his nature, will sometimes spontaneously breathe forth his feelings in prayer, either to himself, or matter, or something else.

The following from the *Intelligencer* is worthy of consideration.

The 'Free Inquirer' alias Fanny Wright people, pray to Matter. We have seen one of their prayers written out and published. So true it is, that however man may deride the idea of a supreme, self-existing Intelligence, they must have a God after all; if not an intelligent one, it must be a body of senseless matter, and might as well be a block of wood or stone, such as Pagans worship, as the whole mass of matter, considered as a whole. The Free Inquirers ridicule the idea of praying to an intelligent Spirit—as the height of superstition and folly; and yet to pray to *Matter* is very philosophical and natural. They cannot believe creation had a Creator,—this is unreasonable; but to believe that creation came *without* a Creator, is very reasonable indeed. Nay, they cannot believe that man had a maker—this is marvellous philosophy; but to say men originally grew up out of the rich mud of Egypt, like toad-stone,—this is the quintessence of 'common sense.' The French Atheists denied the existence of a God, and destroyed the temples erected for his worship; yet they erected other temples to the worship of Nature, and paid their homage with the most costly sacrifices. Alas, poor human nature! how inconsistent is man!

GOOD GIFTS.—It is a question proposed by our Saviour in his inimitable sermon on the Mount, which, notwithstanding all the frailties of human nature, has the force of positive affirmation—'what man is there of you, whom, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?' Jesus well knew that the most unnatural parents that could be found among men would not give to their children that which they were convinced would cause their destruction. Though they might be evil in other respects, they would give good gifts to their children. 'If ye then,' says he, 'being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him.' Here our Saviour appeals to the natural affection of parents; and, notwithstanding the clamor of Unitarianism against such a method of reasoning, he illustrates, by this comparison, the far greater tenderness and love of the Father of all mercies.

If God then will give good gifts to them that ask him, he will certainly give us good gifts when he bestows them gratuitously. All the gifts of God, bestowed on the children of men,—rich and abundant as they are,—are good; from him indeed 'cometh down every good and perfect gift.'

Now let us suppose he has bestowed upon man the gift of moral agency; it must of course be a good gift. But suppose he bestowed this gift upon

two thirds of the human race and knew positively at the same time that it would lead them surely and unerringly, if not irresistibly, down to the deep pit of endless perdition—could it then be a good gift? Certainly not. Whatever intrinsic excellence it might possess when judiciously bestowed, it could not be a good gift when its bestowment would prove an endless curse. Or if the gift was good in itself, there would be a want of wisdom and goodness in the bestowment.—What man would give his child a serpent knowing it would occasion the child's death? Yet it is far more rational and consistent to suppose this, than to suppose God has given to men a moral agency absolutely knowing that it would result in their ceaseless ruin. A serpent is good in its time and place; but not for the food of a child, because not adapted to the principles of his nature. So moral agency is good in suitable circumstances; but it is not good, if man is left to run at hazard, and may, and perhaps will, by means of it, as luck and chance direct, fall irrecoverably into the abyss of woe.

If God then has given man a moral agency, it must be designed for a good purpose, for the agency itself could possess no real worth except in its result, as it tends to good. That purpose also must be accomplished, for a thing is not considered very good if it does not answer the purpose for which it was designed. If then this agency is given, and given to all men,—as it must be if given to one—it is for the purpose of securing universal obedience; and if it is a good gift, it will tend to life and obedience, instead of ruin, and will finally secure that result in all moral beings. In this case it may in truth be said, how much more shall your Father which is in heaven give good gifts unto them that ask him!

The subject is rich and fruitful; but we must pause here, and suffer the reader to pursue it at his leisure.

R. O. W.

'PRESBYTERIANISM AND INFIDELITY.'—The following article appears in the last number of the *Philadelphia Liberator*. It is very true that Presbyterianism, not only in the city of 'brotherly love' but in other places have joined hands with Infidels in attempts to destroy Universalism. We are willing, however, to award them all the honor to be derived from their new associations.

R. O. W.

Universalists have long been charged with having leagueed with Infidels in their warfare against Christianity—nay, they have been charged with being Infidels in disguise. We have uniformly denied the accusation—declared it to be an infamous libel on 'the glorious gospel of the blessed God' as well as a gross calumny of our denomination. We have repeatedly desired our accusers to furnish the evidence on which they base their groundless charges—but silence is all the answer we have received.

I have now the disagreeable intelligence to communicate, that some of its least of the Philadelphia Presbyterian clergy and laity have joined hand in hand with the Infidels in their warfare against Universalism. The following is the evidence. It occurs as an editorial

article in The *Philadelphia* of January 9, 1835

Universalism Renounced.—On Saturday evening, the 10th instant, in the Session Room of the third Presbyterian Church, Mr Russell Canfield, who has long been a Universalist, will state his reasons for renouncing the doctrine of Universal Salvation, to all who attend.

TO WHOM IT MAY CONCERN.

Be it known that Ezra Stiles Ely is Editor of the *Philadelphia*, and also Pastor of the Third Presbyterian Church; that Mr. Russell Canfield renounced Christianity in toto some years since; that he is one of the New York *Free Inquirers*, as they term themselves; that he came to Philadelphia to bring the good people of the city of brotherly love to a knowledge of the joyful tidings that Christianity is a fable, invented by the priests of the dark ages; that he found little encouragement in prosecuting this work openly; and that now he has united with the Presbyterians to wage war against the doctrine of Universalism.

It is also known, that said R. Canfield informed the undersigned, not three weeks since, that he had no faith in Christianity. E. S. Ely is respectfully requested to propose the following questions to Mr C.—1st. Do you acknowledge the existence of the God of Christianity? 2d. Do you acknowledge the authority of the Bible? 3d. Do you believe the Bible teaches the doctrine of endless misery?

Given under my hand the 8th day of January, 1835.

ABEL C. THOMAS.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.—This efficient and well known periodical has just commenced its sixth volume. It is so generally known and its character so well established, that it does not need our feeble efforts to give it notoriety. It has long been a watchman upon the walls of Zion; and a messenger to 'publish good tidings of good' to the children of men.

Our well known Br. S. R. Smith is connected with the editorial department of the present volume. In making his debut he does not think it necessary to tell his readers what he shall do, but mentions sundry things that he shall not do. He will not write long articles, nor on subjects he does not understand, nor on unessential points of doctrine, nor, often, on protracted meetings! This is very proper; for after all the great secret of living well consists as much in avoiding errors as in doing right. But as to long articles and protracted meetings, we are half inclined to say as did once a very worthy ministering brother in relation to politics—'I am not going to have my mouth bunged up for any body!'

We wish Br. Smith however and all connected with him abundant success—a pleasant field of labor and a rich harvest.

R. O. W.

NEWSPAPERS IN THE UNITED STATES.—The following statement, in relation to newspapers in the United States, is taken from the '*American Almanac and Repository of useful knowledge for the year 1835*.' In respect to the number of papers in the denomination of Universalists, the statement is correct. But the estimate of the

number of copies, issued weekly, is probably too high by some 10,000 or 15,000. It is as correct, however, we have no question, as the estimate of periodicals belonging to other denominations.

R. O. W.

There are 350 newspapers, daily, semi-weekly and weekly, making the total amount of impressions not less than 22,500,000 papers a year.

In addition to these there are 8 medical journals, 3 law journals, 49 literary and miscellaneous journals, and 37 religious journals either quarterly or monthly, 12 agricultural newspapers, and journals, and 19 temperance newspapers.

Besides these there are weekly religious newspapers belonging to the Congregational and Presbyterian denominations 29, supposed to average 3,000 each—total number.

To the Baptists 15, total number	57,000
Universalists 17, do	45,000
Roman Catholics 7, do	51,000
Anti-Catholic 3, do	21,000
Prot-Episcopalians 4, do	9,000
Lutherans 1, do	12,000
Dutch Reformed 1, do	3,000
Unitarians 2, do	3,000
Free Will Baptists 1, do	6,000
"Christians" 1, do	3,000
Episcopal Methodists 6, which are supposed to average 3,000 each	18,000
Christian Advocate and Journal	20,000
	44,000
Total number published weekly	287,000

INDEPENDENT MESSENGER.—This religious periodical has just commenced its fifth volume under the care and superintendence of an association of gentlemen, belonging to the denomination of Restorationists. It has heretofore been conducted by Rev. Adin Ballou; but not having sufficient patronage, it became necessary, in order to sustain the paper, to invest the property in joint stock. Hence the present arrangement. It is not supposed to be placed upon a more permanent basis, being so established that it can be published at any rate, whether its patronage is sufficient or not.

Rev. Adin Ballou is still its principal editor.—Chas. Hudson, Paul Dean, Wm. Morse and Phil. Emerson R. Russell appear as corresponding editors. Its editorial department now embodies much talent, and it promises to be ably conducted. We trust its usefulness will equal its ability.

R. O. W.

ARGUMENTUM AD HOMINEM.—It is not frequent for Unitarians, in their opposition to Universalism, to refer to regeneration as conclusive evidence of its falseness. Inquire of them what objection they have to the doctrine and the reply is, Ah, 'ye must be born again' and, unless a man is born again, he cannot come where God and Christ are. The language of our Savior to Nicodemus upon all the mystery and absurdity of an orthodox new birth attached to it, is referred to as conclusive evidence that Universalism is not true.

Now let us for the sake of the argument admit all that could be asked in relation to the nature of being born again, whether it amounts to a new creation or not; and then inquire—does the passage, 'ye must be born again,' stand in any wise opposed to the salvation of all men? On the other hand, is it not good evidence of its truth? Before the passage can stand opposed to Universalism, it must be proved that some men will never be regenerated. But does not the word 'must' imply unavoidable necessity; and, if the new birth is essential to future enjoyment, does not this word show that it must be experienced? Partialists quote the following passage in proof of a future judgment. 'For we must all appear before the judgment seat of Christ.' What does this mean?—that mankind may thus appear, if they please, or may not?—No. Partialism tells us they must; necessity is laid upon them which they cannot avoid. Is not the same time in relation to being born again?—To whom was the language addressed? Is not regeneration required of all? Then we say of all, ye must be born again. It does not read ye may be born again, or may not, just as you please; but the same necessity is implied as in the other case. If then we must all appear before the judgment seat of Christ, we must be born again, and then we shall be prepared to appear. This language therefore proves the regeneration of all men, as conclusively, as the other proves their appearance before the judgment seat. Will our good Partialist brethren consider these things; and endeavor to explain the matter in accordance with their own views?

R. O. W.

THE ADDRESS.—We commend to the special attention of our readers the address, found on another page, from the Young Men's Universalist Institute, at Philadelphia. Let the young men of our country engage more deeply in the cause of truth, and a few years would obliterate every vestige of endless misery. The exertions of the young men in Philadelphia are highly commendable, and their example worthy of imitation.

R. O. W.

UNIVERSALISM IN THE MAINE LEGISLATURE.—Rev. Jason Whitman, General Agent of the American Unitarian Association, has lately taken a journey into Maine, and makes the following statement in relation to Universalism. 'I had no means of ascertaining the precise condition of Universalism, but I have been told by a member of the Legislature, that in that body he found very few who held to the eternity of future punishment in the Calvinistic sense of the term.'

R. O. W.

✓ We acknowledge the receipt of the 'fifth annual Report of the trustees of the Cincinnati Law Seminary.' We shall pay some attention to it next week. Some things of somewhat dark appearance require it.

NEW SOCIETY.—A writer in the Magazine and Advocate says, 'a society of Universalists was formed in Shelby, Orleans co. N. Y. on the 22d

ult. A church will be organized there in a few months. I am for churches and ordinances.'

INSTALLATION.—Br. Wm. K. Knapp was installed pastor of the Universalist society at Danvers (New Mills) on the 25th ult.

TO CORRESPONDENTS.—Br. Stickney's excellent sermon will appear next week.

'J. S.' and 'E. S.' shall be attended to soon.

DEDICATION.—A new church belonging to the Methodists and Universalists, was dedicated to the service of God on the 7th inst. Br. J. M. Austin was the officiating clergyman on the part of the Universalists.

Br. John Moore has removed to Lebanon, N. H.

✓ **Dr. F. S. Everett** of Charleston, Maine, in connection with our eccentric Br. T. Fisk of any place where he happens to be—has commenced the publication of a political paper at Boston, entitled the *Boston Weekly Reformer*. We believe it is but the second edition of a slinky paper published by the same gentlemen, at the same place.

MARRIED.

In this city, by Rev. M. H. Smith, Mr. Edwin Bell, to Miss Sarah Ann Andrus both of Hartford.

In Stafford, by Rev. J. H. Willis, Mr. John W. Washburn, to Miss Jane Corp, both of Stafford.

RELIGIOUS NOTICES.

There will be preaching at John Beasley's in Ellington, on Sunday evening the first day in February.

There will be a discourse on *Temperance* delivered at Broad Brook, on Sunday evening Feb. 8, at half past six o'clock.

There will be preaching at the school house near E. Gandy's, in East Windsor, on Sunday the 25th inst. Subject (by special request) 'And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?' 1 Peter ii. 18.

Br. Charles Spear will preach in Calotsville, (Springfield,) Mass. the fourth Sunday in January.

Br. R. O. Williams will preach at Tolland on Sunday 18th.

Br. J. Shipleigh will preach at Boston Neck (Suffield) on Thursday evening Jan. 22nd,—at East Windsor, centre on the 4th Sabbath at 6 o'clock P.M.—at Dry Brook on the 2nd Sunday in February.—at Warehouse Point on the 31 (Subject Math. 25. 46.) and on the 4th at Broad Brook.

Br. Charles Spear will preach at New Hartford next Sunday evening.

Br. R. O. Williams will preach at Winsted on Saturday evening Jan. 31st.—at Berkhamsted on Sunday Feb. 1st, and at New Hartford on the same day at 6 o'clock P. M.

Br. J. A. Gurley will preach at Killingworth next Sunday; at East Windsor a week from next Sunday; at East Windsor Hockanum on the first Sunday in February.

POETRY.

The following Dedicatory Ode was sung at the dedication of the Universalist Church in South Shafesbury, Vt. on the 25th ult. The author is unknown to us.—*Eds.*

With joyful hearts and tuneful songs,
Let us approach this mighty Lord;
Proclaim his honors with our tongues,
And sound his wondrous truth abroad.

His glorious name, on golden lyres,
Strike all the tuneful choir above;
And boundless nature's realms conspire
To celebrate his matchless love.

The heaven of heavens is his bright throne,
And cherubs wait his high behest;
Yet, in the gospel of his son,
His visits man in humble dust.

In temples sacred to his name,
His saints assemble round his board;
Raise their hosannas to the Lamb,
And taste the supper of the Lord.

O God, our king, this joyful day,
We dedicate this house to thee;
Here may we meet to sing and pray,
And learn how sweet thy dwellings be.

O! king of saints, O! glorious God,
Bow the high heavens and lend thine ear;
Oh make this house thy fix'd abode,
And let the heavenly dove rest here.

Within these walls may Jesus' charms
Allure ten thousand souls to love,
And all, supported by his arms,
Shine bright in realms of bliss above.

There saints of every tribe and tongue,
Shall join the armies of the Lamb,
Hymn hallelujah to the son,
The spirit, and the great I AM.

Then songs seraphic shall they raise,
And Gabriel's lyre the notes resound,
Heaven's full-toned organ join the praise,
And world to world repeat the sound.

Now to the Lord of boundless love
Be ceaseless praise and glory given,
By all the angel hosts above,
By all on earth and all in heaven.
Hallelujah! Amen!

RICH MAN AND LAZARUS.

We commend most cordially, the following extract from the 'Intelligencer,' written by Br. Drew. It is *multum in parvo*. Read and understand.

Now for the fact—an important one which we commend to the special attention of all who are in trouble on account of this parable. Our Lord was in the habit of taking the Jews on their own ground, and refuting and condemning them out of their own mouths. To do this, he frequently went upon the supposition that their traditions were true; not making himself responsible therefor, but employing them for the purpose of confounding his enemies. Horne tells us that he did this often, and gives us several examples. The Jews never learned the

doctrine of future rewards and punishments, in shades, from their Prophets. Mr Tappan has allowed this. Dr. Campbell testifies to the same. Their sacred writings contained no such doctrines as that related in the Parable of the Rich Man of Lazarus. This is admitted. Dr. Campbell says they learned that doctrine of the heathen, 'insensibly by degrees' during their captivity. Before that time they never knew it; and all the knowledge they had of it is our Saviour's time was derived from the Hebraic fables. This fact is indisputable. It was no truth of divine revelation. No one of the holy men of Israel taught it. The Old Testament writers were ignorant of it. So even Mr. T. has seemed to admit in several of his remarks.

Well then, the fable of Dives and Lazarus was familiar to the Jews before our Saviour related it. He found such a story current among them. Dr. Whithy and Dr. Hammond tell us where they learned it—it is contained in a book of Fables, entitled *Genara Babylonica*. These fables of parables the degenerated Jews read and credited more than Moses and the Prophets. Our Saviour, acting upon the principles of admitting their premises, and proceeding therefrom to refute and condemn them, was pleased to adopt this fable for the time being, and for his then present purpose, and to proceed to illustrate it by their own unreasonableness, blindness and obstinacy in refusing to receive him as the true Messiah, since Moses and the Prophets had testified of him. This was the whole design of the Parable. It was intended for no other use. And those who in the present day, employ it for another and a different purpose, do pervert its design, ignorantly or wilfully—we know not which. It was not the object of our Lord to make himself responsible for the peculiar doctrines of the Parable. He made use of it for another purpose. He knew that it originated among the heathen,—that it was perverted in revelation. He admitted their notion to be true, and carrying them out to their natural extent he reached what he finally meant to teach them, viz: 'if they hear not Moses and the Prophets, neither will they be persuaded through one rose from the dead.' That is, if the Jews, giving heed to fables, rather than to Moses and the Prophets (who taught no such doctrine) would not believe what they testified of him, neither would they be persuaded that he was the true Messiah, though one rose from the dead.

As one circumstance strikingly confirmatory of the remark that our Lord did not intend to make himself responsible for the fable which he employed, the fact is entitled to serious consideration that his disciples do not appear to have understood him as revealing or teaching the doctrine which it contains. For they never used it. They never alluded to it in their preaching or writings. A circumstance sufficiently remarkable, on the supposition that they understood him as teaching such a doctrine—A circumstance which does not occur amongst orthodox preachers of the present day.

AFFECTION.

It is not 'Hope' alone which 'springs eternal in the human breast.' Affection!—that divine spark from the altar of God's holy presence—that bright unselfish flame, which the waves cannot quench, nor the floods drown—Affection never springs there, and ever must—for it is co-

eternal with the spirit of man. We may feel ourselves isolated—cut off from the yearning sympathies of home and kindred—may, we may deem our hearts proof against every assault of humanity; but the latent love of our species does not, and a word—'a thing 'as air, a loaf'—will frequently call forth its wasteful energies.

DEFINITION OF RELIGION.

Much is said in the world about religion. All admit its utility. But it is thought by most religionists, to be a thing extremely mysterious and not attained as we acquire any other moral, qualification. A shrewd fellow observed that all the religion he had, or wanted, was to go into the world, so as never to *finch, snatch, or dodge*. Now, we know that this would not be called religion, as the term is fashionable understood; but still we are candidly of opinion that all the religion any man needs will be found in the comprehensive definition given above.—We do not recollect ever hearing a better definition of the term of religion, than the *locution* here given, viz. *never finch, snatch, or dodge*. It will be found embracing all the moral duties of life; and in searching the voluminous writings of learned divines, found in sermons, catechisms, and confessions of faith, designed to teach religion, we shall find no definition of it so scriptural as the one given by a country rustic.—*Impartialist*.

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.

- Paige's Selections—\$1.00.
- Smith on Divine Government—75 cts.
- Hallowell's 3d Inquiry—\$1.25.
- " " 90.
- " Reply to Stuart—75 cts.
- Bailou on Atonement—75 cts.
- " Examination of Future Punishment—50 cts.
- " Eleven Sermons—\$1.2 cts.
- Life of Murray—50 cts.
- Hell Torments—Overthrown—37 1/2 cts.
- Pickens's Letters—75 cts.
- Modern History of Universalism—\$1.00.
- Divine Goodness—37 1/2 cts.
- Danvers Discussion—25 cts.
- Bailou's Select Sermons—\$1.00.
- " Lecture " \$1.00.
- Primary Questions—per doz. \$1.20. Single 12 1/2 cts.
- Bailou's Notes on the Parables—75 cts.
- Hymn Books—62 cts.
- Universalist Expositor 3d volume bound—\$2.25.

Besides these the following may be had at this Office.

- Bailou's Letters.
- Bailou's Letters to Hudson.
- Hudson's Letters.
- Winchester's Dialogues.
- Dods' Sermons.
- Dean's Lectures.
- Convention Sermons.
- Morse's Reply to Joel Parker.
- Reply to Hawes' Reasons.
- Together with a great variety of pamphlets, sermons, &c., in a cheap form designed for gratuitous distribution.
- Hartford, Oct. 1834.

TERMS.—The *Inquirer and Anchor* is published every Saturday at \$1.50 per annum in advance; \$1.75, if not paid within three months; and \$2.00, if not paid within six months from the time of subscribing. City Subscribers, and those who receive their papers by a carrier, will be subject to an additional charge of twenty five cents. Letters and communication, free of expense, may be addressed to the Editors, either at Albany, N. Y. or Hartford, Ct. The above terms will be strictly adhered to.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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SATURDAY, JANUARY 24, 1835.

NO. 43.

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R. O. WILLIAMS, } PROPRIETORS.

THE PREACHER.

THANKSGIVING SERMON.

Delivered at Berlin Ct. Nov. 27, 1834.

BY W. A. STICKNEY.

Original.

What shall I render unto the Lord for all his
benefits toward me. Ps. cxvi. 12.

This is the language of David—that ancient, and devout servant of the Almighty. It was uttered by him, not long after he experienced a deliverance from intense mental suffering, and severe bodily affliction, while the greatness of the blessing he was again enabled to enjoy, remained fresh in his mind, and a deep sense of the distinguished goodness of God manifested towards him in his recovery, pervaded his whole soul. "Made subject to vanity," he, in common with all others of his kind, was liable to the ills of a mortal existence and it is far from being improbable, that he endured, in the course of his life, as great a share of them, as usually falls to the lot of man. Though eminent for his piety, he was by no means perfect; for the one who inwardly approved and rejoiced in the designs of God, and the religious institutions of his nation, he did not always practice according to their preaching and requirements. At times he swerved from the pleasant and peaceful path of heavenly wisdom, when he found that the "way of the transgressor is hard." Occasionally the apparent triumphs of wickedness would diminish his confidence in God, when he would give vent to the anguish of his desponding soul in audible exclamations. Disease attacked him, interrupted his enjoyment, and prostrated him as it were in the dust. In the preceding connection of the text, we find him saying, "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow."

But, while laboring under the distressing effects of a disorder, that seemed to be "unto death," and suffering great anguish of mind, he called on the name of the Lord. This was the staff on which he leaned, even when all others failed. And, says he,—"Gracious is the Lord, and righteous; yes, our God is merciful." The Lord preserveth the simple. I was brought low and he helped me. Return unto thy rest, O my soul! For the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

Thus did this servant of the Most High, experience the proofs of Heaven's benevolence, and find opportunities for rest and enjoyment, notwithstanding he was sometimes involved in trouble and sorrow. Nor was he insensible where his comforts proceeded, nor backward

in confessing the benevolence of him from whom all his blessings were derived, nor unmindful of his obligations to the Author and Giver of every good. No; far from this. He traced the mercies he experienced, to the fountain of infinite goodness, as the source whence they emanated; he viewed them as the evidences of the righteous and benignant character of the Supreme Being, and cheerfully acknowledged the fact; and it was under an impressive sense of the greatness of the favor which had been shown him in his deliverance from his distresses, and in all that he was enabled to enjoy, that he interrogated as in the text,—"What shall I render unto the Lord for all his benefits toward me?"

Here he discloses his mindfulness of the obligations under which, the manifestations that he had experienced of the goodness of God, placed him. He discovers an anxiety to know how these obligations were to be discharged. And well he might feel thus; for that they existed was as certain as that benefits had been conferred; and, for him to be conscious of the one, it was only necessary that he should be duly sensible of the other. The only question with him, therefore, was, what return he should make for all the blessings he had received; and he seems to have been deeply impressed with a sense of the importance of the question he propounded to himself. "What (said he) shall I render unto the Lord for all his benefits toward me?" What, my friends, could he render, in return, to Him, on whom he was dependent, not only for health, and every other enjoyment, but even for life itself? The solution of the inquiry he proposed, is this,—"I will take the cup of salvation, and call upon the name of the Lord. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem." This, indeed, was all that he could do. He could make no other return for the benefits he had received; and God, who is infinitely above receiving advantage from any service of his creatures, neither need, nor required, any other return. "If (say he, by the prophet,) I were hungry, I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto the Most High; call upon me in the day of trouble. I will deliver thee, and thou shalt glorify me."

This reasonable service the Psalmist could perform. He could devoutly enjoy a deliverance from his troubles—could "take the cup of salvation," he could avail himself of the advantages of an attendance on the services of the sanctuary—could "call on the name of the Lord;" He could properly improve the benefit kindly bestowed by the indulgent Father of his spirit; and for all these, he could cheerfully offer the acceptable sacrifice of an humble and religious thanksgiving. A gratefulness of feeling—a thankfulness of heart, is what a sense of the unbounded benevolence of that infinite Being from whom all his enjoyments were derived, was peculiarly fitted to inspire; and so

much of a return for the benefits he experienced, must have been made by him, with the greatest pleasure.

Under the auspices of kind Heaven, we my respected friends, have now assembled in this house of praise and of prayer, on this day of the annual, religious festival of the season.— This we have done as obedient citizens, at the invitation of the Chief Magistrate of the State in which we live, and in imitation of the reasonable and pious example of those who have preceded us in the race of this mortal existence. And, in view of the occasion which has called us together, I have selected the interrogatory of the Psalmist, that has been read, as a suitable guide to our meditations. Its appropriateness to this purpose, I may presume, is apparent to every mind. Our situation, at present, and for some time past, may be, indeed, very dissimilar, even in many respects, to that of the author of the interrogation, at the time this was uttered. Still, it is hardly surmountable, that it can be necessary to employ argument to convince any individual present that, from the supreme Disposer of all things we have derived, and, through his continued kindness, now enjoy many and important blessings. Even those who ascribe all that is, to an undesigned chance, or nothing, are often giving "thanks to good fortune." This shows that there are comforts attending our condition, of which even infidels are not insensible.

The intelligent heathen will, doubtless, discover something extremely inconsistent in the conduct of these unbelievers. It is not, however, with their inconsistency, or with the absurdity of rendering thanks to the gift, instead of the giver, that we have now to do, but with the fact, that many and important blessings have been conferred on us by the Author of all good. It is true, our pleasures are not unalloyed, nor our happiness, imperfect as it is, undisturbed.— We are all, in some manner, enslaved by prejudice and passion. There are vices existing among us, the deleterious effects of which are constantly staring us in the face, and which are to be seriously deplored. The inestimable advantages of education are not, as yet, so extensively, nor impartially enjoyed, as is desirable. Disease, slow, perhaps, but sure in its progress, is seen secretly undermining the constitutions, emasculating the forms of our relatives, acquaintances and friends; prostrating and bringing them low on the bed of sickness, and removing some to

That undiscovered country, from whose bourne, No traveler returns.

But, notwithstanding we, in common with others, have a share in the ills which flesh is heir to, it is nevertheless, true, that, comparatively speaking, we are a favored and happy people. Compared with the condition of other portions of the world, the civil and religious liberty secured, under the protection and guidance of Heaven, by our predecessors, and transmitted to us, their posterity; the mildness and equity which characterize the national and state Governments they instituted, and whose influ-

timable advantages we now enjoy; the encouragement which has been given to the arts and sciences, and the advance they have taken in our country; the general diffusion of useful information, here enjoyed, and the unusual degree of health, which, for the past season, particularly, has prevailed among us; all these things, I say, compared with the condition of other portions of the world, tend to render us peculiarly blest. United, they make an enquiry of no small moment with us.—What shall we render unto the Lord for all his benefits toward us?

But, while spared in part, even the common allotment of sickness among ourselves, we have been called to sympathize with our fellow creatures and contemporaries in other places who have had cause, within the past season, to mourn the devastations of pestilence and death. Now, however, that we are permitted to lay by the spirit of heaviness, we should bear in mind the Arm which has stayed the ravages of disease, and the kindness of Him who causes health to blossom again on the countenances of his people.

But there is another consideration, which, at the present time, must bring the inquiry of the text, home to the mind, with an additional weight of importance. I allude to the period of the year, that has now arrived, and that realizes the fruits of the exemplary industry of the husbandman to us in the possession of those things which a beneficent Providence provided for the sustenance of his creatures, and with which he rewards their approved labors, and to the indisputable fact, that our situation favors us with opportunities of observing more immediately and particularly than that of many others, the displays of his wisdom, and the proofs of his benevolence. It would seem, however, that we are so highly favored in this respect, as he, whose calling leads him forth to labor among the works of nature, and who constantly beholds the changes that take place in it, and the offices that are brought about by each revolution of the seasons. The landscape he beholds diversified with hills, plains and valleys, and the lofty mountains here and there, rising majestically toward the heavens. At one time he sees the tree a witness of their fallage, the morning birds stay in their course, and the earth embowered in the tabernacles of the tomb. Next he perceives winnowing lev (after burial) and the liquid streams commence to flow; the earth disrobed of her garb of white, and under the renovating influence of a meridian sun, again carpeted with green, or bringing forth the things necessary for the subsistence and comfort of its numerous inhabitants. And soon the march of time brings to his admiring view, the autumnal season when the fields team with plenty, and the labors of husbandmen are crowned with the rich profusion which a kind Providence graciously provides for the support of the ten thousands to whom he has given existence.—Thus does the tiller of the ground behold, in quick succession, the different scenery, which the different periods of the year are constantly exhibiting in the natural world, and continually before the living and seeing proofs of his Creator's ever constant benevolence. Now that advantage equally great, in this respect, are not enjoyed by those in most of the other occupations of life, is fully apparent, and he, it would seem, above all others, must be deeply sensible of the obligations under which he is placed to the Author of all good, by the bestowment of blessings so great and so varied, as those which

we enjoy and, therefore, prepared to adopt the inquiry of David, with a full consciousness of its propriety and importance.

But there is another consideration which still increases our obligations to the 'Father of mercies.' It is the assurance we have, that seed time and harvest shall not fail; that notwithstanding all around us, for the present, seems but the emblem of death, this very circumstance is in fact the pledge to that brighter period, which shall call forth many of us to the most pleasing activity, and fill the souls of all with increased joy. That this assurance is admirably fitted to heighten our present enjoyment, and is, therefore, a very great blessing, will most clearly appear, if we reflect on what would now be our condition, were we deprived of it; and that its possession adds to our obligations to Him, who has graciously given it, must be equally plain. On this point there can be no difference of opinion, even for a moment: for who that is conscious of receiving a favor from any being, can be insensible that this places him under some obligation to that being?

As members of the religious denomination to which we belong, and I humbly trust, as a Christian society, we have just ground of obligation to the Father of mercies. Our distinguishing sentiment is evidently gaining the attention of those in our immediate vicinity, and finding a place in the best affections of the enlightened and virtuous soul; while its course in other parts, and, indeed, throughout our 'goodly land,' is manifestly onward. But a little more than a half a century since, and only one solitary individual could be found to raise his voice, openly and fearlessly, in defence of the 'restitution of all things'—that individual was the venerated Murray! Then, not one regularly organized Society of Universalists existed in these United States; although there were individuals who embraced the doctrine of Universalism in various places. Now we number, it is calculated, not far from 900 societies, and between 400 and 500 clergyman, while our various periodicals are coming out weekly, not less than thirty thousand copies; and pamphlets and books, all advocating the same leading sentiment, are extensively circulated. The Bible, too, that repository of Universalism and impregnable bulwark of the truth—is more carefully studied than heretofore, and thereby becoming better understood—circumstances which tend to develop its harmony with the works and providence of God, and promise every thing to the cause in which we are engaged.

Our attention may now be directed to the appropriate answer of the question constituting the text, as it applies to the case of each individual, 'What shall I render unto the Lord for all his benefits toward me?'

With David it was impossible to benefit the Almighty by any return which it was within his power to make, for favors received from him, not the same impossibility obtains with every individual. Dependant as we are, upon God, for life, and all that we possess, it is evidently beyond our power to advantage him by any thing that we can do, or to give him any thing as an equivalent for the benefits he is pleased to confer on us. 'The earth is his, and the fulness thereof.' But still, may we not endeavor duly to appreciate these benefits? May we not make an exertion to realize in some humble degree, their greatness and importance? Should we not be mindful of our obligations to him

from whom they come, notwithstanding those can never be redeemed! Should we not cherish grateful feelings, and offer to God the sacrifice of thanksgiving? since this is the only return we can make? And if we should do this, in what manner shall it be performed? By what acts shall we manifest our consciousness of the benevolence which influences the bestowment of our blessings?—our sensibility that these are the gifts to us, of another, even God? or is it enough that we are grateful?

To these inquiries, it may be replied, that the cultivation of sentiments of gratitude and love, towards our Maker, for our capacities and desires for enjoyment, and the means we possess of its gratification to so great an extent, is certainly, of all things, the most rational and proper. It may be safely assumed, that there is no one, whose maturity renders him capable of reflection, but would pronounce that individual base, in the extreme, who should experience the humble charities of a fellow-mortal, and feel no grateful emotions in return. Surely then, this character pre-eminently belongs to him, who amidst the multiplied proofs of infinite goodness by which we are surrounded, and who living on the rich bounties of heaven's beneficence, is not moved to offer even the sacrifice of thanksgiving and praise! The obligations of man to his fellow, who has acted the part of a benefactor toward him, are not the less real, because an inability exists to make an equivalent return; and neither are those of man to his God, because he is above the reception of any requital of his transcendent kindness.

With respect to the manner in which our expressions of gratitude to Him, should be made it would seem that the legitimate effect of this feeling would be to render us contented with our lot, cheerful and happy; to incline us to use the good things of life as his gifts, with moderation and prudence. Influenced by this sentiment we should naturally be led to make that improvement of his favors, which seems most likely to secure to ourselves, and to others, so far as possible the advantages & enjoyment that were designed in their bestowment, and to live under a constant sense of our dependence on him, and in an habitual reverence of his sacred and endearing name. Such, then is the answer we would give to the text.

There are some queries which, crowd on my mind, in this place, and which I would now submit for the candid consideration of each one present. It is a fact of which no person can be insensible, that, while in this vale of mortality, we are exposed to suffering from various causes. If, then, notwithstanding this, the temporal benefits which have been noticed, out of the many that the Father of mercies has connected with this imperfect state of being, give him (as they undoubtedly do) a claim upon the best and holiest affections; if they are calculated to inspire in our hearts the sentiment of gratitude towards him; to incline us to offer to him the sacrifice of thanksgiving and praise, and to draw us, in our walk and conversation into a conformity to his requirements; if such desirable consequences result from the bestowment of his temporal favors, what effect would it be likely to have, and what should it have on us to be assured that we, by his unmerited grace, shall ultimately enjoy a blessing vastly greater than all which we have hitherto experienced of his goodness; even a complete de-

liverance from every evil which we are now constrained to lament, and the full fruition of life and immortality in heaven? And what effect would the additional assurance have on us, viz: that this inestimable blessing is secured in the divine word not only to ourselves, but to our near connections? our esteemed associates? all our friends? yea, that we are to share it in common with the wide world, even our whole race? If we exercise that charity which rejoiceth not in iniquity, but 'hopeseth and beareth all things,' would not such an assurance be likely to fill our whole souls with gratitude to God? to increase the ardor of our love to him! and our inclination to his praise? Would it not be likely to facilitate us to a more cheerful and constant obedience to his commands? or would it naturally tend to produce contrary effects? If the former, would they not be good effects? such as are denominated the 'fruits of the spirit?' And can a corrupt tree bring forth good fruit?

The correct answers to these questions, I think we must all, at once anticipate. And the glorious assurance of which they are predicated, we believe to be given in the Scriptures, and therefore to be the truth of God. It is the faith of this religious society—the faith to which this temple has been solemnly dedicated—the faith which is now spreading in our land beyond a parallel in the annals of any other religious denomination. Cherishing, then, so sublime a faith, one replete with the purest satisfaction; blest, as we are, in the enjoyment of mercies so great and so varied, and supported by deep encouraging prospects, both of a temporal and spiritual nature, what devout gratitude should glow in our souls! what heartfelt thanksgiving should we return to God? what constant obedience should we render to his commands?

To conclude. Under an impressive sense of our frailty, and our dependence on Him, who gave us being, for all our enjoyments, both here and hereafter, may we ever strive to render him that grateful homage, which is so justly his due. May we ever cherish that deep consciousness of the innumerable obligations conferred by his unwearied benevolence towards us which shall excite our every heart to become an altar consecrated in love, and therefrom may thanksgiving, like vast incense, continually ascend to the throne of God. May our improvement of the numerous benefits he kindly confers, be unaccompanied by their abuse. May our daily conversation evince that the repeated lessons furnished in the unremitted displays of his benevolence, are not lost on us. And especially, when we shall have gone from this house, may we be seated around the festive board, may we suitably remember the destitute and needy, if such there be among us. Finally, may our glory be none other, than to emulate the virtues and imitate the example of him who lived for us and died that we might live. Amen.

COMMUNICATIONS.

ORTHODOXY AND POPERY, TWIN SISTERS IN ARMS.

Original.

It has long been a question of much doubt in the mind of many people, that, should either of the above named parties gain the ascendancy in our country, would we not be in greater danger

of being oppressed, even to death, from the power of orthodoxy than that of popery?

The question is one of great importance, and one in which we are all equally concerned; for as we have once had our liberty bought for us by the blood of our fathers, it is our sacred duty, as we prize our own happiness and that of the rising generation, to defend and preserve the same, that we may pass from the stage of action with the animating plaudits 'well done good and faithful servants,' you have preserved for us the most precious boon of man, 'civil and religious liberty.'

If we would ascertain from which of the two systems we have the most to fear, we must examine the history of both, and see how they have abused the power they once possessed; but we ought not to judge of the 'spirits' of these two systems by the amount of crime committed by each party. We are to form our opinions and draw our conclusions from the evinced by each, in proportion to the power they possessed.

But as I believe the many persecutions of a papal origin have been already painted in colors too vivid, and presented in almost every form to the attentive reader, I will without noticing them pass to see what the spirit of orthodoxy was in its primitive state, and leave the reader to draw his own conclusion.

The founder of the system was John Calvin, a man noted for cruelty, and respected only for those whom he had taught to believe were the favorites of heaven; and as an evidence of the strength of his faith and the purity of his creed, he caused the death of Michael Servetus by having him put into a cart surrounded by his books and then burned until his spirit should leave his body to be company for devils and damned spirits through eternity! Now this man, no doubt thought he was doing the Almighty a favor by tormenting in this world, those whose creed told him, God would torment in the world to come; and by so doing he showed the strength of his faith by practice, which is the strongest proof we can have that a man believes the doctrine he professes. In this instance Calvin manifested the true spirit of his religion; and no doubt would have given us stronger evidence of his belief in a partial God, if his party had been strong enough to accomplish his end; but thank heaven it was not.

Another instance which shows what believers in endless misery would do if they could, was the ordinance passed by these calling themselves Presbyterians in England in the year 1545, 'subjecting all who preached or wrote against the Presbyterian directory for public worship to a fine not exceeding fifty pounds, and imprisonment for a year, for the third offence, in using Episcopal books of common prayer, even in a private family. In the following year the Presbyterians applied to Parliament, pressing them to enforce uniformity in religion, and to exclude popery, prelacy, lewd, y. schism, &c., but their petition was rejected; but in 1648 the parliament, ruled by them, published an ordinance against heresy and determined that any person who maintained, published, or defended the following errors should suffer death. These errors were 1. Denying the being of a God. 2. Denying his omnipotence, omniscience, &c. 3. Denying the Trinity in any way. 4. Denying that Christ had two natures. 5. Denying the resurrection, the atonement, the Scriptures.'

Here again they mined at power, their object was to bring all into subjection to their creed, as they acknowledge by this ordinance; and would not they if they should gain the ascendancy in our country, rob us of our rights and privileges and treat us with as much barbarity as the Pope of Rome did them 'in the day of his power'?

But let this suffice, for it is too painful a subject for any Christian to meditate upon; and if we would be free and happy, let us endeavor to check the monster in the bud, for we have reason to believe that the same spirit is in the same creed now as when Servetus was burned to death! Then religion, pure and undefiled will prevail—man be placed upon a level with man, and God be worshipped because he is a God of love. Even so let it be.

Broad Brook, Conn.

J. B.

JUSTICE VS. ENDLESS MISERY.

Original.

It is admitted by all rational beings, that the amount of punishment inflicted, ought to be in proportion to the crime or evil committed. Although nations and individuals may differ as to the precise mode and quantity of punishment for particular sins, yet all agree in the general principle, that justice should be the only criterion to graduate crime and punishment. But we are not left, to rest this divine principle barely on the authority of finite laws and customs.—There is an infinite and unchangeable law, founded on the spontaneous result of eternal justice which alone is sufficient to establish this position, beyond the possibility of doubt. The whole tenor of inspiration on this subject, goes to substantiate the doctrine that according to our deeds, we shall be punished. The declaration of St. Paul to the Romans was, that God 'will render to every man according to his deeds.' This, he affirms, to be the 'righteous judgment of God.' Rom. ix. 5, 6. To the Corinthians he advances the same in substance. See 2 Cor. ix. 10, also Rev. xxiii. 12, and many other places, that might be quoted to the same point.

This position then is established by scripture, reason, and the practice of all intelligent creatures. It is the principle of infinite and impartial justice, and at once casts the very foundation of unending wretchedness, and strips from it, every support, save the most vicious and slender, prop, called sin and transgression. This miserable superstition, come to our Rev'd Doctors have adopted, to sustain their darling tenet, endless misery. They are aware that sin is the cause of misery, and whenever the cause is removed, the effect will cease to exist.

But what authority have they to support the absurd theory of perpetual sin and rebellion?—Surely they have none, from the only correct source of evidence, that can be had on this, and all other subjects relating to a future state. Divine truth is not only silent on this point, but expressly the reverse. If that, we are positively assured that sin and death shall have an end; yea, even that death which is produced by sin, shall be destroyed & swallowed up in victory. Then, undoubtedly, sin, the cause of death, must meet with a previous destruction, and come to its last and final end. Otherwise, Christ could not deliver up the kingdom to his Father, with that triumphant declaration, all things are subdued unto him, and 'God be all in

oball," if sin, or the old serpent, the principle object of conquest, and the most formidable enemy of God and man, should be left at liberty to raise his hideous brow, and exultingly say—'Not so, great God, the seed of the woman has not given that fatal bruise upon my deathless head, which thou didst promise to your first made pair. No, I am not yet subdued, nor shall I ever be so long as thou art God.'

Judge ye men and brethren which to believe, the promises of God, or the creeds and traditions of men; for both cannot be true. The former positively announces the final destruction of the devil and his works, together with sin, death, and hell. Who then will dare to say they will exist without end?

Hence the fearful hope of unending sin and rebellion, does not rest on the immutable basis of divine truth and therefore cannot render the least support to that fallacious and unmerciful dogma, *eternal damnation*. We really wish, that our friends, who are under the pitiful necessity, to adopt such a desperate measure to prop up their God-dishonoring theory, would be advised to exchange their own fallacious theories for the more infallible sources of evidence revealed from heaven. So, that their eyes may be opened to behold the Lamb of God, which taketh away the sin of the world—not a part of it—and then they would have no farther trouble in relation to endless sin and wretchedness. Nor could they avoid seeing that the righteous and just principle of retribution, is to reward every creature in exact proportion to their works, whether good or bad. And as sin is limited, the consequences of it, of course, cannot be otherwise than limited, in order to accord with it. Therefore, the righteous distribution of God's justice must assign to each individual transgressor, a certain degree of misery, which will amount in a specific period of time, to precisely the whole debt contracted by each and every sinner. It cannot be, as many contend that little sinners, or those who are the least guilty will have an endless, but less intense punishment, because the time would arrive, when the measure of their iniquity would be satisfied.

There may be different degrees and times of misery allotted to different offenders, but that cannot be endless, for all do know, who are in the least acquainted with the unerring rules of proportion, that any quantity of time, or degree of punishment, whatever it may be, provided it will admit of comparison, will fall infinitely short of endless duration; because, unlimited time is wholly beyond the combined power of finite creation, either to compare, to measure, to proportion or divide into any equal number of parts.

We therefore confidently think, that the position we commenced with, viz. that strict justice is diametrically opposed to endless misery is fairly made out, at least, to the satisfaction of every candid mind. If in this we are correct, the long continued struggle must soon be ended—for justice is the only attribute of God which the advocates for a punishment without end, have ever claimed to favor their unmerciful system.

And now kind reader, we will close this article with a single supposition drawn from the foregoing conclusions. We will suppose, that the countless stars of heaven, are all inhabited globes, and that each one of them should produce the same amount of evil, as the one we

live on, ever will until sin is finished. Then if we admit, that the punishment for the sum total of all the sin of all these worlds, should be laid upon one individual to endure, that individual would come unpeepably short of suffering endless punishment. This is a positive and irresistible conclusion, because the time would arrive when impartial justice would say to the unfortunate sufferer enough. You have received according to your deeds—more than this would be infinitely unjust. The same would be said of another and another, until thousands and millions and all would be stoned for, and the immortal vicar forever liberated in full view of an endless duration before him.

E. S.

Ellington, Jan. 1, 1835.

THE HEAD STONE.

BY PROFESSOR WILSON.

The coffin was let down to the bottom of the grave, the planks were removed from the head-end brick, the first rattling clods had struck their knell, the quick shoveling was over and the long, broad, skillfully cut pieces of turf were aptly joined together, and trimly laid by the beating spade, so that the newest mound in the church yard was scarcely distinguishable from those that were grown over by the undisturbed grass and daisies of a luxuriant spring. The burial was soon over, and the party, with one consenting motion, having uncovered their heads in decent reverence of the place and occasion, were beginning to separate, and about to leave the church yard. Here some acquaintances, from distant parts of the parish, who had not had an opportunity of addressing each other in the house that had belonged to the deceased, nor in the course of the few hundred yards that the little procession had to move over from his bed to his grave, were shaking hands quietly but cheerfully, and inquiring after the welfare of each other's families. There, a small knot of neighbors were speaking, without exaggeration, of the respectable character which the deceased had borne, and mentioned to one another little incidents of his life, some of them so remote as to be known only to the gray-headed persons of the group. While a few yards farther removed from the spot, were standing together parties who discussed ordinary concerns, altogether unconnected with the funeral, such as the state of the markets, the promise of the season, or change of tenants; but still with a sobriety of manner and voice, that was insensibly produced by the influence of the simple economy now closed, by the quiet graves around, and the shadow of the spire and gray walls of the house of God.

Two men yet stood together at the head of the grave with countenances of sincere but unimpassioned grief. They were brothers, the only sons of him who had been buried. And there was something in their situation that naturally kept the eyes of many directed upon them for a long time, and more intently than would have been the case, had there been nothing more observable about them than the common symptoms of a common sorrow. But these two brothers, who were now standing at the head of their father's grave, had for some years been totally estranged from each other, and the only words that had passed between them, during all that time, had been uttered within a few days past, during the necessary preparations for the old man's funeral.

No deep and deadly quarrel was between these brothers, and neither of them could distinctly tell the cause of this unusual estrangement. Perhaps dim jealousies of their father's favor, selfish thoughts that will sometimes force themselves into poor men's hearts, respecting temporal expectations—unaccommodating manners on both sides—faint words that mean little when uttered, but which rattle and fester in remembrance—imagined opposition of interests, that duly considered, would have been found one and the same, these, and many other causes, slight when single, but strong when rising up together in one baneful band, gradually but fatally infected their hearts, till at last they who in youth had been seldom separate, and truly attached, now met at market, and miserable to say, at church, with dark and averted faces, like different classmates during a feud.

Surely if any thing could have softened their hearts towards each other, it must have been to stand silently, side by side, while the earth, stones, and clods, were falling down upon their father's coffin. And doubtless their hearts were so softened. And pride, though it cannot prevent the holy affections of nature from being felt, may prevent them from being shown; and these two brothers stood here together determined not to let each other know the mutual tenderness that, in spite of them was gushing up in their hearts, teaching them the unconfessed folly and wickedness of their causeless quarrel.

A head-stone had been prepared, and a person came forward to plant it. The elder brother directed him to place it—a plain stone, with a sand glass, skull, and cross bones, chiselled not rudely, and a few words inscribed; the younger brother regarded the operation with a troubled eye, and said, loudly enough to be heard by several of the bystanders, 'William this was not kind in you—you should have told me of this I loved my father as well as you could love him. You were the elder, and it may be, the favorite son; but I had a right in nature to have joined you in ordering this head stone, had I not?'

During these words, the stone was sinking into the earth, and many persons who were on their way from the grave, returned. For a while the elder brother said nothing for he had a consciousness in his heart that he ought to have consulted his father's son in designing this last becoming mark of affection and respect to his memory; so the stone was planted in silence, and now stood erect, decently and simply among the other unostentatious memorials of the humble dead.

The inscription merely gave the name and age of the deceased, and told that the stone had been erected 'by his affectionate sons.' The sight of these words seemed to soften the displeasure of the angry man, and he said somewhat more mildly, 'yes, we were his affectionate sons, and since my name is on the stone, I am satisfied, brother. We have not drawn together kindly of late years, and perhaps never may; but I acknowledge and respect your worth; and here, before our own friends, and before the friends of our father, with my foot above his head, I express my willingness to be as better and other terms with you, and if we cannot command love in our hearts, let us at least, brother, bar out all unkindness.'

The minister, who had attended the funeral, and had something intrusted to him to say publicly before he left the church yard, now came

forward and asked the elder brother, why he spoke not regarding this matter. He saw that there was something of a cold and sullen pride rising up in his heart, for not easily may any man hope to dismiss from the chamber of his heart even the vilest guest, if once cherished there. With a solemn and almost severe air, he looked upon the relenting man and then changing his countenance into serenity, said gently,

"Behold how good a thing it is,
And how becoming well,
Together such as brethren are.
In unity to dwell."

The time, the place, and this beautiful expression of a natural sentiment, quite overcame a heart, in which many kind, if not warm, affections dwelt, and the man thus appealed to bowed down his head and wept. "Give me your hand brother," and it was given, while a murmur of satisfaction arose from all present, and all hearts felt kinder and more humanely towards each other.

As the brothers stood fervently, temporarily grasping each other's hands, in the little hollow that lay between the grave of their mother, long since dead, and of their father, whose shroud was happily not yet still from the fall of dust; the minister stood beside them with pleasant countenance, and said, "I must fulfil my promise I made to your father on his death-bed. I must read to you a few words which his hands wrote, at an hour when his tongue denied its office. I must not that you did your duty to your old father; for did he not often beseech you, apart from me another, to be reconciled, for your own sakes as Christians, for his sake, and for the sake of the mother who bore you, and Stephen, who died that you might be born? When the palsy struck him for the last time, you were both absent, nor was it your fault that you were not beside the old man when he died. As long as sense continued with him here did he think of you two, and of you two alone. Tears were in his eyes; I saw them there, and on his cheeks too, when no breath came from his lips. But of this no more. He died with this paper in his hand; and he made me to know that I was to read it to you over his grave. I now obey him.

"My sons, if you will let my bones lie quiet in the grave, near the dust of your mother, depart not from my burial till in the name of God and Christ, you promise to love one another as you used to do. Dear boys receive my blessing."

Some turned their heads away to hide the tears that needed not to be hidden, and when the brothers had released each other from a long and sobbing embrace, many went up to them, and in a single word or two expressed their joy at this perfect reconciliation. The brothers themselves walked away from the church-yard arm in arm with the minister, to the manse. On the following Sabbath, they were seen sitting with their families in the same pew, and it was observed, that they read together off the same Bible when the minister gave out the text, and that they sang together, taking hold of the same psalm book. The same psalm was sung (given out at their own request,) of which one verse had been repeated at their father's grave; a larger sum than usual was on that Sabbath found in the plate for the poor, for love and charity are sisters. And ever after, both during the peace and the troubles of this life, the hearts

of the brothers were as one, and in nothing were they divided.

INQUIRER AND ANCHOR.

SATURDAY, JAN. 24, 1855.

Dr. WELCH.—We have waited long and patiently for a reply from Dr. Welch, or for some notice from him touching the subject matter of our letter. But we have waited in vain. We did hope from the well known courtesy of the Dr. that he would give the subject that attention which in our opinion its importance requires. But as yet we have been disappointed. It will be remembered that we stated in a frank and respectful manner, some circumstances which gave rise to the suspicion, not only in our minds but in the minds of many others that the Dr. was not in the habit of preaching in public, what his private he professes to believe. We desired him to tell us in frankness and candor whether those suspicions were well founded or not. But he speaks not. Now we beg the Dr. to believe that we are perfectly serious in this matter, and we think we have a right to ask, whether or not he declares the whole counsel of God in the desk, as he professes to understand it when out of that place. We take the liberty of reminding him also that no height of popularity can in these days keep a man from the inquisitive eye of the public. Dr. Welch professes to be a Calvinist. We put the question once more. Does he, or dare he preach Calvinism? He tells the writer that he believes there are many good Christians among Universalists and that some of the best men that have lived have been believers in that doctrine. Why then does he say that it is the wickedness of men's hearts that makes them Universalists, and the doctrine a sacrilegious under which men think they can win with impunity? Let there be no evasion here, but let us have plain and honest answers, and let him that thinketh he standeth take heed lest he fall? We offered him our columns or our desk to oppose Universalism, but he has not treated our offer even with a passing notice. If a Presbyter had offered him this to oppose infant baptism, we presume the Dr. would have gone into the work. Alas! that men of sense will contend about words to no profit, and pass in silence a question which involves the immortal soul or we of myriads of the human race. We should be sorry to be compelled to do it, but if our friend does not heed our friendly warnings we shall soon practice upon the injunction, "rebuke them sharply that they may be sound in the faith."

I. D. W.

AN ERROR.—At the meeting of the Hudson River Association in Amsterdam in Sept. last a letter was received from 'The First Universalist Society in Hall Moon and Stillwater,' requesting to be received into the fellowship of the Association. The request was granted by vote of the Council. This vote was omitted from the Minutes of the association, we presume by an unintentional mistake of the Clerk. We had not discovered

the omission until it was pointed out by a friend. We learn that some of the Society were disappointed because as they supposed the Association neglected or refused to grant the request. We assure them such was not the fact. Their request was granted by a unanimous vote of the council, and they may be assured that the error of its omission in the printed minutes was unintentional.

I. D. W.

FOURTEENTH VOLUME

Of the Religious Inquirer and Gospel Anchor.

The present volume of our paper is drawing near a close, and it will not therefore be improper to direct the attention of our readers to its future prospects.

This publication is one of the oldest periodicals connected with the denomination of Universalists. It has long been a messenger of peace and glad tidings to the children of men. It was commenced with a small patronage, continued for some time at a pecuniary sacrifice—has made its way through "good report and through evil," through the various changes and fluctuations incident to such publications, and has been sustained to the present time. And it can hardly be presumed that those who have hitherto been its friends and patrons will, at this advanced stage of its existence, suffer it to discontinue for want of support.

The present proprietors have spared no pains to render it useful and interesting, and every way worthy the patronage of an enlightened public.—They have, to be sure, met with many difficulties and discouragements in their course. They can assure their patrons however that such arrangements are made as, with the blessing of heaven, to insure, positively, the publication of another volume. And while they acknowledge their many obligations, do they look in vain for support and patronage from a liberal community? They trust not. They are compelled indeed to solicit renewed exertions on the part of their friends and subscribers to extend the circulation and advance the interests of the paper.

Grateful for the patronage already received, and encouraged by the growing interest and confidence in favor of the paper, they will assiduously endeavor to render the coming volume still more worthy of patronage. The course they have taken, since the paper came under their control, will give some idea of the course they intend to pursue in future. They are not however without their faults and errors; and will therefore avail themselves of every improvement which may be suggested in reference to its future management.

The Inquirer and Anchor will be devoted, as heretofore, to the exposition, defence and promulgation of the Christian Religion in its primitive purity; and especially that part of it which develops the final holiness and happiness of all intelligent beings, and the great duty they owe to God, themselves and their fellow creatures. It will contain Sermons and Essays on various subjects; Illustrations of Scripture; Religious Intelligence; Hymenals and Obituary notices; Poetry and Miscellany. Articles from opponents, as

well as friends, and discussions of the great question of universal reconciliation, will be admitted into its columns, if written in the spirit of the gospel.

It will be the zealous advocate of religious freedom, and the uncompromising enemy of intolerance, bigotry and superstition. In fine, it will be steadily devoted to the inculcation and advancement of truth, virtue and piety, in opposition to error, vice and impiety.

The favors of many valuable correspondents, whose contributions have heretofore enriched its columns, will be secured; and no pains will be spared to present a pleasing variety of useful matter, and combine instruction with delight.

The typographical execution of the 14th Volume will be materially improved, and of course its expense considerably increased. The proprietors therefore expect, as they intend to merit, and must rely upon, the increased exertions of their patrons to extend the circulation of the paper so as to meet the expense. They trust that they shall have an increased list of prompt and paying subscribers.

CONTRIBUTORS.—The Inquirer and Anchor will be published simultaneously at Hartford, Ct. and Albany, N. Y. every Saturday, (commencing on the first in April) on a Royal sheet of fine white paper, in a quarto form, with new type, at \$2.00 per annum. \$1.50, if paid in advance, or within four months from the time of its being mailed will be received for one year's subscription. Agents and companies who become responsible for nine copies, shall be allowed the tenth gratis and so in proportion for a larger number. City subscribers, and those who receive their papers by a carrier, will be subject to an additional charge of twenty-five cents. Letters and communications, in order to receive attention, must be addressed, free of expense, to the Editors, either at Albany, N. Y. or Hartford, Ct.

Universalist clergymen in good standing, post-masters, and responsible men, friendly to the cause and to the paper, are respectfully requested to act as Agents in extending its circulation and usefulness. Names of new subscribers should be returned before the 1st of April 1835.

I. D. WILLIAMSON, Albany, N. Y.
R. O. WILLIAMS, Hartford, Ct.

REVIVALS.—We are extremely sorry that our good Unitarian friends in this city (Albany) should so often need to be reminded of their duty. Men and brethren who stand ye all the day idle? Are there no more precious immortal souls to be saved or lost? Have you gathered into the arms of the church where there is safety all that were in danger of endless burnings in your hell of ceaseless fire? If not why stand ye idle? It is true that you have made one or two weak and fruitless attempts to raise a revival, but you could not be satisfied with an attempt. You should cry loud and loud as did the worshippers of Baal and leap upon the altars, and mayhap the boisterous God ye worship, will awake out of sleep or return on a journey and hear you.

Seriously however, we rejoice that there is some evidence that the day of crazy meetings is drawing to a close, but what shall we think of the sincerity of those who profess to believe that souls are every day and hour falling to hell, and yet put not forth one effort for salvation. Reader, we do not think they believe it. What do you think?

I. D. W.

SUICIDE.—THE VICTIM, MRS. VAIL.—A few weeks ago there appeared, in the Connecticut Observer, an obituary notice of the death of Mrs. Vail, the wife of Rev. Wm. F. Vail, a Presbyterian clergyman who had been a missionary for 14 years among the Osage Indians. Last spring, the account says, in consequence of the removal of the Indians, Mr. and Mrs. Vail returned to this State, their former place of residence; and, not being ordered back by the Board, Mrs. Vail became melancholy. In this condition she was left with her friends at Hadlyme, in the hope of regaining her health and spirits, while her husband, in compliance with an invitation, went into the State of Maine to spend the winter. And while there, he had the unhappiness to learn that his wife's health rapidly declined that he himself settled down into a religious mania, in which she refused all christian consolation, and at length to the surprise of all, became instrumental in ending her own life.

Such is the version given of the affair in the Observer, and we perceive that all allusion to the cause and manner of her death is very carefully omitted. But the following extract of a letter from a very respectable gentleman in Hamburg, a village in the town of Lyme, and near the village of Hadlyme, which, also, is in the town of Lyme if we mistake not, states both the cause and manner of her death.

'Another victim to the dogma of endless misery! A Mrs. Vail, the wife of a Presbyterian clergyman hung herself in this town (Lyme) Nov. 24th, 1834. The unfortunate woman had been subject to a very heavy depression of spirits for a short time,—stated that she had not done her duty and should go to hell!'

S. DANIEL.

Hartford, Jan. 14, 1835.

Thou art appears that her 'religious mania' was occasioned by the fear of endless misery. Notwithstanding she was represented as one of the most sincere and devoted christians, so much so, that meeting with her in the flesh 'seemed more like an interview with the spirits of the just than an interview with ordinary saints in the flesh,' still the fear of suffering the pains of hell deprived her of reason, and destroyed her life. O cruel and abominable heresy! O mystery of iniquity! Accursed creature of human invention! What ravages hast thou not committed! What depredations upon human happiness! What desolation of intellect and destruction of life! When wilt thou be consigned to thy merited oblation?

Will our good Partialist brethren still say that the doctrine of endless misery has no tendency to inanity and suicide? The case before us,

one would suppose, comes too near home for them to deny the fact. This woman, a clergyman's wife and a saint, hung herself; and hung herself because she thought she had not done her duty and should go to hell! Is Universalism the only doctrine that naturally induces suicide?

But there is one point in this obituary notice which demands attention. It is this—that it is unsafe to judge of the christian character and future state of individuals from the manner of their death.' Then why in all conscience are Unitarians so fond of judging of the future condition of Universalists from what they term their death-bed scene?—why affirm that Universalists die in great agony and thence infer that they have gone to hell?—why say that the doctrine is 'good to live by but not good to die by?' So anxious are they to make it appear that the death-bed of a Universalist is one of great agony, and therefore show that the doctrine is false, that creation is ransacked for all the miserable deaths that occur, whether orthodox or heterodox; and then they are all charged upon Universalists. But why all this, if the manner of their death is an unsafe criterion by which to judge of their future condition.

The fact is, when 'God's people' die by suicide, or other violent measures, then the cry is raised that the manner of their death is an unsafe standard to judge of character or condition! But when a Universalist dies, it is an awful thing!—and the agony of his death shows his endless misery. O consistency! where art thou?—and impartiality! where is thy dwelling place?

We close this article by expressing the hope that Unitarians will be a little more sparing of their condemnation of others; for if 'God's people' are afraid of going to hell when they die, and yet are safe, there can be no very strong evidence drawn from a similar death of other people that they also are not heirs of the same salvation.

R. O. W.

RESPONSE.—Our readers will recollect that, a week or two since, we called upon a Methodist clergyman by the name of Smith to give the name of the person who he declared to have been a Universalist preacher, for many years, and was afterwards converted to endless misery. The following response, in which the Rev. Mr. Smith seems to have waxed somewhat indignant, has just been received. We beg of him to keep cool, and not suffer himself to be overcome by the deeds of the 'old man.' If his *gran'-dada* did really get religion, he need not be angry about it, but we will question the truth of his statement. We are perfectly willing, however, to publish his account of the affair, provided its matter and spirit are adapted to our columns, and it will not occupy more than he affirms. But if we do publish it, we shall expect that, in giving it, he will answer the following questions.

1. Was Mr. Samuel Smith a preacher in full fellowship with the denunciation of Universalists?

2. If so, how long did he preach the doctrine, and how long since he renounced it?

3. In what particular places was he employed as a preacher of Universalism?

We wish him to be explicit in his answers to these questions, that we may satisfy ourselves as to the truth of his story from other sources. For he may rest assured that we shall probe the matter to the bottom; and, if he has spoken truth, we shall know it; if falsehood, we shall also know it.

R. O. W.

TO THE EDITORS OF THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

Gentlemen—Your paper was handed me this afternoon containing an article headed 'A call,' in which an anecdote, related by the writer of this; is misrepresented and wretchedly mangled—in which, in short, the acridity, vulgarity and abuse it contains, appear to have been the offspring of some other principle than that of 'universal benevolence' of which Universalists so loudly boast. In it the writer is represented as using the terms 'got religion,' 'wofully impressed,' 'being brought out with great pains and agonizing groans,' 'praying stoutly,' and finally, the meek and loving Editor assures his readers he very believes the whole a 'fish story,' 'designed to chest into the belief and veneration of Devils and endless misery,' and epilogues (unless the name and residence of the converted Universalist be given) by urging his fears 'that the Lord will rank him among those who shall have their part in the lake that burns with fire and brimstone.' Now, Messrs. Editors, after such a 'coarse' and such 'generally treatment' who could refuse a response? Well, the name of the converted Universalist was Samuel Smith; and the place where he was converted and died, Salisbury Ct. I would add if candor and impartiality be your aim and you will publish the account without wangling or retrenching (and it shall not cover over a single page of common writing paper) I will send it to you on your assurance of its publication.

Yours &c.

DANIEL SMITH.

DEDICATION.

Continued.

The 'Union Meeting-house' in Fort Ann, N. Y. was dedicated to the worship of the Father of our spirits, on the 10th of December, ultimo. The services in the forenoon were under the direction of the Methodist Episcopal denomination. The sermon was delivered by Rev. Mr. Livings of Troy. Ministers of the Methodist, Baptist and Congregationalist orders took parts in the services as all these denominations are preachers in the house.

The services in the afternoon were performed by the Universalists. Sermon by the Rev. K. Haven. Devotional prayer by Br. A. Gates. The services were accompanied with excellent singing, and the house was filled with attentive hearers during the day, and many could not be accommodated with seats. The house is about 40 by 50 feet, containing galleries; is painted in blue and out, and furnished with an excellent bell. Br. Gates, who labors with the Universalist Society in that place, will occupy it a fourth part of the time.

K. H.

CHRISTIAN PALLADIUM.—Our readers may recollect that we some time since noticed an article in the 'Palladium,' in which the writer quoted from Abner Kneeland to prove the demoralizing influence of Universalism. We challenged Mr. Kneeland and the editor of the 'Palladium' to show us the facts upon which were founded the claims of infidelity or endless misery, to superior moral power; and pledged ourselves by facts to present neither of them in a very favorable light in this point of view. Subsequently we challenged the editor above named to substantiate the truth of an article he published in reference to the conversion of a Universalist.

In a late number of the above print we find ourselves honored with a notice. The editor informs his readers that the 'Anchor of Universalism' has sunk down so far as to be the ape of its obduracy the Magazine of Uica; and it does not need me to see such as the editors challenge 'PIG MEN.' We beg pardon. 'We wist not' that either Mr. Kneeland or Mr. Badger were distinguished as 'pious men.'

But hark ye friend Badger, when a 'pious man' tells a story ought he not to prove it?

I. D. W.

N. B. 'The Boston affair' has been noticed in our paper.

TO CORRESPONDENTS.—Br. K. HAYEN of Shortham, Vt. will accept our thanks for the excellent sermon he sent us. It shall be forth coming soon. He will also be pleased to accept our thanks for his notice relating to the Dedication at Fort Ann.

Our Agent at Clintonville, N. Y. will accept our thanks also for his interest in our behalf, and the substantial aid he has rendered us. He shall have a prospectus soon.

We are grateful to our friend at Concord, Tiooga Co. N. Y. for the names he sent us.

Er. G. Sanderson of Cortland is remembered with gratitude for his exertions in our behalf.—The remittance came safe.

'C. W.' is very gratefully acknowledged. The poetical article of 'D. H.' of Southampton are very acceptable.

T. W. Lamphar has promised us with another article. Before we publish it we wish an interview with him. Will he have the goodness therefore to call at our office when convenient?

'W. A. S.' is received.—Eos.

DIED.

In Stafford, January 17th, William, Son of Wm. Adams, aged 2 years and 6 months.

In the death of this, their only child, the parents have seen their latest prospects, their brightest hopes suddenly destroyed. They were joyful and promising child. They were devoted on him, and promised themselves no co-happines with him. But that happiness was of short duration. He like the morning flower that dies just as it begins to unfold its bright beauties, has faded away.

May the voice of him, who took little children in his arms and blessed them saying, of

such be the Kingdom of Heaven speak peace to their troubled minds and bid their sorrows cease.

Thus quickly fades this fairest flower,
Touched by the spoilers breath,
It was most beautiful in bloom,
And lovely 'e'en in death.

He was, kind parents, of your heart
The dear and cherished one;
On earth, your brightest joy and hope,
First born, loved, only son.

What sweetness was in William's smile,
What music in his voice;
O! how his prattling, little tongue
Made your fond hearts rejoice.

Dear cherub of your tend'ring love,
To you but briefly given;
That flower which bloomed so sweet on earth,
Now, sweeter blooms in heaven.

Now may the Gospel's cheering hopes
Dissipate all anxious fears,
Give peace to your afflicted hearts
And wipe away sorrow's tears.

J. H. W.

Stafford January 19th.

RELIGIOUS NOTICES.

There will be preaching at John Bessey's in Ellington, on Sunday evening the first day in February.

There will be a discourse on *Temperance* delivered at Broad Brook, on Sunday evening Feb. 8, at half past six o'clock.

There will be preaching at the school house near E. Gentry's, in East Windsor, on Sunday the 25th inst. 8 o'clock (by special request) And if the righteous scarcely be saved, where shall the mighty and the sinner appear? 1 Peter iv, 18.

Br. Charles Spear will preach in Cabotville, Springfield, Mass. the fourth Sunday in January.

Br. R. O. Williams will preach at Winsted on Saturday evening Jan. 31st. At Barkhamsted on Sunday Feb. 1st, and at New Hartford on the same day at 6 o'clock P. M. At Cabotville on the 2d Sunday in Feb.

Br. R. O. Williams will preach at Middlebury (Upper Houses) on Monday evening 26th inst.

Er. W. A. Stickney will preach in Chelsea at the school house near Mr. Russell Mills, the 2d Sunday in Feb. and a lecture at Yaleville in the evening.

Er. J. A. Gurley will preach at Glastenbury last Sunday, and at East Windsor Hockanum on the first Sunday in February.

Br. J. Gurley will preach at East Windsor, Centre on the 4th Sabbath at 6 o'clock P. M.—At Dry Brook on the 2d Sunday in February.—At Warehouse Point on the 3d (P. M. Sabbath, 25, 4th, and on the 4th at East Brook.

TERMS.—The *Inquirer and Anchor* is published every Saturday at \$1.00 per annum in advance; or, if not paid within six months; and \$2.00 if not paid within six months from the time of subscribing. City subscribers send those who receive their papers by a carrier, will be subject to an additional charge of twenty five cents. Letters and communications, free of expense, may be addressed to the Editors, either at Albany, N. Y. or Hartford, Ct. The above terms will be strictly adhered to.

POETRY.

THE SPIRIT'S DWELLING.

When, freed from being's galling chain
We press that couch of rest,
Where thought no longer racks the brain,
Nor sorrow fills the breast,
Where cold and pulseless lies the heart,
And quench'd the beaming eye:
Ah! whither strays the immortal part,
That is not doomed to die?

Does it, on light-winged zephyrs borne,
Float gently through the sky,
Low whispering in the breath of morn,
Or mix'd with evening's sigh?

Twere sweet, when memory loads the mind
With grief too deep to speak,
To hear lost loved ones in the winds!
And feel them on our cheek!

Does it, through ether's viewless track,
Seek out some burning star,
Whence thought will sometimes wander back
To this bleak world afar?

Oh! it were glorious to believe
That, from each radiant sphere,
Spirits in bliss watch through the eve
O'er those they loved when here!

Whence in your light ye quenchless fires
That gild night's azure skies,
The unwearying flame that ne'er expires,
Whence but from Seraph's eye?

I ask no learned astronomer,
To tell me what you are,
But deem you vault blest'd spirits' home,
A soul in every star.

Yet whoso'er the spirit springs,
Its earthly fetters render,
Whether it rides on zephyrs' wings,
Or shines a star in Heaven;
The heart that humbly trusts His might,
Who rules stars, wind and wave,
In spite of death shall re-unite,
In bliss beyond the grave.

WINTER.

BY MARGARETTE M'NART.

He has come, he has come, he-girt with a storm
And an icicle hangs his brow,
And the forests awake at his ghastly form,
And disrobed to their conqueror bow.
Thus the winter of age is hastening on,
Where a pain is in every breath,
And the beauty of youth is growing wan,
And manhood is bowing to death.

Yea, winter has come again, and we have seen
the summer glories, as it were 'burnt out'; the
softer beauties of Autumn have receded from
our view, and nought now remains but a scene
of desolation and death. Yet there is something
in the awfully sublime in his features when he con-
veys a giant in the price of his strength, ex-
erting his manifold storms over the desolate earth,
and rolling his chariot of wrath among the
clouds. We are awed at his presence and feel-
ing as if the Grand Architect was displeased with
the workmanship of his own hands! How swell-
eth the soul, as the whisperings of his voice echo,

along the side of the mountain, and the grow-
ing of the lofty pines, as they bend their dark
green plumes to the fitful blast, mingle in one
wild anthem of Nature's own composing. Then
earth appears like an extended amphitheatre, and
the great God and his mighty elements the ac-
tors. But when we look at his desolating grasp
upon the fair cheek of the earth; when we be-
hold the rich luxuriance of her fields withered be-
neath his deadly grasp—her sky-crowned moun-
tains clad with sleet and snow—the sun toiling
up the skies like some pale ghost wrapt in a
winding sheet of clouds, we are struck with the
emblem of our own dissolution. Yes then we
reflect that we are hastening to that period when
our life's stream shall run cold beneath the hands
of age. Reason, darkened and obscured by the
mist of years shall shed but a faint and im-
perfect light. From my earliest life I have hailed
the spirit's approach with joy. I have loved
the liquid fragrance of her flowery urns, and in
the balmy freshness of her gentle breezes have
bathed my brow, and for a while forgot my own
mortality. And truly is the summer glorious
when every field teems with the richest boons
of Heaven; her groves re-echo with the song
of birds, and June, with all her retinue of flowers,
has decorated each for man's enjoyment. But
gloom is in the face of autumn and winter is
synonymous with death. Thus I have revelled
in the spring of youth, and gazed, with ex-
ecracy, towards the approach of life's meridian,
when all the faculties of soul shall be in full
possession, and reason's light, all glorious, shall
check each wayward thought, and reign sole
leader of my future actions.—Then comes the
chilling thought of old age, decrepitude, and
doutage,—when manhood's prime shall sink
into a second childhood, and nought shall remain
of the proud and lofty one but a wreck of his for-
mer self. Thus have I moved and in the pride
of my heart have prayed for an early grave—to
lay down in the full perfection of my strength,
and mingle with the silent dwellers of the tomb.
Thus I was impious. The voice of religion sweetly
sings of a better clime, and hope is pointing to
its shores. Nature, too, in the re-production
of vegetable life, in the spring time of the year,
gives a soul-enlivening illustration of the re-ex-
istence and benediction of all mankind, in climes
of endless bliss. There may the aged ones of
this dark land resume the vigor of youth—the
blind rejoice in the restoration of sight—the
lame exult in the renewal of strength—and the
dumb shout forth the fadeless beauties of eternal
spring.

BEAUTY.

'The wind passeth over it, and it is gone.'

How often do we hear men eager in the pur-
suit of partners for life, enquire for beautiful wo-
men; and yet how brief is the existence of what
they seek, and how unproductive of happiness
in the possession.

We know full well the satisfaction that sleeps
beneath the snow white lids of a beautiful eye;
in the naughty curl of an exquisite lip—in the
glow of a rose that leaps into the budding leaf;
in the fine turn of a swan like neck, the
gentle motions of a symmetrical form, or in the
shadowy redundancy of dark and beautifully flow-
ing tresses. The hearts of the young and pas-
sionate leap gladly, and are filled with wild im-
pulse, whilst gazing upon those things,—but
when the soul is scrutinized, and found unblest

by elevated thought and generous imaginings:
when the intellect is uncultured, and the im-
agination cold, the slumber of forgetfulness will
soon fall upon the dream of beauty, and the
flame of affection be quenched in apathy or dis-
gust. With men of genius, strong feelings
and powerful passions are ever associated, and
if beauty is unmingled with the qualities of wild
thought and affection; if delicacy and virtue
are not admirably blended with mental attrac-
tions, the light of love will soon be extinguished
and the generous impulses of the bosom chilled
by apathy and contempt. Men of intellect may
yield to a momentary homage of a beautiful
woman, dispossessed of other fascinations, even
as a village urchin will chase the gilded wing
of a butterfly, but in both cases the external
splendor falls upon the senses, and something
of an innate character is sought for to sustain
the regard which beauty excited. Nothing is
so flattering to the feelings of man, as the ex-
haustless and quenchless regard of a serene
female, and no incentive so rich can be offered
upon the shrine of a woman's ambition, as the
avenged and enthusiastic affection of a man of
genius.—Beauty? thou art a mean and unmean-
ing toy, when contrasted with depth of feeling
and power of mind, and she who would aggrand-
ize to herself consequence, from the little am-
bition of personal beauty, is too imbecile in her
aspirations, to merit the attention of an elevated
thinker.

Blessed are the meek: for they shall inherit
the earth.

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The following Universalist books are kept for
sale at this Office.

- Page's Selections—\$1.00.
Smith on Divine Government—75 cts.
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DEATH-BED RECANTATIONS.

Original.

Numerous are the reports which have been put in circulation, at different times, of death-bed recantations of religious faith, by Universalists. The various periodicals of the popular sects abound with accounts of such pretended recantations. And it is truly surprising to observe, on what slight occasions, in most instances, these accounts are sent abroad in the community; and on what trivial grounds they are justified, whenever a doubt is expressed of their correctness. Even a solitary remark—the use of a single popular expression, or catch phrase of the prevailing denominations—yes, a *groan* uttered during a paroxysm of a disease, is sometimes considered as decisive evidence that the individual has renounced his heretical opinions, and is under a "concern of mind" for his future well being.

There is one characteristic of the reports to which I have alluded, that seems to cast a strong suspicion over the whole accounts. I refer to the omissions of *data*, and *names of places and persons*, and the absence of almost every mark of an ingenuous and correct narrative, that are generally discovered in these popular stories. Such omissions, occurring so invariably, would be deemed quite sufficient, in ordinary matters, to establish the falsity of the reports. I deem them so, in the present instance. They render it extremely difficult to identify the accounts as true narrations, and are, at least, presumptive evidence, that the stories are materially exaggerated, or sustained by proof of a very uncertain and doubtful nature, if, indeed, they are not founded altogether in falsehood.

It is my firm belief, that no well informed Universalist ever recanted his doctrine, while his mental faculties remained unimpaired. Before this doctrine, which so perfectly accords with all the holy aspirations of the enlightened and sanctified soul, can be exchanged for the cheerless sentiment of annihilation, or the still more gloomy idea of infinite woe, the mind must be thrown from its balance, or, by some cause, become deranged, partially, at least, in its operations.

Nevertheless, I allow that there may be instances in which certain circumstances, actually existing, would seem to indicate a recantation, in one's last moments, of opinions that had been strongly advocated in the season of health. But such supposed recantations are of a very suspicious character, and should be made public, if at all, with a great degree of caution. Indeed, the circumstances alluded to, which seem to prove a change of views, in some cases, should not be hastily regarded as a real evi-

dence of such a change; nor while there is any other principle remaining, on which they are rationally accounted for, in the particular instances of their existence. And even when no such principle can be discovered, the propriety of the change they are supposed to denote, is, by no means, to be relied on implicitly. Changes like these, certainly cannot be so conclusive against the deductions made by a sound mind, from premises that both reason and Scripture had seemed to approve, as to exclude a doubt of their justness; while, after all, the supposed evidence of their existence may be the mere effect of a fatal disease, which, by powerfully exciting the brain, causes an involuntary exercise of the mental faculties. This is extremely liable to be the case, in relation to popular doctrines embraced in early life, when the mind is very susceptible, and the impressions made on it are peculiarly strong, and afterwards abandoned for sentiments more consistent with an enlightened and matured understanding.

The celebrated Dr. Rush, in his "Medical Inquiries and Observations upon the Diseases of the Mind," p. 282, 283, mentions several instances illustrative of the fact which I have stated. "The late Mr. Frederic A. Mullenberg (says he) informed me that his father, who was for many years minister of the Lutheran church in Philadelphia, in visiting the old Sweden, which inhabited the southern district of the city, upon their death beds, was much struck on hearing some of them *pray in the Swedish language*, who, he was sure, had not spoken it for 50 or 60 years before, and who probably had entirely forgotten it. It was revived (observes the Dr.) by the stimulus of the fever in their brains, which attended the close of their lives." Again he remarks, "The Rev. Dr. Mohlenberg of Lancaster, has furnished me with a fact from his own observation, similar to that which was communicated to me by his brother, in the following extract of a letter which I lately received from him. 'That people generally *pray in their last hours, in their native language*, is a fact which I have found true in innumerable instances, among my German hearers, although hardly one word of German was spoken by them in common life and in days of health.'"

Another instance of a similar kind, which he adduces, and which appears to be still more to my purpose, is taken from Dr. Hutchinson's Biographical Medica. It is of "a physician of the name of Connor, who had renounced the principles of the church of Rome, in early life, but who, in the delirium of a fever which preceded his death, *prayed only in the forms of that church*. His fever (continues the Dr.) had excited these forms, while those of the protestant religion which he had embraced, were obliterated by the same fever from his mind."

The preceding facts may assist us in determining how far the supposed recantations of Universalists, on their death beds, are to be relied on, as disproving the religious opinions which they had embraced in a sound state of body and mind. In most instances, it is certain, the subjects of these pretended recantations had been educated in the popular religious

doctrines; and had burst the fetters of superstition in which they were bound, only by the aid of an extended general information, and an enlarged understanding of divine things, gradually acquired in the more advanced periods of life. Why is it not as likely, that these individuals, during some paroxysm of a mortal disease, should use expressions to which they had been early accustomed, as that any other protestant, under the stimulus of a fever in his last hours, should *pray only in the forms of the Romish church*, in which he had been educated? Why does the use of such expressions any more disprove the principle of Universalism, or amount to a recantation of this faith, than *prayer in these church forms, evidences the falsity of other protestants' views*, or proves a real change of opinion? Who knows but these very Universalists, if they had recovered from the effects of their sickness, would have retained precisely the sentiments they cherished at the time of their attack? The rational presumption is, that their opinions would have remained unaltered.

It is here replied, that Universalists sometimes recant their sentiments in their last moments, when their minds are *unaffected by disease*. I would say, that I have never seen any thing to convince me of the truth of this remark; nor do I believe that it is true, in relation to any Universalist, who had been well instructed in the principles of his faith, and the ground of his hope. Even in those instances of supposed recantations, which are reported with so much seeming confidence, it frequently comes out, in the course of the stories, that the subjects of them never *sever*, but merely *tried*, though to no purpose, to be Universalists; while there is the clearest proof of innumerable instances in which persons have retained the regular use of their mental faculties to the last, and expired fully in the faith of a world's salvation. And I am confident, that, for one renunciation of religious sentiments from *sober conviction*, among Universalists, there are a hundred in the ranks of our Partisan brethren. If such recantations, then, among the former, disprove the principle of Universalism, why do they not, in the ranks of the latter, evidence the falsity of Limitarianism? 'It is a poor rule that won't work both ways.'

Berlin, Ct. Jan. 15, 1835.

W. A. B.

QUESTIONS TO LIMITARIANS.

CHAPTER II.

Original.

As yet I have received no reply to either of the questions I proposed in a previous number of this paper. I wonder some at this, for I am quite sure that they have been read, by those who think they can be answered without difficulty, in accordance with the common doctrine of free agency. I have in this chapter a few questions to ask my partialist brethren, on the subject of

ENDLESS MISERY.

1. If God inflicts endless misery on men, is it for their evil works? And if so, are the evil

works of men, justly deserving of endless woe?

3. If "every sin deserves God's wrath and curse, both in this life and in that which is to come" as the Catechism says; and if this "wrath and curse" which every sin merits are endless, can God justly exempt any from this punishment? and will not every man, thus guilty, be punished forever? If so, will any escape, since "all have sinned" and violated the laws of God? Can any believer in endless misery, answer this question, without involving himself in the deep damnation of the hell in which he believes?

3. Would it not be an evil to suffer endless pain? If God inflicts this evil can he be infinitely good? If it is a good evil to create a man, knowing that he will, on forwarding, that he shall be thereby happy eternally, is it not a bad, a wicked act, to create another, knowing or forwarding that he will or shall be thereby miserable never endingly?

4. God, it is said, punishes men eternally for their evil acts: if so, does He not return evil for evil? Does He not violate in thus doing, one of His own precepts, viz. "Recompense to no man evil for evil?"

5. If God punishes eternally, what good will be effected? Will the groans of the damned be music to Him? Will they make the saints happy? Will the damned be benefited by eternal woe?

6. If the imagination of man were put to the task, of portraying cruelty, could it better be done, than by supposing a being of infinite power consigning the creatures of His own creation to endless flames, there to be ever dying, yet dying, to live forever!

C. W.

Lansingburgh, N. Y.

VALUE OF TRACTS.

Original.

Among the many schemes which have been planned and executed to advance the cause of "soul saving," the circulation of tracts, is among the most popular, as it is thought to be the most efficient. A tract was recently put into my hand, with an extract from an address delivered by Dr. Edwards on "the tract cause at home and abroad," printed on the cover.—Hear him, and do not dare to think that his positive assertions are not and cannot be proven. "Thousands and thousands are now perishing [eternally] for the want of"—what? a God? a Savior? O, no! They are perishing by thousands for the "want of Tracts, or the lack of Ceylon!!" "We visit" says a missionary, "from two to eight families in a day, and we exceedingly need tracts. . . . O that we could get a supply printed! Into how many villages might the Gospel (?) be sent by the means of tracts; and how many souls, by a single tract might be saved from endless misery!"

Hear, O men! and give ear O earth! "A single tract" will save many souls from endless misery! Do you doubt it—can you doubt it! when the missionary says so, and Dr. Edwards confirms it? I think I hear some honest heart give this answer: "I cannot believe this story, for I know from actual observation that those who utter these things, dress in their fine broadcloths, wear their 'Gold Levers' silk hats, and are sumptuously every day; and if they

believed that "a single tract" could save but one soul from endless misery, I think they would wear sackcloth and live on the poorest and cheapest food to procure it." I think this opinion of "honest heart" is about right. If men really believed that tracts were of such immense value as they pretend they do, we should see them less extravagant in their dress, and more sparing of their pennies. Dr. Edwards says, "£1000 may put in circulation one hundred thousand tracts of ten pages each; or of four pages, two hundred and fifty thousand; which he calculates would put one million of people in a way "to escape from hell and flee to heaven." Now when we reflect that thousands and tens of thousands of dollars are annually expended by Limitarian clergy who advance these things, for that which they have no real need of, what must we think? Shall we call them honest? Shall we call them hypocrites, or shall we think they believe what they say, and yet every day, spend over and above what they really need, enough to purchase at least "a single tract," which might be the means of saving many souls from endless misery?

C. W.

Lansingburgh, N. Y.

LETTERS.

Original.

His watchmen are blind; they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Isa. lvi. 10.

The following letters were sent to the Rev. S. Bartlett, at the time of their dates, and why we have received no reply to either of them, I am unable to say; but this much I do say, that when a man presents himself to the world as a teacher of religion, it is his most sacred duty to answer all enquiries concerning his faith, especially if couched in respectful language.

The gentleman to whom these letters were addressed stands as a "Watchman" on the walls of Zion, and if he is blind ought he not to permit his brother to take the mote out of his eye? And on the other hand, if he believes his brother's eye contains a mote, should he not strive, by all laudable means, to rescue him from over the appearance of darkness, and not stand idle like a "dumb dog, sleeping and loving to slumber!"

If such men will pay no attention to the enquiries of those who they believe are fast traveling to the pit of endless perdition, how can we ever expect to gain any knowledge upon this subject, unless we all turn *Doctors of Divinity*? I have often heard this Dr. Gentleman say "his was his duty to defend his cause, both 'in season and out of season;" and the time our epistles were sent him, most certainly was either in season or out of season; and unless he immediately awakes from his "slumber," we cannot consider that he is faithful to his trust.

But I will not weary the reader's patience with comments, but let each one make his own after he has read the letters.

W. B. ALLEN.

Broad Brook, (East-Window,) July 20th, 1834.
Rev. S. BARTLETT,

Respected Sir,—It is expected that the Rev. R. O. Williams from New York, will preach at the school house near Broad Brook, the first Sabbath in August, and by giving notice of the same to your congregation the next Sabbath,

you will confer a favor on your parishioners.

J. Allen,
B. Kinsley,
R. Payne,
W. B. Allen,

As you are much opposed to the doctrine Mr. Williams advocates, (he being a Universalist), it may be with much reluctance you will mention the same. But knowing that your sister churches in Hartford are thus charitable to us, we indulge the hope that you will not lack.

As anxious enquirers after truth, we propose to hold a private correspondence with you, to have you, as a teacher of the word of God, show to us the evils of the doctrine of the final salvation of all mankind; since we sincerely believe that this is taught in the bible, and founded on rational Christianity. While on the other hand, yours, which teaches the endless punishment of a part of mankind, is both inconsistent with the Bible and the finer feelings of humanity. The course we endure in consequence of such a belief, commands from you a candid communication. This proposition we make, hoping to be benefited by it. If your doctrine is true and can be supported by scripture and reason, we will enlist on your side, and advocate the same with as much zeal as we now do, the doctrine we advocate and believe. With feelings of Christian love and respect, we subscribe ourselves, Yours, &c.

Believing that sufficient length of time had elapsed to justify a more urgent demand for a reply—I sent him the following.

Broad Brook, Aug. 25, 1834.

REV. S. BARTLETT,—Sir,—An epistle was sent you some few weeks since, signed J. Allen, B. Kinsley, R. Payne and myself, requesting you to mention to your congregation an appointment for preaching at B. B. school house, the first Sabbath in Aug. I have since learned that you did not mention the same, and as one of the persons who wrote you, I deem it proper to address you on the subject, to ascertain whether you had forgotten the subject, and, further, to ascertain the cause of your withholding a reply to our request as regards a communication. I would ask, is it not the duty of a man in your standing to be charitable to all religious denominations, and to be ready to give instruction to all who may ask?

Can an appeal be made in so candid a manner as to draw from you a communication containing your sentiments on the subject of Universalism? Will you shut the door against an anxious inquirer for the truth? And will such a course do honor to your profession? Do you set the part of wisdom? Do you follow the precepts of the prophet when he said "come let us reason together?" Were I to reply to these queries, facts would compel me to answer in the negative. But is it not your duty when called on, to show if possible the errors of the doctrine we believe? Your evasion excited suspicion: I must therefore think it is a doctrine you fear can be supported in preference to your own; or you would not shrink from an investigation.

I am mortified when I hear you denounce believers in the world's salvation as hypocrites, infidels, and heretics in religion, whilst you avoid coming in contact with an advocate of the doctrine you so earnestly pray for—and I trust pray in faith, for "what is not of faith is sin; as we read that "faith is the substance of things hoped for," I cannot be so uncharitable

as to think you pray for the endless punishment of a single soul. And yet all this denunciation is brought upon us by our believing in what you so earnestly *pray for*.

Do you not as far as possible close every avenue by which your hearers may be brought to a knowledge of any sentiments which you do not consider in exact accordance with your creed? Your conduct answers in the affirmative. Thus your hearers know only the *errors* which the Universalists receive from you; for the door is closed against every thing that may be said in their behalf. For this reason I appeal to your good sense, you being a clerical man, for that justice which your profession owes to grant. Will you engage in examining this subject to ascertain whose faith is built on a rock, and then be ready to exclaim, "I will do all in all my power to stay the progress of error!"

You may be somewhat surprised to have an appeal like this from a parishioner; but look for a moment and see what feelings are excited and what has called for it; the manner in which a brother of mine has been treated, who at present remains a member of your church, is sufficient to excite emotions of just indignation in every honorable mind.* He cannot be heard in defence of himself in any manner except as your *unilateral* mind sees fit to direct. After bringing a public accusation against him, you endeavored to lead him into a private place to hear his defence; and you proceeded in this manner through fear of the same censure being thrown upon yourself, and a few members of your church. Am I not led to exclaim, O reason, whither hast thou fled! Do not the Bible and the laws of our land give every man an opportunity to be heard in his own defence? I should like to receive from you an answer to this letter, but should silence alone reply, I should feel that the public, for the vindication of our rights, ought to know the truth!

With feelings of pure benevolence,

I remain, Yours, &c.

W. B. ALLEN.

Ms. S. BARTLEY.—Sir,—I do not withhold the title of Rev. from you, from any intended disrespect to the profession, but because I believe you have acted the part of a coward, in not coming out and defending your darling doctrine of eternal pain. Therefore I consider you no more worthy the title of Rev., for no man is worthy of it unless he can defend the sentiments he advocates, in private as well as over the broad rostrum of the pulpit. As you have paid no regard to my private communications I now address you publicly on this important subject, and would respectfully invite your attention to the following proposals.

1st. Will you hold a correspondence with me through any public journal you may choose, to discuss the question—*Is the doctrine of eternal misery consistent with reason and divine revelation?*

Or if this proposal is not acceptable to you—1, secondly, offer to hold a private correspondence with you on the same question.

And if this does not meet your mind—I will you deliver a course of Lectures at Broad

*Since the above was written, a formal excommunication has been passed upon him, for trusting in the living God who is the Saviour of all men.

[See No. 32 of the present Vol. of this paper.

Brook during the winter, showing the errors of Universalism, and the strongest proof of the doctrine of endless misery, on such days as are most convenient for yourself? On my part, I will engage to attend said lectures, and use all my influence to have others do the same. On your part, I shall expect you to give notice, after each lecture, that it will be reviewed by one differing from you in faith, on such a day as shall then be named, and I shall also expect you to invite your congregation respectfully to attend.

If none of these proposals meet your approbation, will you give your consent that a course of lectures be preached at the meeting house in which you now officiate, in favor of the final happiness of all mankind? On my part I will engage an advocate for the same, and he shall give notice after each lecture that it will be reviewed by you, at a time you may then name.

If you will agree to none of these propositions, will you address me on what terms or conditions you will discuss the question?

Prompted solely by a desire to extend the truth, and with none other than sentiments of respect,

I am &c.

Wm. B. ALLEN.

Broad Brook, 21st Jan. 1835.

LANSINGBURGH, N. Y.

Original.

This place is to be the scene of a few revivals this winter. The Methodists have been "under concern of mind" for some time past, and so they got up a *distracted* meeting, and have made some improvements since the times of the Apostles, for then we read of "groanings which could not be uttered;" but groanings are uttered now, so loud by our Methodist friends, that we think they will frighten more than they trap.

The Baptists in this place, it is said, are making preparations for a four days meeting; and I have no doubt but the Presbyterians will bring up the rear. All these excitements are got up, to induce people to get religion." Now if the good people in Lansingburgh are anxious to get religion, we will tell them how they can—no, the Bible shall tell them, "Pure and undefiled religion before God and the Father is this"—not to join the church, not to make a profession of religion, not to attend four day meetings—but "to visit the fatherless and widow in their affliction, and to keep one's self unsullied from the world."

It is our earnest prayer that our village may be blessed with a revival of this kind of religion.

Lansingburgh, N. Y.

BACKING OUT.

Original.

Many of the readers of the Inquirer and Anchor, will undoubtedly recollect a notice which appeared a few weeks since, in reference to a Mr. Cadwell, a Methodist circuit preacher. This gentleman, after making an attack upon the sentiments advanced by the writer of this article, at an evening lecture at the village of Scotland in E. Hartford, gave notice to the congregation assembled, that he would preach upon

the same subject in three weeks from the next Sunday evening. The time appointed for the subject has expired; but the Rev. gentleman, as we are informed has not fulfilled his engagement. Not a word he did offer upon the subject. This is what we call "*backing out*" with a witness. How others will understand the matter, we know not; one thing, however must be very clear to all, that in the gentleman considered allence to be the better part of valor.

But we will assert nothing positively upon the subject: we have stated his course, and we leave the people to draw their own conclusions.

J. A. G.

NEW SOCIETY.

We feel a pleasure in presenting the following information from Br. Case, of the formation of a new society, in Western Connecticut. We can recollect the time when the doctrine was scarcely known in that region. At this time there is a flourishing society in Danbury under the pastoral care of Br. Case, who ministers to it half of his time. Another in Long-Ridge, whose desk is supplied by Br. Hillier one half of the time. There is stated preaching at Stratford Bridgeport, Trumbull, and we believe a part of the time in the place of this new organization, by Br. Case. There is also occasional preaching in Bangateck, New-Canaan, Wilton, Darien, North Stamford, and a few services have lately been held in Ridgefield by Br. Hillier. There is one section of which we are well inclined to complain—we mean the region in and about Norwalk. The friends there, (if they would but think so), could just as well have services one half of the time, as the occasional meetings that they now have. Br. Case we believe has got one Sabbath in a month not especially engaged. He said Br. Hillier are well situated to supply the whole region with Sabbath and week evening lectures, by interchange, and we feel confident they will not fail to improve the ground, if the brethren will but give them a chance.—*Messenger and Universalist*.

NEW SOCIETY IN MORRIS CONN.

In compliance with the request of our friends in this town, I appointed to preach at the school-house, near Esquire Peck's, on the evening of Nov. 11th. I attended accordingly, and a large number had assembled, among whom were many who rejoiced in believing the truth, and I am happy to add, a great number more who were anxious to hear the Gospel of Christ preached.

At this time I learned that Br. Zealotes Fuller of Philadelphia, had formerly preached the Gospel in this town, and that more recently, the 'joyful news' had been sounded by our aged Br. Menzies Rayner. The good seed thus sown has taken root; the heaven has indeed commenced working. God grant it may continue till the whole town shall be leavened; till all shall learn the doctrine of Christ, and rejoice in its truth.

Our friends in this town being desirous of forming a society, a meeting was appointed for that purpose, to be held on the 9th inst.—This meeting, also, was held in the school-house, and a large audience was in attendance. Although the house was filled, the most perfect order prevailed, and devout attention was paid to a discourse delivered by the writer. After which, a *Constitution* was presented, read and adopted.

The society formed is hereafter to be known

by the name of the 'First Universalist Society in Monroe.' After the adoption of the Constitution, the members proceeded to the choice of Officers for the ensuing year. The following gentlemen were elected:—

JUDSON COTTS, *Clerk.*
 THOMAS PECK, *Treasurer.*
 JACOBUS HUBBELL, *Prudential*
 AMBROS BEACH, *Committee.*
 PHILIP NICHOLS.

The annual meeting of the society is to be held on the second Tuesday of December.

The society is composed of respectable and intelligent individuals, who are anxious to hear of the 'good things of the kingdom.' Will our brethren in the ministry who may chance to travel that way remember them? and when convenient, preach the gospel to them, that they may be strengthened and their brethren united with them in the doctrine they have received. May this young branch of the Redeemer's kingdom grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

A CASE.

Danbury, Dec. 9th, 1844.

DEATH OF AN INFIDEL.—A FRAGMENT.

The existence of the mind is yet a question; indeed there are many who flatly deny its existence. Bill Somerville did so. 'Is it not beautiful?' said I to him one evening, 'twas the second of May, I remember it perfectly. The sun was hidden, by an immense bank of purple clouds which lay along the west, bringing out in beautiful relief the sky, green and gold and crimson, and the innumerable tints of the light fleecy clouds which were higher up in the heaven, beyond which seemed to lay a half visible Paradise, deep, glowing, more than beautiful. The trees were dressed gaily out in their young leaves and blossoms, and the air was filled with perfume,—here was a single water bird fitting hither and thither over the reflected heaven, and now and then a fisher would leap from the water, and wave after wave would circle away, fainter & fainter & fainter till all was still again. 'Is it not beautiful?' said I. 'It is beyond beauty!' said he. 'And do you not feel?' continued I. 'do you not know that all this must have had a Maker?' 'It must have had.' 'And do you not long to be away among those Elysian fields and to know more intimately the nature of every tint we see there? Do you not feel a thirst, a longing, beyond any other longing to be instructed in all the mysteries of nature, and nature's Creator?' 'I do.' 'And is not?' continued I, laying my hand upon his arm, 'is not that longing a proof that we shall be there and know all that is to be known?' There was a pause for a moment,—and then an eagle rose from the pine woods across the lake, and slowly wheeling and wheeling away, now seen and now lost in the western glare, he past from our sight as it were among the golden clouds. 'Is it not beautiful?' said he, 'and do you not wish that like you bird you could set your face to the sun, and go up we know not whither?' 'Surely I do!' said I,—he scarcely smiled. 'Is it not a proof?' said he, 'that you will never have wings like the eagle?' 'I did not of course admit the plea, and neither will you.

'But he was not an Atheist?'

No, he was not, but he conceived he was never to live again; we are but mistes, he would say, in the great immeasurable, incomprehensible ma-

chine; we think we live for ourselves, but no, we live and labor to fulfil some unknown purpose of our Maker, and when that is fulfilled, we die even as the worm we tread upon dies,—forever. But the Bible? He rejected it. And did he believe so? Yes and so he died, the madness clung to him while life, or rather reason the true life, lasted. Was he not unhappy?—You shall hear.

Cato came up stairs to say that Mr. Summerville's man had been in to let us know that his young master was very poorly.—'You had better step over' said my uncle; so taking my umbrella and telling Cato to lock up at eleven if I was not in before that, I walked down to the doctor's;—I found my old schoolmate in bed, and bending under a high fever. His father had done all his knowledge prompted him to, and it being agreed that I should sit up with him, the family went to bed. The night went on quietly, noise had ceased after noise,—the lights disappeared one after another,—midnight came, and all was still, and by and by the bell told one and yet all was still,—I had not been used to watching, and my eyes waxed heavy.—I was waked up by the doctor's opening the door; the candle had sunk into its socket long since, the last cool of fire was extinct, and 'twas such a fine morning 'twas not worth while to rekindle it, so I opened the shutters, and we inquired into the patient's health. The doctor was evidently discouraged, but what could he do? I agreed to stay through the day, and so sent over word to my aunt Mary not to wait for me to dinner. It was a beautiful spring morning, the next week we were to move into the country.

As I looked from the window, I longed to be among the fields;—the time was beginning to put out their young shoots to feel the air, it 'twere yet warm enough, here and there a green spot of grass might be seen, and the birds were looking out situations for building among the branches. The little boys and girls were racing along the streets, chasing one another; and now and then a troop-like unicorn would come loitering by, stopping at every shop window, and looking back at every vehicle that past, now picking up a pebble and now whistling to some idleness and the clear air of heaven to the close schoolroom's bonus-a-um of his dog-eared grammar. Was he wrong? Or are they wrong who forbid him exercise while exercise is yet an instinct? 'What grand times we shall have Bill!' said I turning round—but I left my sentence in embryo,—there was a something in the hollow cheek and ghastly eye, and discolored hand of my friend, & something so in contrast to the scene without doors, a something savoring so strong of death.—I moved up to his bedside.—'Hush' said he, laying his finger upon my arm—it was a carman singing as he drove his team along the street.—'Is it not strange?' said he, 'the birds sing, the trees bud, the flowers blossom, the brooks murmur or—the winds come as mild and sweetly—the children that go by, sing as gay, and laugh as loud; and the man is as earnest in the pursuit of gain, or fame,—as though a fellow being were not laying within at the point,—of annihilation—writing in the grasp of the angel who touches us and we are not. Life has been to me a heavy burden, for I had nothing to pursue. I might gain all, and the next day comes death—and now his coming, and I would give—in useless to talk—useless to think—to-morrow and the worm will

be feasting upon what was me, and I shall be— is it not fearful, is it not frightful?' said he, raising himself and resting upon his elbow. 'Keep it away—keep it away' he cried. 'I will not die—why should I die—I have never crushed a fly; I have lived long, Oh miserably long, but let me live on—I grin at me—it mocks me—Oh God—my God—I must live, I will live—hush'—And he laid his finger upon his bloodless lips—the effort had exhausted what little strength he had, and he sunk back upon his pillow, but yet his eyes glared wildly—'hush' said he again. 'I told you—I know it;—I said it—hush. Did you hear them?' The cloud was gathering upon his sight—'take it away, take it—your blind me—you do indeed,—away—I will, I will live!' The jaw became motionless and dropped—the chisel-like rigidity of death came down upon the muscles of the face; I put my hand to his brow, 'and it was as cold as any stone.' So sudden, so unexpected had it all been, that from first to last I could not speak nor move. 'and he was dead' as though he had never lived. How miserable must be the life to him who hopes not a future. How many thousand live without thought of a future, though they profess to hope one; are they all miserable, think ye?

GOD.

'Thou uncreate, unseem, and undefined!
 Source of all life, and fountain of the mind;
 Pervading spirit, whom no eye can trace,
 Felt through all time, working in all space,
 Imagination cannot paint that spot,
 Around, above, beneath, where thou art not?

Wherever we turn our eyes we behold the influence—the legible impression and Almighty power of the Deity. Whether we view the innumerable planets which hang pendent from the vault of heaven, or the least observable instances of creating power, we behold the hand and the footsteps of a Divinity. The earth shrouded in darkness,—the sun pouring his unclouded rays upon mortals—the ocean rolling and dashing in majestic grandeur and the lightning of the skies rending mountains, proclaim to us his existence and his illimitable power. In the vegetation of the earth we perceive his agency; every flower of the field and of the garden is planted by his hand. There is not a single blossom that opens its folds to the rising sun, but is opened by his influence. Every production amidst the infinite variety of nature, is cherished and brought to maturity by the nurturing hand of Heaven. His glories are written with sunbeams on every page through the whole volume of nature, and his perfections are delineated in that stately volume—where every leaf is a spacious plane—every live a flowing stream, and every period a lofty mountain.' Yet surrounded by all these evidences—beneath the shining canopy of the heavens, there are some of the human race—not in the desert of Africa—not in the trackless forests of America, but in the civilized and even christian portions of the earth who deny the existence of God. Men will often believe what they wish might be true—when the fool (the wicked man) once begins fondly to whisper in his heart 'there is no God' that wish will soon grow into a persuasion and that persuasion into evidence, and then his lips will publish as a truth the lie of his heart. Erring mortal! on what part—or on what object in creation can you cast your eyes where the name of God is not written, and written so le-

gily and in such capitals that you can read it in the distant star as well as on your own frame?

'O may these thoughts possess your breast,
Where'er you rove where'er you rest;
Nor let your weaker passions dare,
Consent to sin for God is THERE.'

Teles. op.

INQUIRER AND ANCHOR.

SATURDAY, JAN. 31, 1833.

DISTURBANCES IN THE CINCINNATI LANE SEMINARY.—Some misunderstanding appears to have arisen between the students and Professors of the Lane Seminary, of which Dr. Beecher is President, and the result has been a secession of a large number of students from that institution. The difficulties seem to have been occasioned by introducing as a subject of discussion in the private societies of the students, the question relative to the immediate abolition of slavery. An abolition society was formed in connection with the institution, and the subject pushed with great zeal, and some indiscretion, among the students. In the discussions preceding the organization of the society, the doctrine of *social intercourse according to character, irrespective of color*, was strenuously advocated, and the knowledge of this opinion of the students became extensive in the city. And an attempt, or apparent attempt, on their part, to carry into practical effect the doctrine here avowed, by associating with the blacks, visiting and encouraging visits from them, greatly exasperated the citizens of Cincinnati. A statement of the Faculty concerning the difficulties in the institution, connected with the fifth annual Report of the trustees, speaks as follows in relation to the intercourse between the students and the blacks, especially females:!

The next excitement was caused by a visit paid to the seminary by several female colored persons, in a carriage, and the marked attention said to have been paid to them by the students. Sometime after this, a new excitement was created by the walking of the instructor, who boarded in a colored family, with a colored female to the seminary or its vicinity, and returning in like manner. It was said that their meeting on the road was accidental, and that the young gentleman merely complied with her request to be directed to some place with which she was not acquainted. But they returned to the city in the same manner, and it was regarded by the community as part of a settled design to carry into effect the scheme of equalization.

In consequence of these and other proceedings, the dissatisfaction of community became so great and public indignation rose to such a height, that the faculty found it necessary to lay some restrictions upon the students. And the urgency of this necessity was increased by another visit to the seminary of a carriage of colored persons. This greatly augmented the public exasperation, and occasioned a necessity to suspend the abolition society in the institution, which was accordingly done. And this act of the executive com-

mittee was construed by the students, into an arbitrary inhibition of free inquiry and an encroachment upon their unalienable rights. It was therefore followed by their secession.

We do not profess to know which was most in the wrong in the difficulties of the Lane Seminary, the Professors or students. But we do think that the violent measures taken to crowd the subject of abolition upon public attention at all hazards, both injudicious and ill calculated to promote the cause of true philanthropy; at least until the public feeling has assumed a much blacker appearance than it now exhibits. The students in the Lane Seminary would not probably have carried the matter so far, had they not been indirectly countenanced by the Professors, and upheld by the influential advocates of abolition, not connected with the institution, who could not consent to follow but must lead public opinion.

We have frequently noticed, and with some surprise, on the part of our Limitarian friends, a determination to push and crowd at all events, whatever enterprise they undertake. If any new measures are adopted to promote their views—and they are full of expedients as Egypt ever was of frogs—these must be forced upon community, and a man must be crammed and gagged with them, whether he will or not! It was so with abolition—with temperance, revival and other measures. Every thing they undertake must go by steam, without reflection, or it cannot go at all. Hence follow excitements, mobs, and violence; and hence frequently a reaction operating to the disadvantage of the very persons who adopt such measures. We should readily think that these things would teach them wisdom; but so far from it, that they appear to have an effect directly the reverse, and seem but a more exhibition of that folly and recklessness and indiscretion which always precede the downfall of iniquity. If we can interpret the signs of the times, we should think their end is at hand; and every desperate effort taken to sustain themselves, does but hasten their dissolution. So be it!

R. O. W.

REV. JOHN REYNOLDS.—We have received a letter from this gentleman in which he declines writing out for our columns the remainder of the controversy at Newark, N. J. We give below an extract from his letter which contains the only reason he assigns for this procedure.

'I regret that you have followed the bad example of your brethren of the "Christian Messenger," and made our discussion a matter of personality. I hope I treated you with due respect, I certainly meant to. I meant to always. But the editorial remarks of your paper are, in the unanimous opinion of my friends a good reason why I should write no more for it. Should you triumph in this, as if I were beaten from the field, your triumph will be of short duration, for I mean to publish my part of the controversy in another paper as soon as I can go to Boston which will be in a few days.'

The reader has now before him all we know of the reasons which induce Mr. R. to violate the pledge he gave us that he would write out his

part of the controversy for our columns. It may be proper to explain to our readers the sin of which we have been guilty in common with our brethren of the Messenger. In that print there appeared an article over the signature of Br. Thomas of Philadelphia, saying that Mr. Reynolds called on him in Philadelphia professing to be a Unitarian, and desiring to obtain a situation as a preacher of that doctrine. We noticed this article as one that was calculated to throw a shade of suspicion over the honesty of Mr. R. in defending the doctrine of endless misery. We further stated that before we entered upon the discussion, we had the assurance of the committee of the Methodist church in Newark, that Mr. Reynolds was a member of the Methodist conference and enjoyed the full confidence of that denomination. If therefore he was not what he professed to be, it was not our fault, his brethren made themselves responsible. It is for this crime that we are to be punished with the loss of Mr. R.'s articles. Well, so let it be. If Mr. R. feels disposed to forfeit his word because we told the truth we cannot avoid it.

We have never complained of any disrespect from our friend Reynolds. On the contrary we have borne testimony that his conduct and bearing during the discussion was that of the gentleman and the christian, and we would be glad to say the same of his subsequent course. If he had forwarded his articles we should have published them, but we are not particularly anxious to contend with a man of straw, and his note of preparation of an attack from another quarter will pass unheeded. Mr. R. has since our discussion stated explicitly that he is not a believer in endless misery, in the popular meaning of the term. Why then does he labor in his preaching to conceal that fact?

We part with our friend in perfect good feeling, but we must say that we do not like a double minded course. Give us strict forward honesty for that is the best policy.

I. D. W.

NEW PUBLICATION.—A true picture of Universalism as drawn by the Rev. L. D. Williamson in the Newark discussion, with remarks upon it by his opponent. Reported for the Methodist committee. Newark, N. J. 1833.

Since our former article was in type relating to Rev. John Reynolds, and the Newark discussion, we have received a small pamphlet of twelve pages bearing the above title. We shall give this tantalizing passing notice. The name of the reporter is not given in the pamphlet, for the very good reason we presume that 'the reporter' was either ashamed or afraid to attach his name to a production so obviously marked with misrepresentation and slander. We doubt not however that 'the reporter' is no other than the Rev. John Reynolds himself, and the withholding of his name is in perfect keeping with that sly and deceptive spirit that has marked the conduct of this man. We view the pamphlet as coming from Mr. Reynolds, and we notice it, not for any worth or worthiness there is in him; but for the sake of our friends in Newark, and on account of the sanction it seems to have received from the com-

mittee of the Methodist church in that place. Mr. Reynolds gave us his pledge to write out his part of the discussion for our columns. He has written one article, and refused to write more.—Why is this? From the present aspect of things we are led to the following conclusion. Mr. R. and his friends did not wish the discussion to come before the public as it was. They were aware that misrepresentation could not pass our columns without detection through the same medium. They therefore concluded, it were better to issue Mr. R.'s dying speech, corrected and revised by the author, and interlarded with garbled quotations and forgeries upon the writer, in a pamphlet form, so that the exposition which they were aware would come could be read by the same readers. This conclusion is strengthened by the fact that Mr. R. has warned us of his intention to publish his part of the discussion in another paper. Why not publish it in ours as he promised? Can any other reason be given, than that he wishes an opportunity to say what he pleases without contradiction? Had he rather lie to us than lose an opportunity of publishing a report of the discussion, on one side alone? We doubt not that should the 'reporter' exhibit as much spleen in the rest of his report as he has in his pamphlet, it will afford a precious morsel for a certain paper, but he may be assured that we shall pay little attention to the man, who hesitates not to forfeit his word, and alter misrepresentations.

But we come to the pamphlet, and shall briefly point out some of its beauties. We say then distinctly, that the pamphlet is not what it professes to be, 'a picture of Universalism as drawn by the Rev. I. D. Williamson, in the Newark discussion,' nor is the report of Mr. R.'s remarks 'as faithful to the original as reported speeches usually are.'

On page fourth the 'reporter' reports himself as saying, 'The Bible inculcates as indispensable to salvation the duties of repentance, faith, and godliness; but the scheme of the Universalist is not only independent of these duties, but it actually frowns on them as the pernicious phantoms of a "moral delirium," and fatal insanity, or as the "cant" and empty sounds of a dreaming and fanatical enthusiasm. With him salvation depends not on the moral character of its subjects.' Now we aver that Mr. Williamson drew no such picture, and when Mr. Reynolds penned that sentence and his Methodist friends sent it forth into the world as a true picture of Universalism, they knew it was not so.

If this statement seems so hard, let the reader turn to No. 37, of the 'Inquirer and Anchor' page 1st and read what we said to Mr. R. and his friends in the beginning of our discussion. We said and Mr. R. and his friends know we said verbatim as follows.

'I beg therefore to be distinctly understood, that the question at issue, is not whether men are to be saved in sin, or from just punishment. I know of no salvation disconnected with holiness, no happiness disconnected with a willing obedience. In taking upon myself therefore the affirmative of the question, I do not undertake to prove the salvation of any man in sin. I believe

no such doctrine. * * * I am anxious to be understood here, I admit that all sinners will be punished, and I deny the possibility of any man's being saved in sin or unbelief.' * * * I will attempt to prove that the scriptures abundantly teach the ultimate destruction of all sin, and misery, and the final reign of universal holiness and happiness. This is universal salvation.' Again in our second half hour, published in No. 41 we said, 'Neither need he labor to prove that no man can be saved without repentance, for if he means by repentance an actual turning from sin to holiness, or a complete change of moral character, that point also will be granted.'

Now Mr. Reynold and his friends were present and heard these declarations with their own ears. They heard us say that we knew 'no salvation disconnected with holiness, no happiness disconnected with a willing obedience. They heard us positively deny the possibility of any man's being saved either in sin or unbelief.' They heard us grant that no man could be saved without repentance or a 'change of moral character.' They knew that our whole half hour in the very outset was devoted to the proof that God would bring about a change of moral character in all. And yet in the face of this knowledge they have the effrontery to declare, that 'the scheme of the Universalist is not only independent of the duties of faith, repentance and godliness, but it actually frowns upon them as the pernicious phantoms of a "moral delirium and fatal insanity, or as the cant and empty sound of a dreaming and fanatical enthusiasm." With him, say they, salvation depends not on the moral character of its subject.' And still more, they without a blush publish this to the world as 'true picture of Universalism drawn by the Rev. I. D. Williamson!'

We do not say too much then, when we say they know better. When we reflect upon the moral turpitude here evinced we are almost tempted to say to Mr. R. as one of old said to the Sorcerer, 'Oh! full of all subtlety and mischief, thou child of the Devil, when wilt thou cease to pervert the right ways of the Lord.'

Again on pages 7 and 8, he reports as the words of the writer, 'The greater the sinner here, the greater will be the saint.' We beg to inform Mr. R. that we uttered no such language. When Mr. R. said that God was not under the necessity of creating man; but that he did it in goodness, knowing that he would sin and suffer, we did say that the only way in which the introduction of sin and suffering could be made to harmonize with God's infinite goodness, was upon the supposition that they would eventuate in good, and produce in the end a greater amount of happiness than would have been enjoyed without them. In proof of this position we alluded to the case of the man who had two debtors and forgave both, and to the answer of Simon which said that the one who loved most would be the one to whom most was forgiven. The phrase 'the greater the sinner here, the greater will be the saint,' was Mr. R.'s conclusion from our position. Whether it was a correct one or not, we will not inquire. It was not our

picture but one of his own. If correct, it runs against the Bible as well as ourselves.

Again page 9, Mr. R. represents us as saying, 'Sinner this is your doom, your certain doom, you cannot avoid it. If you sin you must be happy.' Did not we tell Mr. R. that we 'knew of no happiness disconnected, with a willing obedience?—Yes; he heard it from our own lips and he knows a right well, that his picture, here presented, instead of being a 'true picture of Universalism as drawn by the Rev. I. D. Williamson,' is in fact a caricature suggested by the depravity of his own heart.

These instances must serve as a specimen of that reckless disregard of truth which characterizes the whole pamphlet. In scarcely an instance has the 'reporter,' reported either Mr. R. or the writer correctly; and had we not good reason for supposing that Mr. R. wrote the pamphlet himself, we should think an enemy to both of us had done this. In the heat of his wrath he has not even done himself justice. It is due to Mr. R. to say that he did not say many things that the 'reporter' attributes to him, nor was he half as contradictory in his statements or churlish in his feeling as he is here represented.

We will point out a few of those inconsistencies and contradictions which the reporter utters.

In an advertisement of the 'reporter,' he lays it down as the first feature of the 'picture drawn by the Rev. I. D. Williamson,' that all men will be perfectly and equally happy the moment they obtain a conscious existence after death.' And yet as if on purpose to contradict this assertion on pages 7 and 8, he represents the Rev. I. D. Williamson as saying, that the condition of man does depend upon his conduct in life, and that there will not be an equality of happiness there.

On page 5, he complains of his opponent because he teaches that the punishment of sin is inevitable, and yet on page 8 he represents the Universalist as 'finding in his creed, full absolution of all his sins, and a bounty for their commission.'

On page 7 is the following sentence. 'The most malignant fiend in hell could not wish upon his enemy a fiercer curse than a Universalist parlor, according to his explanation of it. If this is Universalism, then it is the gospel of wrath and vengeance, and compared even with orthodoxy, it is like a vulture by the side of a dove.'—This he said because we contended that pardon could not save from punishment. And yet on page 9, he makes us preach punishment as follows. 'That dreadful something which must be endured, which defies even pardon, and which will be most accurately commensurate with the number and aggravation of our sins is—sin—sin—What is it?—Why it is HAPPINESS!!'

If the reader can have patience to turn to the 40th No. of our paper and read Mr. R.'s statement of his views of Universalism, and contrast it with 'the picture' he will see yet more of his admirable consistency!! He says (Inq. & Anch. p 315) in reference to Universalism 'I am a convert to myself in my feelings and wishes, and I desire to be understandingly convinced that it is a doctrine at

the Bible; then how eagerly should I embrace it, how joyfully declare it. It is a sentiment that finds a warm and cordial response in every feeling heart," &c. That we drew a true picture of this doctrine he so much loves Mr. R. testifies (page 4). 'It is a true picture copied with the same accuracy by one of the first masters of the school.'

Now let us see how consistent the man is with himself. He says of universalism, or what he calls universalism (p. 9) 'If this is gospel, it must be the gospel of sin, and Satan must be its author.' And yet Mr. R. is a convert to it in his feelings and wishes?

Again, hear him on page 11. Universalism 'is an assemblage of bold assertions and palpable contradictions, and is the most miserable tissue of impious jargon and blasphemous absurdity, that ever disgraced the pages, even of pseudo theology.' This reader is the same universalism to which Mr. Reynolds is a convert in his feelings—the very same that he wants to believe and would most joyfully preach!! How he loves the monster!!

Again page 11. 'He has penciled the beast on that canvas, and here is the image just as he spread it before us, whether it has "seven heads and ten horns" or faces of different descriptions for every point of the compass, whether it is a ram, or a goat; whether it came up out of the sea or fell like lightning from heaven, whether it is a living creature or a dead carcass, a substance or a phantom, whether it is mounted by a scarlet whore or the prophet of Babel, are questions that each one must answer for himself.'

And yet kind reader this is a true picture copied by one of the first artists of the school of that self same Universalism, whose charms have so captivated the heart of Mr. R. that he is a convert to it, in his feelings and wishes. Yes, this beast with 'seven heads and ten horns' and four faces; this living creature, phantom or dead carcass, mounted by the scarlet whore or Babel's false prophet, is the self same Universalism correctly delineated, which Mr. R. says, 'finds a warm and approving response in every benevolent heart,' and which that gentleman declares 'he would eagerly embrace and joyfully declare!!'

Seldom have we seen a more admirable piece of consistency. Does Mr. R. have the presumption to suppose that the respectable congregation who attended our debate, are to be hoodwinked by his misrepresentations, or deceived by his folly? If so he will find his mistake. The people who were present on that occasion will not readily believe all this pamphlet, even though it is endorsed by the 'Methodist committee.'

But we have done. We have said more upon this pamphlet than its importance demands, and much more than we should have said, had it not been sanctioned by the committee above named.

We have intended to do our work once for all on this subject. If we have used plainness of speech, it was what we intended. Such things must be 'rebuked sharply.'

I. D. W.

REV. JOEL PARKER.—A great exertion took place at New Orleans, on the return of this gentleman to that place, after having so foolishly slandered its citizens in his tour to the North. The excitement arose to such a height, that on the 13th of December a large meeting of citizens was held, who requested the attendance of Mr. Parker, assuring him, at the same time, that no harm should be done him,—called upon him to exculpate himself from the charges of slander preferred against him, and on his failing, passed several very spirited resolutions. Among others, it was 'resolved, that the longer residence of Mr. Parker in this city is dangerous to the peace and tranquillity of the public.' And another resolution was passed requiring him to leave the city.

On the 15th of Dec. a meeting of the friends of Mr. Parker was held, composed of a small portion of his own congregation, and resolutions were passed in disapprobation of the resolutions adopted at the preceding meeting. At this, it was resolved 'that the members of this congregation conceive, both their civil and religious rights to have been invaded by the aforesaid resolutions of the 13th of Dec. last.'

But this did not suffice to allay the excitement—which in all probability will be suppressed only by the departure of Mr. Parker from the city.

R. O. W.

ANOTHER DISCUSSION.—A public discussion, we understand, of the question, 'Do the holy Scriptures teach the doctrine of universal salvation and not endless misery?' is to be held at Union Village, Washington Co. N. Y. on the 10th of February between Br. Charles Woodhouse of Lansingburgh, and Rev. Isaac Westcott, a Baptist clergyman residing at Stillwater N. Y.

R. O. W.

The elegant Methodist Chapel at Rochester, N. Y. was destroyed by fire on the morning of the 5th inst. It cost \$30,000, no insurance.

REV. CHARLES SHERMAN.—If we recollect aright it is not long since our Br. Boyden inquired through our columns for the residence of the Rev. Chas. Sherman, formerly of Winsted Ct. This is our reply. The gentleman (?) is in Albany, N. Y. engaged on Sundays in preaching 'and tidings' to the people, and during the week, in 'creeping into houses and leading captive silly women.' Deal gently with him Br. Boyden, there is a good reason why he dare not grapple with the truth as it is in Jesus. He remembereth the fate of Goliath. -

I. D. W.

Br. Adin Ballou of the Independent Messenger is informed that we, of the Inquirer and Anchor, make use of the word *Universalist*, as defined by Mr. Noah Webster. We consider him good authority. We cannot for the life of us spend our time and our breath in following the zigzag course of some men to make it appear that 'the belief that all men will be saved' is not Universalism. Mr. Winchester and Mr. Fox, both believed

that doctrine; and hence we call them Universalists.

DEDICATIONS.—A new Universalist church at Guilford Me. was dedicated to the worship of God on the 25th inst, with appropriate services.

The Union meeting house in Grafton Vt. owned by Universalists and others, was dedicated to the worship of God on the 14th inst.

On the 10th ult, a new meeting house in South Champlain N. Y. owned jointly by Universalists, Presbyterians, Baptists, and Methodists was dedicated to the worship of the one true God.

R. O. W.

NEW SOCIETY.—A Society of Universalists was organized at Leominster Mass. on 25th ult.

A QUESTION FOR UNIVERSALISTS.—To all those who profess to believe in the faith of Abraham, we have one serious question. You are aroused you the zeal and the works of those who oppose Universalism. They are punctual in their attendance upon the house of worship and lose no opportunity of laboring for the advancement of their cause. Our question is this. What would be the result of one years experiment, if every Universalist should put forth as much exertion for the spread of Universalism, as our enemies do in a worse cause?

Think of that question kind reader and act as the true answer dictates.

I. D. W.

DIED.

In this city on the 25th inst, Charles Carroll, son of Squire Rogers, aged 3 years.

UNIVERSALIST BOOKS.

STEPHEN VAN SCHAAK keeps constantly on hand and for sale a general assortment of Universalist books, at his store No. 332 South Market Street Albany.

The pocket edition of 'Streeters Hymns' just received as above.

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RELIGIOUS NOTICES.

There will be preaching at John Beasley's in Ellington, on Sunday evening the 1st of February.

There will be a discourse on *Temperance* delivered at Broad Brook, on Sunday evening Feb. 8, at half past six o'clock.

Br. R. O. Williams will preach at Winsted on Saturday evening Jan. 31st. At Barkhamsted on Sunday Feb. 1st, and at New Hartford on the same day at 6 o'clock P. M. At Cabotville on the 2d Sunday in Feb.

Br. W. A. Stickney will preach in Cheshire at the school house near Mr. Russell Miles, the 2d Sunday in Feb. and a lecture at Yatesville in the evening.

Br. J. A. Gurley will preach at East Windsor Hockanum on the first Sunday in February.

Br. J. Shrigley will preach at Dry Brook on the 2nd Sunday in February.—At Warehouse Point on the 3d (Subject Math. 25. 46.) and on the 4th at Broad Brook.

POETRY.

THE ROARING SEA.

Original.

The roaring sea—the roaring sea,
It speaks like childhood's voice to me;
I love that everlasting sound,
When changed are all things else around.
Music's sweet notes have charms—not all,
Such blessed memories to recall,
As this unvarying—tireless sound,
When changed are all things else around.
On all that erst was fair and grand,
Old time has laid his withering hand:
Flowers die—the forest oaks decay,
And tower and dome are passed away:
But ancient Ocean's billows pour
Along the strand, their ceaseless roar:
I love the ever sounding sea—
The emblem of eternity.

D. H.

PASSING AWAY.

Original.

Passing away—passing away
Is written on all the eye can survey,
There's nothing in earth—in ocean or air
But in legible letters is written there,
Passing away.

Passing away—passing away,
Is writ on the faint portions of clay,
All—all are subject to nature's laws,
The dust returns to dust as it was,
Man passeth away.

D. H.

YOUNG MEN.

As we number one in the class of individuals named above, a few remarks which bear weight on our mind at this time, will not be deemed inappropriate. We wish not to be charged with insidiousness when we declare that we are interested more deeply in the welfare of this portion of our community, than in that of any other. This is but natural, call it the feeling of sympathy, or whatever else you please.

The future prosperity and glory of our country depends in a great measure on the character and influence of those who are now in the morning of existence. This will not be questioned. Let our young men be educated in the principles of sound morality, true virtue, and that moral freedom which exerts itself in continual inquiries after truth, and our country is safe; But let indolence, apishness, bigotry and intolerance blight their young hearts, and there is a moral poison imparted which years—age, and perhaps a whole life cannot eradicate. When we consider these things, and when we behold the narrow and sectarian spirit which exists to such an alarming degree in many of our institutions, we are led to pray earnestly that our country may soon witness a different state of things, and that our seats of learning may become beautiful springs of science and moral purity.

Let no one presume to insinuate that we speak contemptuously of religion when we utter these

sentiments. We are speaking in its defence. We know of no object more interesting to behold than a truly religious youth. But we do not mean by this, one who imagines religion to consist in the observance of a round of ceremonies, in the study of a creed, or in denunciations on those who differ from him in opinion. No; we mean one who has resolved to 'remember his Creator in the days of his youth'—who is led to love him, from a consideration of his unbounded goodness, who holds communion with him through his great and marvellous works as they are spread abroad in creation, and who seeks with a humble heart to know and do his will as revealed in the scriptures of truth—and who is ready to acknowledge and respect goodness and moral worth wherever it may be found.

There is no season so well calculated for holy thoughts and useful impressions, as the season of youth. Then the unsuspecting heart enters upon the world full of bright anticipations. The sky above is serene, the prospect around delightful. The young adventurer commences his journey with a light step, a free heart, beaming eye, and O, if he shall wander in the ways of unrighteousness, in the bye paths of iniquity; if he shall visit the haunts of debauchery and crime, and be lured away by the syren song of pretended pleasure and dissipation—alas! who can tell his sad misgivings of conscience? Who can count the tears of bitter repentance, or tell the struggles of the soul with the monster sin! He finds indeed that he has pursued a false light

'That leads to bewilder, and dazzle to blind.'

But let him commence his journey with a full purpose to render himself useful in his day and generation; let him heed the voice of his Father above, as it utters the impressive and winning command 'my son give me thine heart'; let 'pure and undefiled religion' be his guiding star; and his pathway shall be that of the just, which 'shineth more and more unto the perfect day.'

We say then to every young man to whom this article shall come, heed thou the advice of one, whose moral interests are deeply connected with yours. In whatever situation you may be, strive to render yourself useful during your tarry in this 'earthly house.' Study yourself. Pope has justly observed that 'the proper study of mankind is man.' Make yourself acquainted with your own imperfections, and your inclinations to stray from the path of the rectitude. Guard closely the avenues to the heart where temptation and sin may enter, and place a double watch at the weakest point of this celestial fortress. Then look out upon the world, and make yourself wise by observation and experience. Where you observe depravity, shun it, where you discover goodness, in however humble a capacity, strive to imitate it. 'Fear God and keep his commandments.' Waste not time in idle, useless pursuits and vain amusements, but remember that every hour by conversation with books, or close observation of the world, may be improved to your advantage; and that every hour thus improved is clear gain. In short,

'So live, that when thy summons comes to join
The innumerable caravan, that moves
To the pale realms of shade, where each shall take

His chamber in the silent halls of death;
Thou go not, like the quarry-shed at night,
Scourged to thy dungeon; but, sustained and soothed

By an infatigable trust, approach thy grave,
Like one who wraps the drapery of his couch
Around him, and lies down to pleasant dreams.'
Star and Universalist.

SOCIETY.

Society, like a shrouded silk, must be viewed in all its situations, or its colors will deceive us. Goldsmith observed, that one man who travels through Europe on foot, and who, like Scribner, makes his legs his compasses, and another who is whisked through in a chair and four, will form very different conclusions at the end of their journey. The philosopher, therefore will trace his estimate from human nature, by varying as much as possible his own situation, to multiply the points of view under which he observes her.—Uncircumscribed by lines of latitude or of longitude, he will examine her buttoned up and laced in the forms and ceremonies of civilization, and at her case, unrestrained, in the light and feathered costume of the savage. He will also associate with the highest without servility, and with the lowest without vulgarity. In short, in the grand theatre of human life, he will visit the pit and the gallery, as well as the boxes, but he will not inform the boxes that he comes amongst them from the pit, nor the pit that he visits them from the gallery.

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DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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THE PREACHER.

A SERMON,

Delivered at the Dedication of the 'Union Meeting house,' in Fort Ann, N. Y. Dec. 10, 1834.
BY KITTREDGE HAVEN.

Original.

The glory of this latter house shall be greater than of the former, with the Lord of hosts: and in this place will I give peace with the Lord of hosts.—Haggai ii. 9.

In discoursing from the text, we propose to notice,

I. The temporal glory of the former house.
II. To show in what the superior glory of the latter house consisted. And,

III. To notice the nature of the peace which is connected with the glory of the latter house.
I. We are to notice the glory of the former house.

Upon this head we shall be brief. King Solomon, as we are informed, being endowed with great wisdom, built this temple upon Mount Moriah, in the year of the world 3102. The height of the same was 120 cubits, or 180 feet. The length 60 cubits, and the breadth 20 cubits. * Its entire body quite up to the roof was constructed of white stone. * Josephus informs us that the walls and roof of the building were ornamented with plates of gold which had sculptures upon them, so that the whole temple shined and dazzled the eyes of such as entered, by the splendor of the gold that was on every side of them.

We are informed, in the books of the 'kings of Israel,' that the porch in front of the house, of the height of 120 cubits, was overlaid with pure gold—that the temple was surrounded by 30 tiers of rooms, the height of each being 90 feet—that the house was garnished with precious stones for beauty—and that the beams, the posts, the doors, and the *sanctum sanctorum*, were all overlaid with pure gold. In addition to this second Josephus informs us that the floor of the temple was laid with plates of gold—that Solomon also made 20,000 tables of gold, and 40,000 tables of silver—and 100,000 golden veils; 80,000 golden basins; 60,000 golden dishes; 20,000 golden censers; 200,000 trumpets, and 40,000 musical instruments.

The temple was comparatively small; but when we add to it the Gentile, or outer, court; the cloisters that surrounded the building, and the outer wall of vast height, which surrounded the whole edifice, and which was entered by four golden doors; the whole presented to view a display of richness, grandeur and magnificence beyond the power of the pen to describe.

The dedication of this temple was most solemn and imposing; for when the ark which

contained the testimony, the pot of manna and Aaron's rod that budded, was brought by the priests into the most holy place and placed under the wings of the cherubim, an hundred and twenty priests stood and blew the brazen trumpet, and the glory of the Lord descended in a cloud and filled the house; and Solomon, entering the congregation, kneeled before the altar and prayed, saying, 'The Lord hath said that he will dwell in the thick darkness. But I have built an house for thee, and a habitation for thy dwelling.' 'But will God indeed dwell with men on the earth? Behold heaven, and the heaven of heavens, cannot contain thee, how much less this house which I have builded.'

Hence, although Solomon built this house that his people might there offer sacrifices to God, and have a more immediate sense of the divine Shekinah and superlative glory, still he would avoid the absurdity of supposing that the divine presence is located in a material habitation, when creation is his temple, and infinity his dwelling place.

We conclude our remarks on the former house by stating, that, notwithstanding its glory and magnificence were so great, that as Josephus assures us, 'those of every nation came to visit the temple, and behold and admire the skill, the wisdom, the strength, and the beauty that shone so conspicuous in all its parts,' still it was destined to share the fate of all human monuments of art and genius, labor and perseverance, and to be prostrated in the dust; thereby teaching us that every thing is notable under the sun, and that nothing that frail man can fabricate can withstand the effacing hand of time, and exist forever.

Of the temporal glory of the latter house we cannot now speak particularly. It is sufficient to say that the second temple was completed 520 years before Christ, under the direction of Zerubbabel the governor, Ezra the scribe, and Joshua the high priest. It would be superfluous to attempt to draw a contrast between the glory of this and the former house. Indeed, such was its inferiority in magnitude, richness and splendor, that when the priests and people were assembled at its dedication, they wept aloud when they remembered the glory of the former house, and Solomon their king. Before we close this department of our subject, it may be proper to remark, that this edifice, like the former, was destined to destruction, being completely demolished by the Romans, so that not one stone was left upon another, that was not thrown down.

II. We now pass to the consideration of our second proposition, which is to ascertain what constituted the superior glory of the latter house.

We have seen that the glory of the latter house was far inferior to the former. Yet the prophet assures us it shall be greater. This, therefore, can only be understood in a figurative or spiritual sense. The text and context contain evident predictions of the coming of the Messiah, and of the establishment of his kingdom. The same prophet says, verse 6, 'For thus saith the Lord of hosts, yet once it

is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.—And I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory with the Lord of hosts.' Then he adds, in the text, 'the glory of this latter house shall be greater than of the former,' &c.—That Christ is 'the desire of all nations,' is admitted by all christians. That the filling of this house with glory does not refer to the literal temple, but to Christ's spiritual kingdom is equally obvious. For Christ assures us that his kingdom is not of this world; that is, it is not a temporal kingdom. When the woman of Samaria said, 'Our Fathers worshipped in this mountain,' that is, Mount Gerizim, 'but ye say that Jerusalem is the place where men ought to worship the Father,' Christ corrected the error by assuring her that, 'The hour cometh when neither in this mountain, nor at Jerusalem shall men worship the Father.—God is a spirit, and they that worship him, must worship him in spirit and in truth.' Thus all worship, to be acceptable to God, must be spiritual, and must, therefore, be offered upon the altar of an humble and a contrite heart, for with such sacrifices God is well pleased. As the city of Jerusalem, with its walls, gates and foundations, and the twelve tribes of Israel, was emblematical of the New Jerusalem that comes down from God out of heaven, and of the twelve apostles of the Lamb, and of the glory and honor which the nations shall bring into this kingdom; so, when Christ shall shake all nations and fill his spiritual house with glory, then he will 'reign king of nations, as he now reigneth king of saints.' Then 'peace will extend to them like a river, righteousness like the waves of the sea.' Then, as Prince of life and Prince of peace, as King of Salem and King of saints, he will 'have the heathen for his inheritance, and the uttermost parts of the earth for his possession.' And then shall all nations whom God hath made come and worship before him, and glorify his name. In this spiritual mountain or temple God hath prepared a feast before the face of all people; a feast of fat things full of marrow, of wines on the lees well refined. And he will destroy, in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it.

But there is a peculiar sense in which the glory of the latter house was greater than of the former. This house was frequently honored with the presence of the Son of God, who was 'without sin, neither was guile found in his mouth.' That we may duly appreciate this glory it will be necessary to contemplate, for a few moments, the spotless character of Prince Emmanuel from his nativity to his crucifixion without the gates of the city. When the Son of God made his entrance into our world how was he received by those whom he came to save? Did they honor him as their King, and

welcome him as the Savior of sinners, and the Friend of fallen and suffering humanity? Did they manifest the tenderest solicitude for his comfort and welfare, and perform for him the kindest offices of benevolence, love and good will? Certainly not. Although he was of royal lineage, and the legitimate 'king of the Jews,' still he is despised and rejected of men, 'a man of sorrows and acquainted with grief.' His parents are denied the comforts of a hospitable dwelling, and cast out upon the wide world, with no covering to protect them from the inclemency of the weather, but the broad canopy of heaven.

'They seek a shelter in an humble shed.'

O how lowly the abode! yet how surpassing humble they that dwelt therein! From this place the Savior came forth to be the regenerator and restorer of lost man.

We next behold him performing the kindest offices of charity, love and good-will, to those who were his most inveterate enemies, who had treated him with cruel scorn and relentless hatred. We see him weeping with the sorrowful and distressed; comforting mourning and bereaved friends; eating with publicans and sinners; healing all manner of diseases; and even restoring the dead to life again. We see him in the garden of Gethsemane, agonizing, and sweat, as it were, great drops of blood, falling to the ground, while his most intimate friends had forsaken him, or were wrapped in sleep and unfeeling apathy. We finally behold him on the cross, addressing the most fervent prayer to his father in heaven, and, in dying accents of love and mercy, imploring the forgiveness of his enemies. 'Thus, from the cradle to the grave from the garden to the cross, his whole life is one bright example of love, meekness and humility; long suffering, forbearance and largeness; grace, glory and excellence. O how unlike the character of earthly tyrants and despots, whose honors blossom upon the tombs of mortals slain in battle, and whose wreaths of victory grow out of the grave, and are watered by the tears of widows and orphans they have made! And O! how does the glory of the former house, which consisted in its many vessels of gold, and costly decorations, dwindle into insignificance, when compared with the great moral worth, and spiritual glory of the immaculate Savior of sinners! Need I inform you that these practical virtues and spiritual graces of Christ are what rendered the glory of the latter house far superior to the former? Into this temple our Savior went, and overturns the tables of the money-changers, and said, 'It is written, my house shall be the house of prayer, and ye have made it a den of thieves.' In this house he opened the scriptures, and taught the multitude, in strains of sublime eloquence and love, 'the things which belonged to their peace,' saying, 'The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty those that are bound; to preach the acceptable year of the Lord.' And he closed the book, and gave it to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.—And he began to say unto them, this day is this scripture fulfilled in your ears.'

III. We now come to the consideration of

the nature of the peace which is to emanate from the latter house.

We are to remember that the patriarchs, prophets and apostles, and the Lord Jesus Christ were Hebrews; and that to the Jews 'pertaineth the adoption, and the glory and the covenants, and the giving of the law, and the service of God, and the promises; who are the fathers, and of whom, as concerning the flesh, Christ came.' Thus the Jews were the first in the enjoyment of great spiritual favors and blessings. The gospel was first preached to the lost sheep of the house of Israel. But it was not to be confined to the Jewish city or nation; not, like the rays of light, it is destined to radiate in every direction, filling the earth with the glory and knowledge of the Lord as the waters cover the face of the great deep. Hence Christ commissioned his disciples to 'go into all the world, and preach the gospel to every creature.' We shall, therefore, denounce the Christian Religion, the religion of peace.—It is so denuded by the great apostle of the Gentiles, who commences all his epistles with the salutation of 'Grace, mercy and peace from God the Father, and from the Lord Jesus Christ.' This peace is inseparably connected with the gospel, and it is universal in its application.—The angel said, 'Fear not, for behold I bring you glad tidings of great joy, which shall be to all people.' The gospel is, therefore, this publishing of good tidings of great joy. And these tidings are to extend to all people. What are these tidings, my hearers? They are: that 'unto you is born, this day, in the city of David, a Savior that is Christ the Lord; and that his name is called Jesus, because 'he shall save his people from their sins.' Hence, as these tidings of great joy shall be to all people, so he came to save all people from their sins, and the angel assures us that 'he shall do it. From this we learn that there is nothing connected with the gospel that is in the least degree hostile to the spiritual and eternal interests of mankind. It is not the gospel of war, the gospel of wrath, as the gospel of eternal death; but it is denominated in the scriptures, the *gospel of love*, the *gospel of peace*, the *gospel of good will*, the *gospel of life*, and *inaccessibility*, and the *glorious gospel of the blessed God*. Hence we read, 'Instantly there was with the angel a multitude of the heavenly host, praising God, and saying, glory be to God in the highest, and on earth peace, good will towards men.' Again, 'How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace.' Again, 'Having your feet shod with the preparation of the gospel of peace.' Once more, 'and came and preached peace to you which were afar off, and to them that were nigh.' From these inspired testimonies we learn what constituted the burden of the mission of the apostles. It was to proclaim the tidings of peace and salvation to a lost and dying world.

The ministry of reconciliation is a ministration of life and peace. Hence we read, 'For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself,' &c. The phrase 'to reconcile,' implies to make peace, or to adjust difficulties that exist between opposing or belligerent parties; and it equally implies either error, malversation, or wickedness in one, if not in both of the parties. But in this case all error lies on the part

of man. It will remain an eternal truth that God is always in the right, and the sinner is in the wrong. True, God says, 'If ye walk contrary to me, I will walk contrary to you.' But this implies no change in the divine mind; for the very fact that the creature disobies the commands of God, demonstrates that he is the party that is in the wrong. But which of these parties did Christ come to reconcile? Certainly not God to the sinner, or to his wicked course, but the sinner to God. 'This he will do by saving him from his sins, and making him obedient and holy, and consequently happy.' Hence we never read of the reconciliation of God to the world; but we do read that 'God is in Christ reconciling the world unto himself.' From this sacred testimony, it follows that the whole plan of salvation has its origin in divine, unchanging love and goodness; and that Christ is the *agent* in the hands of God to carry it into effect. It also equally follows that Christ did not *purchase* this love and grace, or originate them in God, for that would involve the absurdity of supposing there was a time when he did not possess them; whereas the Bible represents them as existing in God from all eternity, and Christ as coming into the world to manifest them to the children of men. Hence we read, 'We love him because he first loved us.' 'Herein is love not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' Thus however various the opinions of men may be about the term *propitiation*, and others of similar import, still it can never be consistently interpreted so as to imply that God did not love the beings whose reconciliation and salvation from sin he is effecting through the mediation of his Son. Indeed the idea that God would send his Son to bless and save the objects of his wrath is as preposterous as the supposition that a parent would put his beloved son to death to reconcile himself to his most inveterate enemies, and save them from experiencing the just desert of their wickedness.

A simple case will illustrate our views of the subject. A parent has a number of children who are lost in error and folly. He also has one son who has never disobeyed him. Now such is his parental affection for his lost, disobedient children that he sends his affectionate, obedient son to seek and save them. But such is the spirit of *selfishness* and *partiality* of these children, that they say, when they behold him, 'This is the heir, come let us kill him.' So they put him to a most cruel and ignominious death. Now would any one infer from such conduct that the death of this faithful son was the efficient cause of the father's love to these lost children? Or, rather would it not be considered an effect resulting from the great love whereas he loved all his appetite family?

The fact that the death of this faithful and affectionate son was either foreknown or fore-arranged by the father, will not alter the case (so far as the love of God is concerned) seeing that neither such knowledge or decree would be any evidence of cruelty or injustice towards this son, provided the Father should raise him to a higher station of honor than he would otherwise have possessed; and abundantly reward him for all his sufferings by giving him 'dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him.'

But whatever may be the diversity of sentiment among christians, relative to certain abstruse points of doctrine, such as the atonement

ment, redemption, justification, reconciliation, &c., still there is one point in which they are now generally agreed; viz: that Christ 'by the grace of God tasted death for every man,'—that 'God will have all men to be saved,' and that 'He sent not his son into the world to condemn the world, but that the world through him might be saved.' They, therefore, are agreed that the plan of salvation is *universal* in its nature and design, whether it shall or shall not prove as universally efficient in its application and operation.

These concessions, as to the nature and design of this divine scheme, fully justify a previous statement of ours, viz: that the religion of Jesus Christ is the religion of peace, love and good will to all mankind. This divine plan is laid broad and deep in all the divine attributes and perfections, which are a guarantee of its universal accomplishment; in God's own appointed time it was first proclaimed to his ancient chosen people, the Jews, and therefore, stands intimately connected with the glory of the *latter house*; or rather, constitutes its essential glory. Since that time, it has been proclaimed to Gentile nations; and we are assured it will continue to spread until 'all flesh shall see the salvation of God.'

If the objection be raised, that many turn a deaf ear to the sweet invitations of the gospel, and remain in a state of darkness, unbelief and consequent condemnation, we reply, these are not the legitimate effects of the gospel, which is peace to them that are afar off, and to them that are nigh; but they result from a want of faith in these promised blessings, which *non-belief* produces damnation. Could it be shown that some of the human race will remain forever in unbelief and sin, then it will follow that all nations, families and kindred of the earth will not be blessed in the promised seed, and, consequently, that these divine promises are 'yea and amen.'

We shall bring our remarks to a close on this head, by noticing the experimental and practical effects of a sincere and cordial belief in the gospel of Christ.

1. It produces great peace and joy. Hence Paul says, ye who have believed do enter into rest. And Christ assured his followers that his peace he left with them, even that peace which the world can neither give nor take away. When the Christian meditates on the fulness of the blessing of the gospel of Christ, 'and the height, and length, and breadth, and depth of the love of God which passeth all understanding,' he breaks out in the rapturous strains of the poet, saying,

'See here an endless ocean flows
Of never-failing grace;
Behold a dying Saviour's veins
The sacred flood increase.
It rises high and drowns the hills,
Has neither shore nor bound—
Now if we search to find our sins,
Our sins can ne'er be found.'

This faith fills his soul with unspeakable joy. It accords with every benevolent and philanthropic feeling of his heart. He can not only rejoice in it, but pray for its accomplishment as a divine, and eternal truth, while he could not feel to prefer a prayer to the throne of grace that one soul might be interminably miserable. And in view of a 'consummation so devoutly to be wished,' he can say with a saint of old, 'Lord, now lettest thou thy servant depart in

peace, for mine eyes have seen thy salvation,' which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people, Israel.

2. The religion of Christ fills the soul with love to God and all mankind. The spirit of the gospel is universal love. Hence we read, 'Hereby shall all men know that ye are my disciples, if ye have love one to another.' 'We know that we have passed from death to life, because we love the brethren.' To love the members of our own neighborhood, church, or society is not our only duty; for, 'If ye love them that love you what thanks have ye? Do not even the publicans the same?' We are to love our enemies, that we may be the children of our Father in heaven, that is, like God, who loves his enemies. Love to God and all mankind constitutes the whole duty of man; for, on these two commandments hang all the law and the prophets.' Hence we are assured that 'great peace have they that love thy law, and nothing shall offend them.'

To be followers of Christ and enjoy this peace, is to follow peace with all men, and holiness, without which no man can see the Lord, &c., enjoy God. It is to live on the terms of friendship with all mankind. It is to banish every dark and liberal sentiment, passion and prejudice from our bosoms. It is to live up to the golden rule of doing unto all men as we would be done by. How preferable is this man's condition to the one who is a slave to every low, base and turbulent passion; whose bosom is inflated with pride, and whose heart, curled up in its own narrow folds, darts its venomous poison at every one whose lot is cast within the sphere of its action and influence; who cares not for the happiness of the great body of suffering humanity so long as his own immediate friends and acquaintances are happy. How different is that brotherly love which causes us to realize that,

'Our neighbor is the suffering man,
Though at the furthest pole.'

'God hath made of one blood all nations of men to dwell on the face of the earth.' Every thing teaches us that mankind are connected by the same ties, the same interests, the same wants and dangers—that they are formed for union, for society, for improvement, and for mutual dependence in life. Hence all religion is vain without this friendship and brotherly love. All societies and institutions are *morally* useless only so far as they are calculated to promote this entire change of kind and benevolent feelings and attachments. We are, therefore, under immutable obligation to love as brethren, and to do good unto all men according to our several abilities. The laws of nature and of nature's God, of Christ and of his religion, bind us to the performance of these duties.

If there are any in this assembly who have not felt the secret movings of love, friendship and compassion for suffering humanity they must be strangers to every noble and generous feeling of the soul. If, on the other hand when the houseless stranger has approached your dwelling and craved a little charity, you have afforded him the needed assistance; if you have visited the widow and fatherless in their afflictions, with your charities, and thus wiped the tear from weeping orphans and disconsolate widows; if, when you have seen your fellow beings lost in error, darkness and folly, you

have dropt a tear over the frailties of human nature, and by precept and example endeavored to turn the feet of the wanderer into the path of virtue, piety and moral rectitude; if such have been your feelings and practices, then you have known what it is to love your fellow men, and sympathize with them in their afflictions. *Good wishes are not pure religion,*—as they will do no one any substantial good.—Hence to say to a brother or sister, go thy way; be ye warmed, be ye clothed, be ye fed, while ye give them not those things which are needful, what doth it profit? It is but solemn mockery. Such was not the practice of the Founder of the Christian Religion. He had compassion on the multitudes that followed him, and fed them. He did good to the vilest that came to him, without stopping to enquire whether they were worthy of his charities.—He died for enemies; thus evincing that the spirit of his religion is love and peace to all mankind.

3. This religion inspires its possessor with patience and resignation under all the allotments of Providence. Let woes cluster on woes, and the surges of afflictions roll over his soul, still he remains collected, calm and resigned, for he knows in whom he has believed, and can triumphantly exclaim with a saint of old, 'Thou' he say me, yet will I trust in him.' Should his friends forsake him, he knows that there is one friend that sticketh closer than a brother,' he is called to drink deep of the cup of affliction by parting with near and dear friends, who are gathered to the dark and silent tomb, he can say, 'Thy will be done.' Having his faith and hope established on the immutable promises of the gospel of life and peace, he does not sorrow 'as others who have no hope;' but his hope is strong, even in death, when his earthly home is crumbling into dust. It then becomes 'an anchor to his soul both sure and steadfast, that entereth into that which is within the veil.' Faith in the gospel, which brings life and immortality to light, sheds a bright halo of glory around his setting sun, gilding the evening shades of his mortal existence, and, like a star in the midst of the ocean, points him to the deleterious shores of everlasting day, where his frail barque shall be safely moored in the peaceful haven of eternal rest and glory.

We may add, this is the time when his own righteousness dwindles into insignificance, and all the hope or trust he may have placed in his own good works for salvation vanishes like the baseless fabric of a vision. He feels himself then to be the most poor, helpless and needy, and that his only hope is in the free, unmerited grace of God, through our Lord Jesus Christ. Now if he can have such an hope for himself entirely on the ground of grace, why may he not cherish it for all mankind? All are sinners. All are mortal; and 'as in Adam all die, even so in Christ shall all be made alive.'

Thus brethren, we have attempted to describe the nature of the peace which was prophesied of in our text. Let us then, as the recipients of all these spiritual blessings, 'testify repentance towards God, and faith towards the Lord Jesus Christ.' And while all genuine repentance is induced by the goodness of God which leadeth thee to repentance, may you be influenced by the grace of God which bringeth salvation to all men, to live soberly, righteously and godly in this present world.

And now, brethren, as you have been permit-

ted to erect this neat and convenient house for the worship of the one living and true God, and as these seats and this dock are now dedicated to the performance of that delightful and edifying service, here may you meet, from time to time, in the spirit of concord and brotherly love, to listen to the ministration of life and peace—to chant the high and holy anthems of praise to God and the Lamb, and to offer up the altar of your hearts, devout supplications, prayers, intercessions, and giving of thanks for all men. And when this edifice shall crumble into dust, and, like the former and latter house, which were erected for the worship of the great I AM, be numbered with the things that are not, may successive generations erect altars here, in which the Father of our spirits shall be worshipped in spirit and in truth.

'And now O God, I beseech thee, let thine eyes be open, and let thine ears be attentive unto the prayer that is made in this place.—Arise, O Lord God, into thy resting place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.' Amen.

COMMUNICATIONS.

QUESTIONS TO LIMITARIANS.

CHAPTER III.

Original.

I am invited Messrs. Editors, to propose a few more questions, to those of a contrary part. This chapter will be an

UNIVERSAL SALVATION.

1. The scripture, my Partisan friends, declares that God 'WILL save all men to be saved,' and that 'He doeth according to His will in the armies of heaven, and among the inhabitants of the earth;'—does not the 'will of God' make it certain that all shall be saved? And if all are not saved, does God do in accordance with his will?

2. The birth of Jesus Christ was announced as an event, which should 'be great joy unto all people?'—can his birth be great joy to all, unless all are saved through him?

3. Christ gave himself a ransom for all—is it probable that he gave himself a ransom for more than he will save? If so, is that scripture true, which says, 'he shall see of the travail of his soul and be satisfied?' When a person engages in any undertaking, can he be satisfied, unless he accomplish all he undertakes to perform? If not, can Christ, who undertook the salvation of all men, be satisfied if he saves but a part?

4. Why are we commanded to pray for all men, in faith without doubting, if all are not to be saved? What faith will enable us to pray for the salvation of all men without doubting? Is it partialism or Universalism? Can a man pray in faith for the salvation of all, who believes in the endless damnation of a part?

5. As all men readily confess that they hope all may be saved, it is not very evident that they will be, when we remember that the apostolic 'faith was the substance of things hoped for'?

6. Will not the words of Christ be falsified if all are not saved, viz. 'I will draw all men unto me?'—and these, also of Paul? viz. 'For he must reign until he hath put all enemies under his feet.' The last enemy that shall be destroyed is death. * * * And when all things

shall be subdued unto him, then shall the Son himself be subject unto him that did put all things under him, that God may be all in all.'—Can all men be drawn to Christ and not be saved? Can God be 'ALL IN ALL,' and not all be blessed?

7. If any are not saved, will the gift of their existence be a favor? And can men praise God for an existence which will be a source of unending woe? If not, what propriety is there in the language, 'Let every thing that hath breath praise the Lord?' C. W.

Lansingburg, N. Y.

A CALL.

To Rev. Van Rensselaer Osborne, Methodist Minister of Enfield, Ct.

Hartford, Jan. 27th, 1835.

Sir,—You have reported, that the Rev. Hosea Ballou, of Boston, Mass., is habitual and addicted to the use of ardent spirits; and also, that he is a profane swearer. In making this statement sir, you criminate every Universalist Minister in fellowship with our Convention; for it is well known, that Mr. Ballou stands high in the estimation of our denomination, and if he is a drunkard, and a profane swearer, all who respect him as a preacher, must countenance his immorality.

Mr. Ballou is not in this section of the country, therefore, I, Matthew H. Smith, of Hartford Ct. call upon you, Rev. Van Rensselaer Osborne, of Enfield, Ct. to prove what you have reported against Rev. Hosea Ballou's character or abide the consequences. For you will please bear in mind that the laws of our land, if they do not protect our doctrine from misrepresentation, do at least furnish us with means of redress when our characters are defamed.

Yours, &c.

M. H. SMITH.

'WELL BEGUN IS HALF DONE.'

A SKETCH.

Original.

'Well begun is half done,' whispered Solomon Adage to a master builder, who was engaged in superintending the erection of a bridge over the beautiful stream which waters the valley of my own native state—Connecticut.—The Connecticut River, is not, indeed so majestic as the Hudson, yet 'tis a delightful stream, and justly admired for its graceful windings, almost constant smoothness, and picturesque scenery. But to Solomon and the builder.

On hearing the words of the sage, the builder turned about—his contracted eye brows, wrinkled forehead, and curling lips evincing the disdain with which he rejected the advice contained in the maxim—and roughly bid the man of proverb, whose whitened locks, decrepid form, and tottering limbs betokened age, experience and wisdom, and which should have earned for him at least common civility if not marked respect—to begone, for his advice was neither asked, nor needed.

The old man turned sorrowfully away, and on entering a cottage which stood in a sequestered spot a short distance from the place of the contemplated bridge, I saw him seat himself upon a roughly made stool, place his smoothly worn staff before him, and as he leaned upon it seemingly to lose himself in a deep reverie.

I approached him with caution that I might not interrupt his musings. He seemed to be

communing with himself, and at intervals I heard him mutter aloud, but in such a broken and incoherent manner, as to prevent me from distinguishing what it was.

Somewhat curious, I drew nearer to him, and unperceived, ceased myself upon his threshold—I was repaid for my trouble, for I soon heard the following declarations escape his lips which I have carefully treasured up in my memory. Said he, 'Men are ignorant and self-willed—they seldom appear to be willing to learn by the experience of others and often despise their own. I greatly fear that builder will ere long repent his not heeding the advice contained in my admonitory maxim. I have long since repented, for having despised the precept. When youth and fortune were mine, I attempted to build a bridge on that self same spot, and in consequence of not beginning correctly I completely failed, whereby I lost my all, to gain the dear bought instruction hid in the adage—'Well begun is half done.'

He ceased and I resumed my journey. * * * A year after, I had occasion to pass that way again, and found the old man's fears fully realized!

The buttments and piers of the bridge had been built of materials wholly unfit for such a purpose—the consequence was, just as the bridge was near its completion—the builder expecting to reap a rich harvest for his labor—the foundation, the beginning gave way, and the whole fabric was precipitated into the stream below!

I sought the cottage, but it was without its tenant. A stool and table only remained, if I except an old walking staff which lay broken in two parts upon the floor (emblematical of the owner's fortune!) with the appended words rudely carved upon it—'Well begun is half done.'

Moral. This 'sketch' shows us the importance of beginning life with solid and substantial principles of morality and pure religion. These are materials upon which a pure and spotless conscience can be built, and of offence before God and man, which the world cannot give nor take away.

Lansingburg, N. Y.

THE WILL OF GOD.

How frequently are we told, that for God to will the salvation of the world, is no proof whatever of its ultimate accomplishment, because the sinner may, and does, resist the will of God and hence must endure the quenchless fires of divine wrath. This position we deny, length and breadth. Aside from the absurdity of supposing that a worm of the dust can thwart the will of a Being whose will is creation, and that a father of infinite benevolence would give his children an agency which he knew would destroy his plans and plunge mankind into headlong ruin, if we will attend to one passage of divine testimony, we shall find not only the will of God clearly stated, but also the means to carry it into execution, and the result of those means when the fullness of time shall come.

'For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and come unto the knowledge of the truth.' 1 Tim. ii. 34. The will of God is, that mankind shall be saved from sin and possess divine truth. Let us look at the means to execute this will. 'For there is one God, and one Mediator between God and men, the man Christ Jesus,' vs. 5. 'For I came down from heaven,

not to do mine own will but the will of him that sent me." John vi. 38. Christ then, is the means, who, by the power and influence of the gospel, shall lead men to an understanding of the character of God, and the revelation he has made. Now for the result. "Who gave himself a ransom for all to be testified in due time." vs. 6. He tested death for every man and is a propitiation for the sins of the whole world.—He died, that mankind might be made acquainted with the truth. Hence he gave himself a ransom for all; to be testified in due time, which time is the period when the fullness of the Gentiles shall come in, all Israel be saved, and mankind be equal unto the angels of God.

The apostle has told us what the will of God is, how it is to be accomplished, and what its result will be. Whether God will succeed in establishing his wishes, or man in destroying them, let the reader judge.—*Herald of Truth.*

INQUIRER AND ANCHOR.

SATURDAY, FEB. 7, 1835.

PARTIALISM VS. THE LAW AND THE PROPHETS. No. 1.—Our Savior charged upon the Jews the sin of making void the law, and rendering the word of God of none effect by their traditions. We purpose to inquire whether this sin may not with truth be laid to the charge of some in later times. We have not the least doubt that there is power in the word of God to make men virtuous and happy. The moral precepts of God's word are founded upon doctrines and accompanied by sanctions, which are powerful to command obedience; and the doctrines themselves will give all joy and peace to the believer. It is remarkable however that the effect which is visible on the face of community, as flowing from the preached word should be so small.—When we look at the means which are in operation for moralizing the world and behold what exertions are put forth, what millions are spent, and what talents are employed; and then compare the effects with the means, we are struck with the fact that there is a vast and incalculable disproportion. Churches are built, the people lectured almost daily; the press is engaged scattering its efforts upon the four winds of the wind and carrying the works of modern evangelists into every nook and corner of the whole community. But yet the world is wicked. Notwithstanding all these efforts, it is a naked fact that sin and iniquity walk in darkness and in the light, and that misery in her sabbie weeds darkens the face of day, and they all fall often find a hallowed sanctuary in the church.

So palpable are these facts, that infidels mock, saying that christianity is a powerless weapon in the cause of moral improvement and human happiness; and professing christians also lament that their success is so small, and their joys so few, so far between.

We intend under the caption of this article to inquire into the affair, to search for the cause of the evil, and the means by which it must be remedied.

It is our firm conviction that the sole cause of

the evil we have noted, may be found; not in a want of moral power in the word of God; but in the fact that the teachers of the people sin as did the ancient Jews, in making the word of God of none effect by their traditions. The systems of faith and practice now taught as the popular religion of the day, are in our estimation not only destitute of power to reform the lives and rejoice the hearts of mankind; but they do absolutely neutralize the power and effect of God's word.

We are aware that Orthodoxy, falsely so called, has long claimed great moral power, and denounced Universalism as dangerous to the morals of mankind. But with God's help we will show that these are but swelling words of vanity. We will endeavor to strip the scarlet clad lady of her covering, and show that instead of being engaged in the work of making men better or happier; she has been for ages and still is, employed in blunting the edge of the sword of the spirit, and destroying the power and the efficacy of the word of God. This article shall be devoted to a consideration of the influence of this system upon the first and greatest command in the law.

'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first and great commandment. Matt. xxii. 37.

It is worthy of remark that all the precepts of God's law are founded upon doctrines that are powerful to work obedience. It is so with this.—We love things or we hate them, according as they are presented to our minds in a light that is amiable or disgusting. Now the portraits of the divine character that are presented to our minds in the word of God give us in one bright and shining assemblage, all those qualities that command our love or invite our praise.—Around that holy picture is clustered all that is venerable and lovely and good in heaven above or earth beneath. There is scarce an object in creation around us that is beautiful and lovely, or a trace of tenderness on earth to which the word of God does not point us, as emblems of the divine character and monuments of his loveliness. How lovely is the light of morning! When after the darkness of night the sun comes up from the chambers of the east like the giant refreshed with sleep, and his golden light gleams across the horizon and wakes up creation to joy and gladness; it is then that the teeming earth seems a fairy land, the soul blesses the light of morning and seems borne on angels wings to brighter and fairer worlds on high. Do we love the morning's mellow ray? The word teaches us to view it as an emblem of God. It assures us that God is light, and over the stupendous orb of day is but an evanescent beam, a 'transient meteor from the throne of the great I AM.'

How grateful to the fainting frame and thirsty lip is the cool refreshing water! When the traveler upon burning sands sits him down beneath the towering rock, and slakes his thirst at the gushing fountain, he blesses and he loves the water brook. The word teaches him to regard it as an emblem of God. It assures him that God is

the shadow of a great rock in a weary land; a fountain of living waters, and that the cool stream that bubbled up in the wilderness, under the stroke of Moses' rod, is but a feeble emblem of the water of life that gushes in copious streams from the throne of God.

How powerful is the charm of parental affection! When disease or pain or misfortune comes upon us, and clouds of darkness hover around us, how soothing the voice and how reviving the kindness of a parent! He sympathizes in all our joys and mingles his tears in all our woes. He watches by the bed of sickness and leans over the dying pillow whispering peace and comfort as he presents the last cup to the quivering lip.

Oh! how warm and ardent is the return of love that goes out from the heart of the child, as he witnesses these exhibitions of unceasing love! Does the child love his father? The word points him to that father and assures him that such is God. He is our Father and more kind than earthly parents can be to their children. If then the tokens of tenderness which we experience from an earthly parent are powerful to draw out the heart and affections in love, we appeal to the reader if there is not, in the higher and holier exhibitions of love that God has made, power to work in us love to him? The child loves his parent; man loves his friend his brother and his benefactor. The mariner loves his absent wife and tender babes, and even the reader loves the ideal hero of romance. When therefore the divine word assures us that God is our friend, our benefactor and our father, we maintain that there is power in that word to work obedience to the command which saith, 'Thou shalt love the Lord thy God.'

Why then do not the people love God? This word is preached, and why has it not taken effect? The answer is that same orthodoxy has been at work with her traditions rendering the word of God of none effect. She has shrouded the divine character in the blood stained garments of tyranny, darkened his promises, traduced his name, belied his truth and deceived his children so that they cannot love him. She has clothed God in thunder and in wrath and attributed to his government principles red with cruelty. From the depths of heathen superstition she has brought a God, 'partial, changeful, passionate, unjust,' and in the train has followed a burning hell, and an eldritch devil with all his infernal apparatus of torture. She has uttered her voice 'These be thy gods,' and the people have fallen down and worshipped.

Thus the efforts of the divine word have been rendered inglorious, for to love such a God is impossible. It is no wonder that there is so little obedience to this first command flowing from the preaching of the present day. God is presented in a character which no man can love, and we will add, which no man ought to love, and in this view of the matter it will appear, that the claims which are set up in behalf of partialism for peculiar moral efficacy, are indeed what we called them, no more or less than swelling words of vanity. Instead of making men love God he

whose power is made to bear in a manner directly calculated to make them hate him and curse his holy name. Thus the axe has been laid at the root of all morality, and a perpetual war waged upon the foundation stone upon which all morality must be based. We leave the matter for the present, but we have not yet done. In our next we shall consider the influence of partialism in reference to the second command.

I. D. W.

NEW MEASURES AND OLD.—In the New York 'Christian Messenger,' we find the following sentence, which was taken from the report of a late revival at Chatham, N. Y.

'The doctrines preached were orthodox in the true sense of the word. The measures were of two kinds. Such as Joshua, Christ and the Apostles adopted in primitive times, and such as Br. Nettleton and every minister engaged in a revival have adopted in these latter days.'

This is really a somewhat curious description of a modern protracted meeting. Now we do not suppose that the Rev. John T. Arvey wrote the above would intentionally give a wrong impression to the public mind in reference to this matter. But truly we are sceptical upon the subject. We will state the points upon which our doubts are very strong.

1. We do not believe that the doctrines preached were 'orthodox in the true meaning of the term.'

The true meaning of *orthodoxy* is soundness of faith. Now we do not believe that these men preached 'sound doctrine' to the people. We have been in the midst of many revivals, and protracted meetings, and we certainly have never known the preachers on such occasions to preach any thing very sound or true.

2. We do not believe that the measures were such as Joshua, Christ and the apostles adopted in primitive times.

We know not that we fully understand the allusion to Joshua, but as for the measures that Christ and the Apostles adopted for the promotion of the cause of christianity they are plainly laid down in the New Testament. They labored to convince the judgment by a manifestation of truth to the understanding. But we presume the labor at this revival was to alarm the people by appeals to the passions. The greatest revival recorded in the testament took place on the day of pentecost, and the measures are plainly pointed out. Peter preached to the people the grace of God without intimating that they were in danger of hell. We do not believe there was a sermon preached in Chatham in which endless hell torments were not held forth as the great motive to obedience.

In regard to the other kind of measures we have not the least doubt that they copied Br. Nettleton far more faithfully than they did their Savior.

It is admitted of course that these measures are not outreached by the example of either Christ or the Apostles. These were another kind of measures. Two kinds of measures were there;

One you may was a christian kind. What was the other?

I. D. W.

NEW PUBLICATIONS.—The *Childs Universalist Gazette*, is a neat little work of thirty two pages published in Boston by W. C. George and edited by Rev. D. D. Smith. The object of this work is to furnish the Universalist community with a publication particularly adapted to the tastes and capacities of children. The specimen number, before us is well calculated to answer the end for which it is designed. It is filled with useful and interesting matter written in an easy familiar style, and if read by the child can have no other than a salutary influence upon the heart. That such a work as this is needed we have no doubt, nor can we hesitate in the opinion that this publication will receive as it merits, an extensive circulation. We have seen and lauded the fact that a Universalist can hardly lay his hand upon a book suited to the capacity of his child which is not poisoned with some of the pernicious sectarian dogmas of the day. The *'Childs Universalist Gazette'* will remedy this evil. It is published monthly at one dollar per year payable in advance. We strongly recommend this little work to the attention of our friends. It ought to be in every family, and we shall take great pleasure in receiving and forwarding subscriptions to the publisher. Let the Universalist remember that he is not only to meditate upon the words of the Lord, but to *teach them diligently to his children.*

The 'Christian Visitant,' is a small semi-monthly publication by A. B. Grosz of Utica, each number of which contains eight pages. We have received the 7th 8th and 9th numbers which are well filled with 'food for the mind.' The 'Visitant' is very convenient to give in exchange for those partialist tracts, which like Pharaoh's frogs sometimes come up into our 'bed chambers and kneeling troughs.' It is designed for gratuitous distribution and is afforded at a low price. It should be well supported. We shall take pleasure in forwarding any orders that may be left with us for this work.

I. D. W.

PROTRACTED MEETINGS.—Our goodly city (Albany) has been blessed (?) with several protracted meetings of late. Whether the word of admonition which we gave a short time since was the means of waking up the sleepers is a sense of duty we will not say, but certain it is that they are awake. At this date Jan. 29, there are two meetings in progress, one in the Baptist and one in the north Methodist church. In the old Baptist which has recently been vacated by our friend Welch, we are informed that they keep very cool and civil, but in the Methodist the 'strange fire' is kindled. They 'cry aloud and spare not' and if their God is not asleep or deaf or on a journey we presume they will make him hear. Well may it be considered if some minds are not wrecked or some suicides committed, as the result of this effort. By the way, Mr. Stebbins is

the minister in charge, and we put the question to the good people of this city, before they make him their spiritual god-father, if it might not be well to require of him, some explanation of a certain dark transaction which has been laid to his charge, touching a female, who is 'just no better than she should be?'

I. D. W.

REV. MR. HULL OF MANCHESTER.—This gentleman who is a Methodist clergyman, we understand is waxing somewhat warlike against Universalism. He has in the course of his life we believe met with much trouble and vexation from this doctrine. He frequently runs against it, and commences beating it most unmercifully; but his attempts to demolish it generally operate to his own disadvantage. He is so very low and abusive that those not particularly interested will take sides in favor of the denomination so shamefully abused.

Recently, we understand, he delivered a very violent speech against the doctrine in East Hartford. Finding arguments fail him, he dealt out abuse very plentifully in his rough, and peevish manner. And not content with abusing the doctrine, he in the most scandalous and wicked manner, heaped his calumnies upon those who believe it, bringing serious charges against their moral character. We do not think it necessary to deny the charges which such a man brings against us, or against any of the true followers of Christ; for his praise is defamation, and his slander actual commendation. He would not stoop so low—at least we believe he would not—as to abuse any denomination, if he had any argument or any matter of fact to bring against them. We wish however just to whisper in his ear, that a man who may have been connected with a grist mill, ought to remember the passage, practically, '*he that is without sin let him cast the first stone.*' We wonder if he is not the man who said to his brethren on a certain occasion 'Come, let us go the whole hog for heaven?'

If he has any desire in a manful manner to batter his weapons against the shield of truth and the helmet of salvation, we will open our columns for him to do it, provided his Methodist friends have any confidence in him. We do not wish to spend our time in contending with a man, over whom, if the victory is gained it will amount to nothing. If he is worth our attention, we will give him an opportunity to display more magnanimity in his opposition to Universalism than he heretofore has done. Perhaps however his cowardly warfare is much more congenial with his own feelings and the safety of his argument.—But if he can 'stop the mouth of Universalists' so easily as he supposes, let him try it openly and manfully.

R. O. W.

ORDINATION AND DEDICATION.—A new church erected by the Universalist society in Bridgewater, Oneida co. N. Y. was dedicated on the 14th inst. And on the same day, at the same place, Br. L. C. Brown was ordained to the work of the gospel ministry. The good cause is represented as very prosperous in that place, under the minis-

try of Br. Brown, who labors steadily in that society and vicinity.

RUSSEL CANFIELD.—We noticed, a week or two since, that this individual was to hold a meeting in Dr. Ely's church in Philadelphia and state his reasons for renouncing the doctrine of universal salvation. Dr. Ely it appears got a little caught in this affair. Mr. C. applied to him for the use of his church to state his reasons for renouncing Universalism. And the Dr. supposed of course that, if he was to renounce Universalism, he would embrace orthodoxy without a question. But lo! to his surprise he ascertained that Universalism was to be renounced only because it is opposed to Mr. Canfield's system of downrightism. As the Dr. however indirectly got into bad company he must carry the matter through with as good a grace as possible. So he consented to go and hear him—and did hear him, renounce Universalism only to support his atheistical principles. And he concluded that the better way would be to pass the matter off in a joke. Hence the following shrewd remarks.

To be in one's own opinion without a God, is something so horrible that we cannot dwell on the subject without pain. Until we saw Mr. Canfield, we never knew personally any individual so perverted in mind, as to deny that there is a self-existent, rational, First Cause of all things which have ever begun to be. If we regard him as he regards himself, as a being without an intelligent Master, we must say that he seems to be a good natured, candid, inoffensive sort of an animal, with a very small head and brain, who wishes to live in good fellowship with other animals with whom he may chance to herd. He desires also, to be a philosopher among the two-legged cattle, and live by lecturing to them on things which they know naturally, as brute beasts, and concerning which they have no need that any one should teach them. In the midst of all this labour he is running along through the world as one of the lean, half grown underlings, that gains but scanty fare, and often is made to feel the horns of the more powerful animals around him. This, however, he need not mind, for there is in his esteem, no moral, supreme governor of man; no such thing as moral obligation; and when he dies he will be nothing but an insensible peck of dust.

Mr. Canfield we believe, some years ago, was conductor of the Religious Inquirer. And we have understood that some of our orthodox friends in this vicinity have boasted much of his renunciation of Universalism. For ourselves we are very glad he has renounced it, for the circumstance shows conclusively that Universalism is opposed to Infidelity; so much so that Infidels find it necessary to renounce the doctrine as well as orthodox. Limitarians are welcome to Mr. Canfield and his infidelity. We only wish that when they glory in his renunciation they would remember that Universalism and infidelity are not one and the same thing—that the Universalism which he renounced is not the atheism to which he now adheres. Will they bear this in mind and speak of Universalism accordingly?

R. O. W.

THE CONTRAST.—A few evenings since we heard the notable Stebbins, hold forth at a projected meeting in this city. We propose to contrast a remark or two with scripture.

Mr. Stebbins. Oh! Lord we pray that if sinners will not repent, but will go to hell, that they may find a deeper hell in consequence of this evening's exercises.

Savior. 'Father forgive them for they know not what they do.'

Mr. Stebbins. 'The immortal glories of heaven and the unlying miseries of hell, are all suspended upon what? Oh! my God upon what are they suspended? Why upon the decision that you may make this night.'

Scripture. He seeth the end from the beginning and from ancient time the things that are not yet done, saying my counsel shall stand and I will do all my pleasure.

Mr. Stebbins. 'If the sinners in this house do not repent that some love of God which now hovers in tenderness over us will be changed to infinite ire.'

Scripture. 'He is without variableness or shadow of turning.'

Reader will you believe Mr. S. or your Bible?
I. D. W.

TO CORRESPONDENTS.—We have received, from Rev. Daniel Smith of Winsted, an account of the 'conversion' of Mr. Samuel Smith, his grandfather, which shall be inserted in a short time. He has not answered our question as to whether Mr. Smith was in fellowship with the denomination of Universalists. He was 'ordained,' says Dr. D. Smith, but not by Universalists we presume, for we can find no record of him in the annals of the order, and if he was a preacher, we cannot ascertain that he was known and recognized as such by the great body of Universalists. But more anon.

'M. M.' is acknowledged, and some others have been received.

CHRISTIAN INTELLIGENCE.—We ought perhaps to apologize for neglecting, so long, to notice this sound and judicious religious periodical. It commenced its 15th volume on the 2d ult. It is published in Gardner Me. and its editorial department is still conducted by Dr. W. A. Drew. It is one of the most popular periodicals in the order, and we trust it will long continue to be a light to lighten the benighted and a blessing to those who sit in darkness and the shadow of death, as well as those who have been regenerated by the truth of him who is meek and lowly in spirit.

R. O. W.

DEATH OF REV. WILLIAM MC LELAND.—This gentleman died very suddenly in the town of Pike, Allegany co. N. Y. on the 18th of Dec. last. Br. J. S. Flagg, in a letter addressed to the Editors of the Magazine and Advocate, states that he had been engaged in the ministry of reconciliation for a short time only, but was esteemed a valuable man. He was respected and beloved by all who had the pleasure of his acquaintance.

He was 51 years of age and has left a wife and one child to mourn his sudden departure. 'Blessed are the dead that die in the Lord.'

EFFICIENCY OF THE DIVINE WORD.—It is said in the prophecy of Isaiah that the word of God, as the rain and snow from heaven, shall accomplish that which he please and shall prosper in the thing whereto he sent it. Suppose then this word contains the denunciation of endless woe, what could he please to accomplish by such misery? Nothing! Then his word to accomplish that which he please would accomplish nothing! Well, says the objector, what could he design to accomplish by the infliction of any suffering? Answer, the reformation of the sinner. Then his word shall prosper in finally securing the reformation of the whole human race.

R. O. W.

A. CONCERT,

At the Baptist Church in this city will be given on Wednesday evening Feb. 11th,—as follows:—

FIRST.

PIANO FORTE, MR. W. T. BARCOCK.

Auttem. Hark! the song of Jubilee. **Sterran.**
Quartette. They played in air.
Duet & Chorus. How beautiful upon the mountains *M. sen.*
Trios. Oh how lovely the gates, *O Zion. Martin.*
Duet & Chorus. Hail Judaea, happy land. **Handed.**
Duet. Who's this that on the tempest rides? *Shave.*
Chorus & Solo. O give thanks unto the Lord. *Dr. Clarke.*

PART SECOND.

Auttem. Glory be to God on high. **Mozart.**
Duet. O lovely peace. **Handed.**
Chorus. The Christian Warrior. **Shave.**
Duet. When thy bosom heaves the sigh. **Braham.
Auttem. Salvation is the joy of sound. **Haydn.
Solo. To Jesus the crown of my hope. **Shave.
Chorus. O praise ye the Lord. **Haydn.********

Tickets to be had at the bookstores of Beach & Beckwith, and Rodrick White; also at the store of Bolles & Childs, and at the door of the church on the evening of performance.

Doors open at 6 o'clock. Performance to commence quarter before 7. Price of tickets 25 cts.

Harford, Feb. 4, 1855.

DIED.

In Albany, on the 16th inst. Henry K. Spencer, only child of Mr. Spencer aged 13 months.

RELIGIOUS NOTICES.

Br. J. Shrigley will preach at Dry Brook on the 2nd Sunday in February, at Warehouse Point on the 3d (Sunday Math. 25. 46.) and on the 4th at Broad Brook.

There will be a discourse on *Temperance* delivered at Broad Brook, on Sunday evening Feb. 8, at half past six o'clock.

Br. W. A. Stickney will preach in Cheshire at the school house near Mr. Russell Miles, the 23 Sunday in Feb., and a lecture at Yalesville in the evening.

Br. R. O. Williams will preach at Cabotville on the 2d Sunday in Feb.

Br. W. A. Stickney will preach in Burlington on the 4th Sunday in February and a lecture at New Hartford centre in the evening.

There will be a lecture delivered in the Universalist Church in this city, (Harford,) Sunday evening Feb. 15th: Subject—'The objection to Universalism considered,' that nearly all the religious world have rejected it, and with very few exceptions, have believed in endless misery.'

This objection will be examined in connection with its bearing upon science, mechanical and agricultural improvements, the Bible, the religion of the Savior, and all the religious sects in Christendom.—Text, John iv. 20; 'Our fathers worshipped in this mountain.'

POETRY.

THE WIDOW OF NAIN.—LUKE vii. 11.

Original.

In Nain a widow woman dwelt;
She had one dear—only one son:
Each morn to God in prayer she knelt,
To bless this loved—this precious one.

But soon the victim of disease,
Her son was prostrate to the dust:
The mother bow'd to God's decrees,
And own'd the awful sentence just.

Husbands, childless, friendless left,
She blest e'en whilst she felt the rod;
Of every earthly good bereft,
Still she maintained her trust in God.

A few invited neighbors meet;
They drop the sympathizing tear;
They wrap the body in a sheet,
And gently place it on the bier.

Next the procession slowly moves
On, to the city of the dead;
Whilst death a thought full lesson proves,
And gloom on every face is spread.

Who pases by—the mourners friend—
The Savior in the midst appears:
"Woman weep not! (the bearers stand)
"Weep not—be still—suppress thy tears."

He who has power to raise the dead,
Approach—touches now the bier
"Arise, arise, young man," he said,
Deathness and death the mandate bear.

Women thy living son receive—
Doubt and despair and fear expel—
All things are possible—believe—
Christ has the keys of death and hell.*

Southampton, Jan. 14, 1835.

*Hell Hades the grave.

FOLLY.

In this age of dissipation and luxury in which we live, how many avenues are constantly open that lead to the Temple of Folly? To how many temptations are all, but especially the young and the gay, exposed, to squander their whole time amidst the circles of levity, and haunts of pleasure? By idleness and extravagance, and the vain ambition of emulating others in the splendid show of life, multitudes run into expense beyond their fortune. The time which should be employed in training them for future significance in the world, they lose in frivolous amusements and pursuits; or, in the midst of those, bury the fruits of any good education they had already received. Idle associates are ever at hand to aid them in inventing new plans of destroying the time. If that fatal engine of mischief, the gaming table, then attracts and ensnares them, their career of folly will soon be completed; the gulph of destruction opens, and ruin is at hand.

Supposing some incident to befall, as befall it some time it must, which shall awaken persons of this description from their dreams of vanity; which shall open their eyes to the time that they

have mispent, and the follies which they have committed; then, alas! what mortifying and disquieting views of themselves will arise.—How many galling remembrances will crowd upon their minds? They see their youth thrown away in dissipation or trivial pursuits; those valuable opportunities which they once enjoyed, of coming forward with distinction in the world, now irrevocably lost; their character tarnished and sunk in the public eye; and the fortune, perhaps, which they had inherited from their ancestors, wasted among idle companions. They behold around them the countenances of their friends, angry and displeased. To the grave and the respectable, they dare not look up.—They, with whom they once started in the race of life as their equals, have now got far before them; they are obliged to respect them as their superiors, and with shame to view themselves left behind, disgraced and dishonored.—Can any situation be more humbling and mortifying than this? Is not this to suffer in a high degree the misery of a wounded spirit, when a man sees that by mere thoughtlessness and folly, he has exposed and degraded himself; beholds his character, his health, his interest, sinking in the world; and is sensible that with his own hands, and by his own blind and ill-judged conduct, he has brought this ruin on himself?—Conscience now begins to exert its authority, and lift its scourge.—At every stroke it inflicts, the wounds of the heart open and bleed; and though it exercise not the same dread severity as when it upbraids us with notorious crimes, yet still it is the voice of God within, rebuking and punishing reasonable creatures for folly as well as for guilt: nor indeed are follies of such a kind as have been described, ever free from many stains of guilt.—*Blair.*

What has become of those whose youthful hands we pressed with youthful ardor—around whose necks our arm was fondly thrown—whose mirth, whose pains we shared, whose wrongs we were ever ready to avenge—in whom we confided—for the influence of the dark spirit of suspicion was then unfelt? Some of them have been gathered to the mansions of death, in the spring of their days, while they dreamed of 'many a morrow gay'—some upon whose devoted heads the storms of misfortune have pitilessly pelted, have sought far from their homes a foreign grave—some have quitted the cup which smiling pleasure offered—they are now treading with heavy footsteps the broad road whose end is ruin—some have been 'marked' by 'melancholy for her own,' and move through life 'in helplessness, hopeless brokenness of heart'—some are far away, tossed on the stormy ocean, or pursuing fortune in other climes, exposed to death from the roasting wave, or inhaling the pestilential breeze. Of how few can it be said—their path has always been prosperous? Those may be considered as fortunate, and should be contented, who can say, we float along the stream of time—it is now gentle and calm—now rough and turbulent—its banks are often adorned with gay and beautiful landscapes—though our prospects are sometimes bounded by dark and barren rocks—as we advance we are still greeted with smiling spots of verdure, but long tracts of cheerless sterility too frequently meet our gaze. Happy is he whose bosom is swayed, and whose actions are directed by the expectation of a heaven of illimitable felicity.

CONTEMPLATION.

I am contemplating. My thoughts are bent inward on myself, as the tulip leaves and flowers are generally contracted and closed up.—The less my reflections mingle with the train of external objects, the clearer and more connected will they become to my understanding, as they whose vision is entirely uprisen from earth can discern more accurately than others the luminaries of heaven. It is only intellectual abstraction which can render a professional man eminent, and it is the want of it that prevents the majority from rising above the shades of mediocrity into the regions of intellectual and moral greatness.

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.
Paige's Selections—\$1.00.
Smith on Divine Government—75 cs.
Balfour's 2d Inquiry—\$1.25.
" 1st " \$1.00.
" Reply to Stuart—75 cs.
" Examination of Future Punishment—50cs.
" Eleven Sermons—37 1-2 cs.
Life of Murray—50 cs.
Hell Torments Overthrown—37 1-2 cs.
Pickering's Lectures—75 cs.
Modern History of Universalism—\$1.00.
Divine Goodness—37 1-2.
Danvers Discussion—25 cs.
Ballou's Select Sermons—\$1.00.
" Lecture " \$1.00.
Primary Questions—per doz. \$1.20. Single 12 1-2.
Ballou's Notes on the Parables—75 cs.
Yennu Books—62 cs.
Universalist Expelior 3d volume bound—\$2.25.

Besides these the following may be had at this Office.
Ballou's Letters.
Balfour's Letters to Hudson.
Hudson's Letters.
Winchester's Dialogues.
Dodd's Sermons.
Dean's Lectures.
Convention Sermons.
Morsey's Reply to Joel Parker.
Reply to Hawes' Reasons.
Together with a great variety of pamphlets, sermons, &c., in a cheap form designed for gratuitous distribution.
Hartford, Oct. 1834.

REPLY TO HAWES' REASONS

CAN be had on application to the subscriber, or at this Office, in any quantity at a cheap rate. R. SPERRY.

UNIVERSALIST BOOKS.

STEPHEN VAN SCHAAK keeps constant on hand and for sale a general assortment of Universalist books, at his store No. 352 South Market Street, Albany.
The pocket edition of 'Streeters Hymns' just received as above.

TERMS.—The *Inquirer and Anchor* is published every Saturday at \$1.50 per annum in advance; if not paid within three months; and \$2.00, if not paid within six months from the time of subscribing. City Subscribers, and those who receive their papers by a carrier, will be subject to an additional charge of twenty five cents. Letters and communication, free of expense, may be addressed to the Editors, either at Albany, N. Y. or Hartford, Ct. The above terms will be strictly adhered to.

J. S. DIXON, PRINTER

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOL. XIII.

SATURDAY, FEBRUARY 14, 1835,

NO. 46.

ISSUED SIMULTANEOUSLY IN HARTFORD, CONN.
AND ALBANY, N. Y.

L. D. WILLIAMSON, } EDITOR AND
R. O. WILLIAMS, } PROPRIETOR.

COMMUNICATIONS.

GLORIOUS ANTICIPATIONS.

Original.

In the fifteenth chapter of Paul's first epistle to the Corinthians, and the twenty eighth verse we read as follows. 'And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all.' In meditating upon the above passage of the inspired writings, having our minds fixed upon that most glorious of all subjects, which here occupies the apostles attention, a prospect is opened to the view, on which we may dwell with indescribable sensations of wonder and of joy.—With what intensity of ardor doth the soul, when delivered from the bondage of error, and unshackled by the galling chain of prejudice, drink in the rich consolations of the gospel of the Son of God! How doth it delight to reach forward and anticipate, in the distance, those rich and sublime joys of which it is assured,—high as heaven and immeasurable as eternity.—Hope indeed seems almost lost, in a blissful fruition of that peace and happiness, which is in store for us, in that state beyond the grave, where the earthly is exchanged for the heavenly, and where the mortal is swallowed up by immortality. The doctrine of the resurrection, as revealed in the scriptures, is one perhaps fraught with the highest interest to men of any subject ever presented for their consideration.—It is this which buoy up the soul, and enables it, in the bark of faith, to ride serenely and secure, on the rough and raging billows of adversity. It is this which soothes the mind, when disease lays its wasting, and bedumbing hand upon us—in short when death, with his unparagoning arm outstretched, approaches & claims his victim, then it is that the consolations of this most glorious faith, come to our aid in their greatest power and energy. The monster comes!—sackcloth veils his brow,—darkness marks his path,—and night in its most sombre hues, seems closing forever around the pale subject of his power. The tyrant grimly smiles, triumphantly rejoicing in the power of his Tartarean might. But hark! In strains, soft and sweet as angelic music, comes a sound from the blest volume of inspiration. The emaciated sufferer, with thrilling interest marks the accents, as the break in distinct numbers, on his deafening ear. He hears a voice proclaim.—'The dead shall be raised incorruptible, and we shall be changed; for this corruptible, must put on incorruption; and this mortal put on immortality, then shall be brought to pass the saying that is written; death is swallowed up in victory.—that God may be all in all. Mark the result—a smile of joy as which is stamped the peace of that eternal world to which he is that hastening light on the pallid features of sickness and despair.—

His look is that of humble trust and resignation. His heart which before quailed in fear, before the grim tyrant and his train, now looks up as the transient conqueror draws near, and in exulting triumph shouts; O death, where is thy sting! O grave where is thy victory! The scene is closed; the grave receives and closes on its prey. But that one who hath spoken, is able to perform. The resurrection morning comes; its glorious light breaks in, and dissipates the darkness of surrounding death; the tomb yields up its trust; a form all glorious comes forth—

'On cherub's wings, I see it rise,
With shouts of welcome to the skies.'

Here would I drop the theme, for O, how inadequate is the imagination to paint, or language describe, the transcendent glories of that heavenly and perfect state, where God in the spirit of holiness is all in all. I therefore return to a consideration of the text which heads this communication, particularly the last clause of the verse, in relation to the bearing which it seems to have, upon the doctrine of endless misery, so popular, with a vast multitude of mankind at the present day. As I propose kindred, to show conclusively, that it puts a decisive negative, upon that peace-destroying and cruel system of faith; I therefore solicit your candid, your unprejudiced attention. I intend brevity in my remarks, and trust I shall not be guilty of exhausting your patience.

In the first place, let us glance at the most prominent features of the creed in question, as exhibited by those who profess it at the present day, and in this enlightened age.

We are told that sin shall be the everlasting work of devils and damned spirits, in hell—that eternal burning and suffering shall go hand in hand down the long vista of eternal duration—that purity of heart and purpose, shall be unknown to those who people the regions of the damned—and that so we die sinners, the resurrection morning shall confirm that character upon us, forever and ever. Hear now the language of the apostle, and let us weigh well the import of his reasoning. 'And when all things shall be subdued unto him, (Christ) then shall the Son also himself, be subject unto him, that did put all things under him; that God may be all in all.' We are here assured, that the time comes, when all things shall be subdued unto Christ; that is, all opposition to his purity of character, and the divine principles of his government, is to be annulled, destroyed forever. No more, when this grand subjection is accomplished, shall the carnal desires of morality rise in unhalloved strength, to infringe upon the peace, and happiness of Gods most noble work. No more shall the subtle workings of sin, as a deadly srocco, blast the joys of a redeemed world! Does any one say, that I am taking latitude which the text will not warrant! Do I hear an objector declare, that although all things shall be subdued in the sense of the text, yet this subjugation, comes far short of implying the destruction, or annihilation of those carnal propensities which shall per-

petuate sin! In answer, I refer to the language of this same apostle, in the eighth chapter of his epistle to the Romans, verse seventh. 'The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.' True continues my opponent, the very text I would have quoted to improve your position. For that enmity which exists in the carnal mind against God, shall continue to rage in its bitterness, notwithstanding God by his almighty power, shall so far subdue it, that it shall be sensible of the justice and the righteousness of that sentence, which shall confine it down to hell, there to reap the reward of its iniquities, past, present, and to come, forever, and ever. But stop friend, ere I grant your construction, let us consider the declaration of the prophet Daniel, where speaking of Christ, he positively affirms that the time comes when, in his mediatorial office, he shall finish transgression, make an end of sin—reconciliation for iniquity, and bring in everlasting righteousness.' Doest thou still contend in support of thy favorite theory? Hear again the declaration of the apostle in the verse preceding that quoted from Romans, 8th. 'To be carnally minded is death, not to be spiritually minded, is life and peace.' Compare now with the Corinthians, xv. 54.—'When this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.'—'What more positive assurance can we have that that carnal mindedness which is death, which is in enmity against God—not subject to his law, nor can be, is to be annihilated and done away! and that that spiritual mindedness which is life and peace, is to abound through Jesus Christ our Lord?

Let us turn to a brief consideration of another clause of our text. He (that is 'h'iat) shall himself become subject, that is the great object of his mediatorial office being accomplished; he shall resign the kingdom, to God the Father, and as the great head of the spiritual man shall commend a willing and perfect obedience, through all the members of that same body.—For as to Adam all die, even so in Christ shall all be made alive.—be made partakers of that divine spirituality, which shall constitute the essence of his being, and their eternal happiness.

I come now to a consideration of the last clause of the verse, which in my apprehension, stands more plainly and diametrically in opposition to the soul-harrowing creed of Unitarians than the two which precede it. It is even so plain, that the way faring man, though a fool, need not err therein; but may rejoice and be glad, in view of that bright halo of glory of which it gives an indubitable assurance. It reads thus 'that God may be all in all.' This is the grand object for which the glorious subjugation is accomplished. Nothing shall now be imperfect or impure, for God shall be all in all. This spirit shall be the all pervading principle in every soul—the dictator of every act and of every thought; the supreme dictator of every movement in the intelligent and immor-

tal mind, consequently, the unyielding peace and happiness of all his creatures, shall be omnipotently secured, for God, in and by the spirit of his grace, shall universally pervade all that does, or can exist. What a happy consummation then—how ardently to be desired by the benevolent heart,—how fervently should our aspirations go forth unto him who hath assured us of this most glorious change, that he would, in the dispensation of the fulness of time, gather together in one all things, even as he hath spoken, and be in them the sole moving principle to creation, even all in all!

How then, I ask, in view of the foregoing, self-evident deductions from the inspired writings, can the doctrine of endless misery be true? Can there be an impure principle in existence, which shall cause sin and transgression to roll on in an uninterrupted tide of despair, blasphemy and death, forever and ever, and still all things be subdued in the sense of the text? Can misery and suffering predominate in myriads of rational, and intellectual creatures, and still, death, the consequence of carnal-mindedness, be swallowed up in victory, and all be made alive in Christ? Can aught transpire on the morning of the resurrection, which shall confirm us, in the character of sinners, unmercifully and forever, and still God be all in all? Will any one contend that the spirit of a pure and holy God may universally pervade the soul, and still the soul wallow in sin and transgression, reaping an eternal harvest of sorrow and anguish as its reward? Forbid it reason; forbid it revelation; forbid it all ye glorious attributes of Deity; and expel such abominable doctrines from the blushing face of earth!—Where, O ye who thus contend for creeds dishonorable to the character of a wise and holy God, is that burning blush of shame that should suffuse your cheeks with crimson? that should cause you to bow your faces to the dust and bring tears of bitter repentance for your follies? Be assured, all ye who thus refuse to hear the sweet music of truth, that the time soon comes when the overflowing scourge shall pass over you and your refuge of lies shall be swept away; the breath of the Almighty shall blast your cunning inventions, and lay low in the dust, those delusive fables which dishonor the character of him whose essence is love, whose moral government is paternal, and whose goodness, and loving kindness to his offspring are commensurate with the eternity of his being.

M. M.

Hatfield, Feb. 1, 1835.

'BLESS AND CURSE NOT.' Rom. xii. 14.

Original.

The peculiar distinction between Universalism and Partialism is in this, it blesses all, and curses none. It makes even the chastisement of God productive of good to those who are exercised thereby. It looks beyond the present sins and evils that are in the world, and points to the time when sin shall be finished, misery annihilated, everlasting righteousness be brought in, and light, life and glory reign immortal to all the children of God.

One very direct proof of the truth of this doctrine is derived from the moral requirements of the gospel. No person can keep the commandments without being a practical Universalist and these are the best kind. Live in

peace with all men—do good to all men—love one another—bless and curse not—render evil for evil to no man. These are the requirements of God's law, and these present a summary of all christian duty. Who can obey them and not be happy!

We are commended to be followers of God as dear children; and also to 'bless and curse not.' But if God curses mankind, and will even inflict upon them an endless curse, how can we be followers of him unless we curse? It is no cause of wonder that believers in the doctrine of curses should go about cursing mankind, but do they ever preach from this text—'Bless and curse not'?

Balak desired Balaam to come and curse Israel, and offered him a house full of silver and gold, and to promote him to very great honor, as an inducement for him to curse whom God had not cursed. And it has been since the days of Balak, that people would give much more to have some body cursed than they would to have all blessed. The man who paints the horrors of hell vividly, and deals out correspondingly can always command a great salary. Few dare resist the temptation and not go beyond the word of the Lord.

As for ourselves we have received commendation to bless, and be hath blessed and we cannot reverse it. Our doctrine is full of blessings. It commands us to 'love our enemies,' to 'bless them that curse us, to bless and curse not.' What surprises us most is that any Universalist should ever use profane language and call on God to curse any body. This doctrine forbids such conduct.

Brethren let us, in future, try to live our doctrine and like the God we worship—bless and curse not.

W. S. B.

Claremont, N. H.

RELIGION.—AN EXTRACT.

Original.

As long as religion is made to consist of mystery, as long as every notion and superstition which have obtained among men are called religion, just so long do I fear that the religion which is pure and undefiled will be lost in the rubbish and lumber that surrounded and hid it.

In the latter days of the world, there appears to have been a charm in the word religion, that has induced many to think, that if they called their notions, experience, thoughts, or acts by that name, they were in possession of the principles of real and vital religion. This mistake has scattered 'firebrands, arrows and death' in ruthless rage around, and mantled the gray old fields of human felicity in the gory garments of human blood.

The mistaken disciples of our Master, undoubtedly thought they had very religious dispositions when they wished to call down fire from heaven on the enemies of the cross.

Saul of Tarsus in breathing out threatenings and slaughters, forcing men, women, and children to prison, thought he was very religious. He says he lived after the strictest sect of his religion, and in persecuting, thought he did God's service.

This mistake concerning religion, may be traced down the history of the church—falsely called the church of Christ, for the christian religion which is pure and undefiled, never has engendered the persecution, impiety, murders,

tortures, and horrid deeds which stain the pages of ecclesiastical history.

Were I to attempt an outline of the butcheries and outrages which have been committed under the holy name of religion, there would be a catalogue too deeply black and frightfully long, far more to look upon and reflect that all this had passed for religion among men! But it is even so. The genius of history points us to contending armies in the fury of battle—to the damp cold dungeons, racks, faggots—slices on fire, and human sacrifice bleeding on the altar of intolerance, while beneath the picture she writes—'This has been called Religion.'

But what is religion? Our text answers 'Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' Deeds of charity and lives of purity is the sum and substance of religion. I regret to say that this is not the idea which many have of our subject. Consequently this idea is often held forth in our day.—A man may be charitable and kind, a good neighbor and a good friend—his hand may be ever opened to supply the wants of the destitute and his feet ever bent in protection to the homeless orphan—his may be a man of sterling integrity and unfinching honesty and yet if he belong not to the church, if he cannot or will not make a long profession, if he refuse homage to the created lords of his conscience, he is said to be a very moral man, but to have no religion. And what is religion if this is not? 'Ah, that is a mystery. You must get converted, and tell your experience, and join the church, then you will know what it is to enjoy religion.' This is the language of men. But though the creeds of men forbid us to regard deeds of charity and lives of purity, as religion, our text authorizes us to regard it as such before God. This religion is truly useful, and happy would it be for men to cherish it as the daughter of heaven, and the friend of their race.

C. W.

Lansingburgh, N. Y.

THE GAMBLER.

'This gambling,' said my father, 'is cruel business—cruel on all hands—if you lose, it is cruelty to yourself to your family and creditors; if you win, it is equal cruelty to your neighbor, his family and creditors—and you, he would add with emphasis, 'you must be fearfully cruel if you can find any enjoyment in spending the hard earnings of another; say, worse, in spending nine times in ten, the bitter earnings of a wretched wife and starving children, who have been robbed by an abandoned husband and father for your supply!—Here he would stop and covering his face with both hands, would lean upon the table, as if to shut out some horrid vision; but what that vision was I never could exactly ascertain. My father was a good man and keenly sensitive to all, even the slightest suffering, but his words were few. He would seem ready to burst with emotion, yet would never utter a harsh expression than, 'Oh, it was cruel, cruel, cruel!' Gambling met his unequalled abhorrence. He considered it the fruitful source of all iniquity—He thought of no crime, heard and read of none, but he would say of the perpetrator, if he said anything, 'that man was a gambler.' He was once summoned on a Coroner's Inquest, to view the mangled body of a murdered citizen. 'Oh, he exclaimed, 'this

was cruel, very cruel, some gambler has done it!" Whether my father was correct or not, in his views upon that subject, I shall not pretend to decide—[this much I can say in truth, that from a family of fine boys, not one has been known to gamble even for a penny or a pin.]

I entered college early in life with my father's blessing and many of his feelings. Congeniality of soul or proximity of rooms, or chance, no matter which, made us soon acquainted with the hero of this story. We became intimates and friends before the first quarter had expired.

He was then young, gay, and innocent—uncommonly social and benevolent in his feelings—reckless of himself and of his money, without appearing rash or extravagant—and candid in his social intercourse even to a fault. It is difficult to know or tell precisely why we love any individual; but there was in Edward Worth something that could not be mistaken—a certain openness, frankness of feature, tone and expression, that seemed always to say, 'if you doubt me, come look in my heart.' There was no guile there and you could have sworn there was none—the heart shone as clear and spotless through his open countenance, as the sunbeam through the clearest transparency. I never knew a man whose face was such a tell-tale of the feelings—to doubt him, seemed to me the rankest infidelity, and I mingled with him, all my hopes, joys, sorrows and secrets, as unconsciously as a lover ever did with the object of his idolatry.

Three years passed away without any thing to disturb the harmony of our spirits. The same traits of character that had charmed myself, were noticed and felt in their sweet influence by all around him. I recollect an instance. Whilst sitting tete-a-tete with a young lady, whose brother had a violent, or rather indolent quarrel with my friend, about some trifling affair, Edward came into the room. The lady, who was a mere visitor among us, inquired with much animation—"who is that noble fellow?" She had probably heard her brother's bitter slang—for as I repeated the name of Worth she exclaimed, "it is not possible I why I love him so, he was as ugly as sin, brother you told me so. Her brother stood before her, and merely said with what I thought a sneer, 'ye but we have settled our quarrel and buried the hatchet.' I confess that I felt suspicious of that sneer, for the moment, but Edward soon joined us and I thought no more of it. I felt suspicious merely because I know the fellow was malicious but I could not foresee the hellish plot he was lying by this pretended reconciliation. His name was James Wood. To describe him, I need only say, that when I think of him, I think of the devil at the same time; let that suffice.

Not long after this, Edward appeared cold and neglectful. He was frequently absent from morning prayers—his classics seemed to have lost all their wonted charm and our literary clubs were almost entirely abandoned. 'What can this mean?' was repeatedly asked but never answered. At first I was fearful I had unwisely given offence, but when I saw all that he once appeared to love, abandoned in the same manner, I resolved to ascertain the cause whatever pain it might cost me.

'My dear fellow' said I, as he sat me one morning from the commoner, 'will you answer me one question?' 'Yee a thousand if you please.' What have I done, or said, or thought

—or what has the old chapel done, or either of your favorite authors, that you treat us so frostily so repulsively? You were not formerly so! Nothing in the world, Wallace' said he, 'it is all your jealousy.' Jealousy! Edward, there is a blush on your face; do wipe it off, for it kills my confidence.' 'It is warm,' said he, and we parted. It was December—

A few evenings after I saw Edward pass my window, after the nine o'clock bell had dismissed all from their books. I determined to follow him. I soon saw him enter the basement story of the old Tontine, a house of refreshments. I gazed through the windows, but he was not to be seen—I entered, made some trifling purchase, but found not my friend I went out, passed round the Tontine to the rear—the dog met me at the postern gate and growled—I returned procured some penny cakes, threw them to several Cerberus and thereby obtained free ingress and egress.

I have before mentioned my education and feelings on the subject of gambling. Imagine then my utter astonishment and agony, when through the broken blinds I saw my only friend, to whom I could have given my heart's blood, necessary—gambling—yes gambling with a circle of abandoned wretches and drundards. There was another person there, who had as I believed him, I did not expect to see—a malicious smile sat on his face, and I thought I heard him chuckle with delight, as one after another of my friend's stakes were swept off by those professional swindlers. It was James Wood—I saw or thought I saw through the whole trickery at once. This Wood was Edward's partner in the game, yet all the while playing into the hands of their opponents, subsequently to receive his own loss back and his dividend of the spoils—'Good God!' I exclaimed. The sound broke upon their ears—they all started from their seats, and I, for the first time, felt like a spy. Leaving the dog to give what account he pleased of my exclamation, I fled to my room, under a sleepless night, in vain attempting to invent some probable means to save Worth from the ruin that awaited him.

The next morning Edward came to my room soon after recitation. Believing prudent policy the wisest, I received him as usual; yet I am confident my voice betrayed some emotion, for he immediately said 'Wallace you are not well, you studied too late last night.' 'No, no, Edward my studies are not to be blamed, this time at least,' said I mournfully. 'Right, right a late roost upon the back window of the Tontine, eh?'—a spy! by Heaven, a spy! do you understand me?' not exactly, I said easily—'not exactly—very well I want one hundred dollars—do you exactly understand that?'

This was too much for my agitated feelings—I was poor—Edward knew it, and had of his own accord loaned me this one hundred dollars to meet my contingent expenses. He had been kind and generous to me but now I felt he was cancelling the whole obligation. No, not the whole, for voluntary kindness, can never be entirely cancelled by subsequent unkindness—yet I felt that this was undeserved—I looked him full in the face—Good Heavens! how love and anger contended in my bosom—my blood boiled in every artery.

Edward I would lend you my heart, you know I would, eyes, give you my life, if I could save you from that fend who so controls you. But the money, yes, you shall have

it, this very hour, and I immediately left the room.

One hundred dollars were not to be found in every man's pocket, especially when a pennyless fellow was in search for it. However I pledged my books, clothes, &c., and obtained the sum so cruelly demanded. I found Edward in his room—Wood was with him. Exercise had made me calm again in spirit, though my countenance was flushed. 'Mr. Worth here is the money you so kindly lent me, and here is the interest also—with all my heart I thank you.' Before he could reply I left his apartment, and from that day no man can persuade me to receive aught that looks like favor or obligation.

From that moment Edward seemed lost to me, and to all who loved him. A wolf in lamb's covering was leading him and who could tear off the disguise—I would have done it but it was now too late. Our college degrees and honors were soon after conferred, and our class was scattered like young birds from the parent nest—some for the fowling's aim, and some to build homes of their own. I saw no more of my quondam friend for several years. I only heard that he had married a beautiful girl, of whom I had often heard him speak in raptures—that his father was dead and he was sole inheritor of a fortune. Report said also that his habits were not mended, and that a certain Wood was his constant attendant. Perhaps, I thought, perhaps he may yet be saved—I was alone in the world—I longed for my friend again, and the next month found me in his company, bearing an assumed name and, with a disguise that precluded all fear of recognition. I found him living in almost princely style, fond, even doting in his family, and adored by his wife, and more than all, there was a beautiful, an only boy idolized by both. Oh! what a paradise was here for man! and yet the curse of curses was on him; he loved the gambling table more than all his house could afford. His business had no charm—his books no relish, and that usually, noble bearing, of which I have spoken elsewhere, was fast yielding to petulant, feverish frenzied look, that seemed to say, 'The die is cast, on—on for heaven's sake on—feed me with play or I shall die!'

I found with him and around him friends almost numberless equally anxious with myself, and some whose blood rendered them still more so, if more could be. By them, all argument, and all advice and all persuasion had been exhausted without effect before my arrival. There remained no alternative resolved as I was, to do something, but to obtain initiation into the mysteries of the gambling clubs. A few evenings after Mr. Wilkins was introduced in firm and took his seat among the association. To avoid suspicion, I affected great fondness for hazard and a strong desire for immediate instruction in the elements of their all-absorbing science. I took special pains to display all the money I could muster for the occasion, and thereby gave them strong hopes of a rich harvest as soon as I was ready for the onslaught. The company was composed of many varieties of character—some richly drunk, and some drunkenly rich—some stupid and some artful, cunning and cautious, whose every motion showed that they were the prime spirits of this Pandemonium, and the others the dupes and victims of their villany.

The most hellish of all their arts, seemed di-

rected against the only noble the only redeeming spirit among them. True; Edward had fallen, deeply fallen, from what he had been; and still he was noble—no mean action had ever tarnished his lofty soul, or dimmed the brightness of his countenance. He did not drink, or brawl or quarrel, but he played with the skill and close calculation of an experienced hand, and with an ardor resembling desperation.—But what were these against tricks and dark design? Wood as I before stated, sat almost constantly as his associate in the game, yet played with all his art in the opposite hands.—Every loss seemed only to urge their victim to deeper and still deeper hazard. Sometimes he was the winner but the balance was still continually and fearfully against him. I soon saw that the wealth of a Crusoe could not long sustain against such annihilating subtractions. His ruin seemed to be already sealed, and only waited publicity to beggar himself and his family. No human arm could save him, no earthly counsel could reach him. He was surrounded, hedged in, eye, buried in an Inquisition of Demons, whence nothing but a miracle could deliver him. His wife complained not, uttered not a murmur in his hearing. Alone she sighed, alone she shed those tears, those scalding tears of agony, which woman only can shed and live. I had advised, had written anonymous letters full of argument and persuasion with vivid portraits of his companions and their dark designs, but they were all mere zephyr against a hurricane. Despairing of success I had gone for the last time to the gambling room to watch him once more, and bid adieu forever. Worth was there early, was uncommonly restless and seemed intent upon deeper hazard; fifties and hundreds seemed too small. 'A thousand—a thousand!' he would have nothing less.

It was near midnight—the room where we met was very retired—the month of July, and the door was partly open for ventilation. Just as the thousand stake was made, a slight rustling was heard in the avenue, and a moment after, a little dog ran in and jumped in Edward's lap—it was his boy's only pet and playmate.—How came it there and at this time of night? Edward started as if a scorpion had stung him, and seizing the little pup, rushed along the dark hall, and down the precipitous stairway, saw as at the street door, before any one had recovered from his surprise sufficient to follow.

What a scene was there for a man and a woman! a husband too, who fallen as he was had never suffered the winds of Heaven to breathe too rudely on his beloved wife! yet there she lay, lifeless, on the flagging. 'Good God!' he exclaimed, 'what does this mean?' 'Mean?' replied the Landlord, 'why she has been here every night for a month—and but Edward heard no more. He raised his wife in his arms—'lay her on this bed' said the obsequious host, throwing open a side door. 'I would lay her in her grave first,' was the quick reply, and declining all assistance, the wretched husband bore her in his arms to her own home and bed.

It was long ere she revived sufficient to speak. Edward, in the meantime, sat by her, like one just awakened from a horrid dream to the contemplation of still more horrid realities. He bathed her temples and face, manifestly with the deepest anxiety, but he uttered not a word.

He had scarcely seemed to breathe when she exclaimed as in a dream—'A thousand dollars, did he say! Oh, my child, my child!' and she sobbed deeply, as from a broken heart—as she opened her eyes and gazed on him, she said, 'is it you, Edward? Oh, I have had a fearful dream.' 'A dream!' said he, 'would to God, it was only a dream! but think no more of it—I have done with it, yes forever.'

But, poor Worth's afflictions had but commenced. The credit of his estate had borne him such beyond its substance—a few weeks found him without house or home of his own. However poignant might have been his feelings, still he met the storm manfully—with honor untarnished by all his desperate associations; he considered his last fighting to his creditors without a murmur of a struggle; and strange as it may seem, his faithful partner appeared even happy in the loss and sacrifice that surrounded him. 'Go,' said she, as she saw article after article of her splendid furniture, pass under the hammer of the auctioneer, 'Go, ye trappings which I have gazed on only in my misery; but in losing you, I have won back a husband, to make me happy, thrice happy even in my poverty.'

Amid these calamities Wood seemed to exult with a fiendish joy. While others sympathized and endeavored to impart comfort—he sought every occasion to slander and insult his fallen victim. The cause of such fearful malice was mystery to every one, but it was soon after explained.

Worth had retired with his wife and boy to a neat but humble dwelling in the neighborhood, and commenced the world anew. His home was now his retreat for every leisure hour—I had called to make myself known, and renew the vows of our friendship. It was evening and Edward had his boy frolicking upon his knee—his wife was removing the tea table from which they had just risen, as I entered. I was contemplating this happy scene, and contrasting it with the gloomy prospects that preceded—when that devil incarnate, Wood, broke in upon their retreat, to take 'a friend's farewell.' He stopped in the open entrance, fanned his brow, and sneered malignantly, as he said, 'now Mr. amiables! Worth, I can die contented, for my eyes have seen your ruin and my soul has rested on your misery—you triumphed in college honors, but who triumphs now! Oh, do you like?' 'Take!' I suddenly exclaimed, and oh, I longed to throttle him, and stamp the demon out of him. 'Take thy reward,' I was about to add, as I sprang toward him—but the hand of Worth detained me as he calmly said, 'let not this place, sacred to retirement, the scene of my repentance, and my resolutions for a new and a better life, be so soon desecrated by contention and bloodshed—sooner or later, heaven will avenge me of that man.'

The wretch had gone and we were quiet again. 'Now Wilkins,' said Worth, 'tell me who and what you are, that you should so warmly and frequently interest yourself in my behalf. I once had a friend who might have done as much, but I cruelly cast him off and have not heard from him since—I hope he has gone to heaven. He is there, said I, throwing off my disguise, for Edward is himself again, and that is heaven to me.' 'Wallace!' he exclaimed, and—let silence tell the rest.

The last time I saw Worth, he was surrounded by the good and great, receiving their con-

gratulations for a splendid effort he had been making in the cause of humanity, on the floors of Congress. It was a proud time for him and the cause he was engaged in. His wife, his redeeming angel was there too, and every look seemed to say, how richly she was now repaid for all her unseem and untold misery. Wood is now a vagabond, without friends and without a resting place, and not one, of all the gang I once met has now a home except what nature, or the law has given. Two are in the penitentiary and the rest wandering outcasts.

WALLACE.

Rural Repository.

THE MOTHER AND HER INFANT.

Who that has beheld the fond mother with the darling infant of her bosom—the object of her tenderest regard, entwined in her arms, and has not been led to admire and venerate the power of parental love. What suffering, trial or peril is able to remove her from the protection of her offspring. What deprivation or self-denial, would tempt her for a moment, to become weary or indifferent to the ease and comfort of her little one. No other earthly object has any demand on her labors of love, to be compared with this. With what solicitude does she watch over its angelic form, while in the embrace of sleep, that image of death. Scarcely has its first resting from slumber become audible, than she hastens to its couch, to chaunt the accustomed lullaby. Does indisposition steal slowly and stealthily over its frame, how tremblingly anxious does the mother become. How closely are all its movements watched, how promptly are all the means that are within her reach, resorted to. Night after night does she watch over the little sufferer, till death closes its eyes to open no more till the resurrection morn!

Tell me, ye who believe in the eternity of future punishment, must not this deep-fixed sympathy and unexampled love of the mother be forever annihilated, before she can ascribe justice to the God of heaven, who may perpendicularly separate her from the society of her child forever?

Ind. Mrs.

SUNDAY RELIGION.

There is a great deal too much of Sunday religion in the world. We mean by this that periodical feeling which manifests itself on the first day of the week in religious observances, but which leaves the heart and face on Monday morning, to appear no more for six days! How different this from the religion taught in the New Testament—that of *doing good*. If men could only learn this and carry it into practice, what a different aspect would be presented in the 'visible church.'

We are no advocates for this periodical piety, and we shall always preach and write against it so long as we believe in the gospel. It always causes us grief to hear a man talk of the excellency of this or that doctrine—of the able manner in which it was proclaimed by his preacher on Sunday—when this is the end of it with him! When he comes nothing further about the subject, and seems not to have ever considered that it is his duty to be 'not a forgetful hearer but doer of the word.' Reader! take heed—and beware of a Sunday religion, unless it remains with you during the week.

Star in the East.

INQUIRER AND ANCHOR.

SATURDAY, FEB. 14, 1835.

PARTIALISM VS. THE LAW AND THE PROPHECIES. No. 2.—It is the object of this article to consider the effect of Partialism upon the second great command in the law. *"Thou shalt love thy neighbor as thyself."* We observed in a former number that the moral precepts of the law were founded upon the doctrines of the gospel, and that in these doctrines there was power to work obedience to these precepts. This second command is founded upon the doctrinal truth that our neighbor is our brother, and in that doctrine there is power to mould the heart to love. The law and the prophets teach us that we are all neighbors of the same country, brethren of the same family, children of one common Father, and heirs together of the same immortal inheritance.—Christianity instructs us to recognize a brother, even in an enemy, and to regard him with a fraternal affection. It denies all right on the part of a few to raise themselves above their fellows, and say to their neighbors stand by thyself, I am better than thou! In all the vast family of man there are none so high, so low, so rich or poor that God is not their father, and consequently they are brethren. No matter as it respects this fact, how far they may have strayed from a father's home, they are children though far from home, and brethren though polluted with sin. The King on his throne may take up and call God his father, but the word of God teaches him that the meanest slave at his feet has the same privilege and that God will hear the prayer of the beggar as soon as that of the prince. The civilized man may go into the temple of worship and he may call upon the Great Supreme as his father; but the word will teach him that the "poor Indian" who worships the Good Spirit in the wigwam of the wilderness can truly address the same God as his father and God will own him as a child. O! how it levels the proud distinctions of earth!—How it humbles the pride of the mighty and prostrates in the dust the separating walls that have so long and so injuriously separated man from his brother men!! We think that we speak truth when we affirm that there is power in considerations like these to draw out the heart to love. Let but the mighty truth be known that God is our father and man our brother, and its sacred influence will run from heart to heart, from neighborhood to neighborhood, from city to city, and from nation to nation till all created humanity shall be linked in one chain of brotherhood and man will cease to be the enemy of man. Will the reader ask us why these effects are not realized from the preaching and promulgation of christianity?—Our reply is that the word of God has been made of none effect by the traditions of men.—Partialism has been breaching out her lies and uttering her forgeries in the name of God, erecting her partition walls and selecting her favorites, pouring her blessings upon some and her curses upon others. Like the evil genius of Jacob, she has selected here and there her darling Joseph,

and clothed him in a gaudy coat. Upon him she has lavished the riches of earth and the opulence of heaven, and upon others the withering curses of hell. Thus envy and hatred, and malice and strife, and contention and war, and blood and every evil word and work have followed in the train. These narrow views of the divine economy and government have been received into the mind, and thus the breathings of that expansive charity that views through mercy's melting eye a brother in a foe have been checked, and love and good will have been confined within the pale of the church. If a man really thinks that God hates his neighbor he will hate him too. If a man supposes his fellow is destined in the councils of God to dwell in eternal burnings it cannot be expected that he will love him. Suppose a man believes that his neighbor has committed crimes which render him a fit subject for the gallows, how soon will he regard him with horror? But when you come to tell him that his neighbor is not only worthy of death, but that his crimes have amounted up so high that he justly deserves the endless miseries of hell, how can he love him? The reader will perceive that it is not to be expected. We have shown, then, that those narrow and partial doctrines which now pass for christianity do indeed make void the law.—Notwithstanding all the boasting which is heard of the moral power of partialism, it must be evident that it lays the axe at the root of those commands of the law on which hang all the law and the prophets, and of course must have a strong demoralizing influence. We shall resume the subject in our next.

I. D. W.

UNIVERSALISM NOT INFIDELITY.—Notwithstanding the frequent association of Universalism with infidelity by those who have no better arguments to bring against the doctrine of impartial grace; and the insinuation and sometimes actual assertion that Universalism is no other than infidelity in disguise; yet we have the testimony of two Infidels at least, that it has no connexion with their dark and gloomy system. The first is Mr. Almer Kneeland of Boston. He was charged by a writer in the Christian Register with having said that his views, if he might be permitted to use a hyperbole, had not changed the shadow of a shade since the year 1816, at which time he was a Universalist preacher, having previously been a Baptist. And he rebuts the charge in the following language addressed to the Editor of the Christian Register and published in this paper.

"The next I shall notice, is the following, where the writer says, 'he [Mr. Kneeland] remarked that his views—had not changed—since the year 1816.' This is a gross misrepresentation, amounting to a falsehood. I recollect the circumstance well. I was speaking of the sovereignty of God, or what is called the doctrine of philosophical necessity; and it was in this respect, and in this respect only, that I said my views had not changed for so long a time. But in other respects, it is very well known, they have materially changed.

From this it seems Mr. K. disavows Universal-

ism altogether. His views have changed very materially since he believed in the truth of divine revelation the existence of a God, and the salvation of all men.

The next witness we have against Unitarianism, is Dr. Ely's new essay, Mr. Russel Canfield. He has solemnly and publicly renounced Universalism in the third Presbyterian Church in Philadelphia; and yet he continues an Infidel, for he has long been an avowed Infidel before his pious renunciation. He states plainly that Universalism does not accord with his present views, and gives the reasons, why he rejected the doctrine. If then his testimony has any weight in the minds of Unitarians they ought to credit his assertion when he says that Universalism is not Infidelity. R. O. W.

TO THE CLERGY OF THE CITY OF ALBANY.—Gentlemen,—I am called by a sense of duty to the cause of Christ to address you, and not your sins in order before your eyes. During nearly five years that are passed, I have been known in this city as an advocate and a preacher of God's boundless and efficient grace, which shall ultimately reconcile all things unto himself in Christ Jesus. During all that time I have labored with zeal in the promulgation of the glorious system which proclaims an impartial God and a universal Savior to the world. I have had the satisfaction of seeing the joyful believers in this gospel increase from a small and feeble remnant to a respectable and somewhat numerous society, and still the work is going on. I cease not day nor night to warn men in all things they are too superstitious, and exhort them no longer to give heed to old wives' fables and doctrines of devils, in the promulgation of which I verily believe you are engaged. On your part you profess to believe that I am preaching a false and dangerous doctrine, one that is calculated to destroy men's souls and lead men down to endless perdition. You denounce it as infidelity and the worst heresy, and its preachers as emissaries of the devil. You say it is alike dangerous to the morals and eternal interests of mankind, unsupported by scripture or the voice of reason. And yet when I have asked you there has been 'no man among you to answer a word.' I have offered you the columns of my paper, or my desk or booth, in which you might display your 'strong reasons.'—To some of you individually and to all collectively I have called for a fair and candid discussion of the merits of the question between us. But I have called in vain. There has been no man among you who has had the candor or honesty to stand forth in open field in opposition to the doctrine of which I am ordained a preacher. What mean ye, thus to hide yourselves in darkness? Do you wish the people to understand that you love darkness better than light? I am constrained to come unto you with the rod, and to rebuke you sharply.

Did your Master ever seek to avoid an investigation of his doctrine? Did he ever refuse to defend them openly when attacked however humble the attack? Did not Paul chide long in a cor-

man place and dispute daily in the school of one Tyrannus? Why then refuse us to come out and defend your faith? Depend upon it you do greatly err when you suppose the people will receive silence, from those who are commanded to give an answer to every one that asketh a reason for the hope that is in them with meekness and fear. Hoping that some of you may be induced to repent of this sin of omission I call once more. If there be any cause for or scribe even among you who feels that he is able to give a good reason for his narrow faith or overthrow the gospel of God's universal love, let him repent of his old sin, and come out to the work of investigation.

Yours truly,
I. D. WILLIAMSON.

UTILITY OF PREACHING ELECTION.—Bishop Davidson in giving reasons why the doctrine of unconditional election ought to be preached holds the following language. It should be preached, 'because this very doctrine doth exceedingly encourage the faithful and godly to proceed in their course of faith and godliness; or whom more regard ought to be had, than of profane wretches, who are wont to pervert all things to their own destruction.'

We are not prepared to grant the position that the preaching of the gospel is not intended to benefit sinners, or that the labors of the ministry ought to be devoted more to the godly than to 'profane wretches.' We remember that our Master said, 'they that be whole need not a physician but they that are sick.' But passing this there is a sentiment in the above extract to which some men would do well to give most earnest heed before they again say that the preaching of universal salvation is calculated to exercise a demoralizing influence. The doctrine of election is briefly this. God from before the foundation of the world elected some men to be saved, and that too without the least foresight of faith good works or any conditions to be performed by the creature. The number of the elect is so certain & definite that it can neither be increased nor diminished. Here then the reader will perceive that the salvation of the elect is not only unconditional but absolutely certain; and it is this certainty of salvation which doth exceedingly encourage the faithful and godly to persevere in their course of faith and godliness. Now the Universalist believes that his salvation and that of the world is ordained in the counsel of God and fixed by the will of him who cannot be frustrated; and yet instead of allowing that this consideration will exceedingly encourage the faithful to perseverance in faith and godliness, men will have it that it throws off all restraint and encourages men to sin. Let the reader ponder this well, and if the consideration that self is safe will work gratitude and godliness, how is it that the same conviction to one and to all, in the mind of a Universalist will not exceedingly encourage him also to perseverance in every good word and work? I. D. W.

BALDER.—We understand that Mr. Robt, the superintendent of the United States Army at

Springfield, Mass. who, by the way, is a Methodist clergyman, recently bribed a negro to get religion by giving him as much tobacco as he wished to chew in a year.

R. O. W.

REV. C. F. LE FEVRE.—By the following brief extract it will be seen that a lying spirit has gone abroad in the land in reference to Br. Le Fevre.

Mr. Silas Goddard, of Stuckey, L. C. writes us word that there is a report in circulation in that place, (which is said to have been started by a letter from Albany, N. Y.) that Rev. C. F. Le Fevre held a discussion last fall in Albany, with a Methodist minister,—that the Methodist ran him out, put him down, and caused him to confess his errors, and he became converted to the doctrine of endless misery.

How is this Br. Le Fevre,—have you gone over to the orthodox? Let us hear from you on this matter.

We copy the foregoing from the Trumpet of last week. We have not had an opportunity to see Br. Le Fevre, (before our paper goes to press this week); that he might answer for himself at this time; so we briefly state in contradiction of the above, that he is very far from being 'run out,' or 'put down'; and we hardly think he will be accused of being a convert to the doctrine of endless misery by the numerous congregation which attends his preaching. We presume, however, he will answer for himself in our next.—*Messenger and Universalist.*

PENITENTIAL.—We are pleased to see, in the last number of the Independent Messenger an editorial article entitled 'Omega.' True, he was, is, and will be, omniscient; for, as the editor tells us it was, is, and will be, used to denote the end of any matter or thing; but the only makes use of the word to denote 'an end, on his part of all newspaper controversy with Universalist editors and their adherents.'

We are heartily glad that he has repented himself of evil, thrown down his weapons of animosity and resolved to devote the residue of his life to other concerns—to penitential reflections and the pursuit of peace. We ought perhaps to state that, though he is a believer in the salvation of all men, yet for four years past he has been most bitter and undying in his opposition to Universalists and their doctrine. He commenced the publication of the Independent Messenger, in the spirit of war, and so it has continued until the recent 'change of heart' which Br. A. Ballou, the editor, has experienced. And in many instances he has been subject to such a morbid irritability, as to remind us of a wasp's nest; touch it, and the whole swarm will be about your ears—or, oftener perhaps, it has been like a little smarting dog; even point your finger at him, and he will snap. A mere allusion to the Messenger and Br. Ballou, or 'Cousin Adin' as the Intelligencer has it, would spin out a long article full of fire and bitterness; much like a swarm of wasps, with the exception that his sting has always been harmless.

But now the scene is changed. The pugnacious editor has become converted and resolved on a different course. O God, strengthen our brother in his conversion and holy resolutions. He has learned that 'there is a time to pause' and

cast away strife. And that time he 'fools' has come in reference to his contention with Universalists. Hence he says, 'with them, I will have no more contention.' To God be all the praise.—We hope hereafter that all bitterness will be done away, and strife cease, so far as all Universalists and Restorationists are concerned. The excellent exclamation of the Psalmist has been too often disregarded, 'Behold how good and how pleasant it is for brethren to dwell together in unity.' It is a happy reflection however that the editor of the Messenger intends to remember it hereafter.

That our readers may know his present feelings and rejoice with him, we give his remarks on the subject entire. After making some observations relative to Br. Price and the Prize Tale by Miss Kinney he says:

The reader will now wish to know in what respect the heading of this article indicates its contents. I will tell him. 'Omega,' the last letter of the Greek Alphabet was anciently used to denote the end of any matter or thing. I mean that this article shall end all newspaper controversy on my part with Universalist editors and their adherents. My opinions, views and feelings are known. My stand has been taken. My testimony has been recorded. My course is marked. I am inflexible. If I have acted, as I profess to have acted, from the beginning, from good motives, honestly and conscientiously—God will be my shield and reward. If otherwise, the recompense of my wickedness will sooner or later, here or hereafter, find me out. At present I have nothing to recant, save a few hasty expressions, scattered through my writings—such as are incidental to all zealous controversial productions, and these not for having been ill meant. I have been no man's personal enemy; I have coveted no man's silver or gold; I have wished to take away no man's rights. I have only claimed, defended and exercised those of myself and brethren. I have loved and endeavored to defend the doctrine of infinite love and universal reconciliation, on the only ground which appeared to me to be warranted by Scripture, reason and the moral welfare of mankind. Whether I am right or wrong God knows; but as I have believed, so have I spoken and acted. I have opposed what is called Universalism with an indefatigable and uncompromising zeal. I have challenged its advocates to discussion, and met them whenever I had an opponent, I have reasoned against, repelled and controverted whatever in Universalist doctrine, spirit and practice, I deemed essentially erroneous. I have deemed, and still deem, their prominent tenets, their style of preaching and writing, their tone of feeling towards other denominations, and the general drift of their sectarian policy, hostile to genuine Christianity, if wrong, God enlighten and forgive me. So I think—I no more speak. The treatment I have received, and seen others of my brethren receive, has stamped with additional force this conviction indelibly on my mind. A deep, inveterate, ineradicable disgust has been forced upon my heart, which it is altogether probable will go with me to the grave—and to that day of light, which I hold will reveal every man, feeling, and action, in naked undiguised relief. In saying all this, I protest I am no man's enemy—no man's ill wisher—my warfare is against notions advocated, policy pursued,

practices persisted in, which I verily believe are irreconcilable with the moral welfare of their promoters and of the world.

But there is a time to pause, a time to be silent, a time to cease from controversy. After a man has done and said enough in the way of opposition and reproof—after he has been a thousand times accused of being actuated by an evil spirit, and a thousand times conjured to be still and let the subject of his reproof alone—it is time to leave them to themselves—to let them eat the fruit of their own chosen ways—till the ripened monitions of a bitter experience shall convince them of their mistake.—I feel that such a time has come with me, in relation to the managers of the Universalist denomination. With them, therefore, I will have no more contention, will use no more reproof, will administer no more reproof. They may believe, preach, write, publish and manage just to their own way. From me, in the way of newspaper controversy they will hear no more. Others may oppose, reprove and thwart them, but I will not be at the pains. The residue of my life shall be devoted to other concerns. They may increase in the number of their adherents, may multiply their newspapers, may extend the pecuniary patronage of their publications, may form new societies here and there, may build meeting houses, may magnify their successes, may receive honor and applause one of another—but if, with their present system of doctrines, tone of feeling, style of preaching and writing, and method of procedure, they ever permanently establish any considerable number of exemplary Christian churches, 'The Lord hath not spoken by me.' My controversy with them has ended.

A. B.

MEMORANDA.—Our readers are probably aware that the religious discussion that has been so long carried on between Br. A. C. Thomas and Dr. Ely has been published entire in the Philadelphia paper conducted by Dr. Ely. It appears however from the following remarks taken from the Philadelphia that some of the Doctor's readers are beginning to get weary and complain of the continuance of the controversy. We have wondered that he should have published both sides for so long a time. We contacted him for the decided stand he has taken in reference to the matter; and hope he will not soon be obliged to discontinue the discussion in consequence of the bigotry of his own denomination.

THE DISCUSSION.

Rev. and Dear Sir:—Will you have the goodness to inform the readers of the Philadelphia, when it is expected that Mr. Ezra Stiles Ely and Mr. Abel C. Thomas, will finish their tedious and most unprofitable discussion?

It seems truly surprising that the editor of the Philadelphia should consent for a moment to waste his precious time in such a contest. Nobody really believes in the salvation of the finally impenitent; even the heathen themselves seem to know better than that.

Mr. Abel C. Thomas will find, ere long that all his fine speculations will prove false and false—that eternal life will not only prove a reality, but; but that everlasting destruction from the presence of the Lord and the glory of his power, will also prove a most awful reality to every one who rejects the gospel of Christ.

The above inquiry is respectfully made, with the hope that hereafter the productions of Mr. Abel C. Thomas will be found very scarce in the Philadelphia.

S. S.

REPLY.

Not a few differ in opinion from S. S.—We lately received a letter from a pious clergyman in the State of New York, in which he says, 'Your controversy with Mr. Thomas has been very gratifying to me, and to several others, who read the Philadelphia.' Are we to consider the whole matter at rest? This he wrote while I long ceased from the correspondence. 'Mr. T.'s last letter is not yet answered, unless it be in No. 42 of your paper, which I have not received, and which I wish you would be good enough to send me, as I keep a file.'

Mr. S. S. is informed, that some really believe the doctrine of universal salvation, and that multitudes wish to believe it, who ought to be guarded against that seductive system.

It has been an inducement to the editor to catch a moment whenever he can to prosecute the controversy, that many of the Universalist papers punctually reprint all our letters; and in this way probably not less than twelve thousand Universalists have read scriptural arguments against their errors, which otherwise would not have attracted their attention. How long the discussion will be continued it is impossible now to say. I shall quit when convinced that it is no longer desirable; and possibly from imperious circumstances sooner than I would wish.

S. S. may be comforted with this, however, that my letters shall in future be shorter than they have generally been.

E. S. ELY.

YOUNG MEN'S INSTITUTE.—We learn by the Trumpet that the young men in Boston, in imitation of the worthy example set them by the young men in Philadelphia, have recently organized the 'Young Men's Universalist Institute of the city of Boston.' We are glad to see attention awakened to this subject. The future welfare of our country and the prosperity of our cause depends upon instilling the true principles of the gospel into the minds of young men. Limitarians are aware of the influence of early education and hence the tenthousand inventions to instill their absurd dogmas into the minds of the young. Something therefore ought to be done by Universalists to counteract the influence of their exertions. Associations of Young Men like those in Boston and Philadelphia, are, we think well calculated to secure this object. We wish them success.

RECOGNITION OF A CHURCH.—By a letter just received from Br. Chas. Hammond, we learn, that on the 21st ult., a Universalist church was publicly recognized in Shelby, Orleans Co. N. Y. Sermons on the occasion were delivered by Br. Hancock and Br. Hammond.

A WORD TO BELIEVERS.

Who has a greater reason for being 'spiritually minded' than the believing Universalist?—Who has a greater inducement to live near to God—to seek communion with his spiritual Father—and to drink of the water of life that flows from the immaculate Fountain? Not one. The doctrine he professes is a doctrine of love, joy and peace—and did he but realize it, and allow it to influence his heart, he would know by experience the meaning of the language of Peter

—Believing, ye rejoice with joy unspeakable, and full of glory.' Professing Universalists, remember this.—*Star in the East.*

DIED.

In Hebron, Ct. January 20th, Miss Polly S. daughter of Shipman Houghton, aged 29.

Her character was irreproachable and she died as she had lived believing in the final restoration of all the human family. She retained her mental faculties until her last breath. A little before her death she talked freely and as much as her strength would admit. She selected her burial ground and named the time she wished to be kept after her decease. With an unusual composure of mind, while her friends were weeping by her bedside she desired them not to mourn for her, telling them she never thought she should be so willing to die; she wished to have the time come that she could stop breathing. She then repeated these words,

'Jesus can make a dying bed.
Feel soft as downy pillows are—'

Here her strength failed and she fell asleep in the arms of her Savior with at a groan or a sigh. Her funeral was attended by a very large concourse of people and an unusual solemnity seemed to rest upon every countenance.

The following Hymn was sung at her funeral.

When mourning youth is stretched away
By death's relentless hand,
Our hearts the mournful tribute pay
Which sorrow must demand.

While life prompts the rising sigh,
O may this truth, impressed
With awful power, I too must die,
Sink deep in every breast.

Let this vain world delude no more;
Behold the opening tomb!
It bids us seize the present hour,
To-morrow death may come.

Jesus, the vision of thy face
Hath overpowered charms;
Sorrow shall I feel death's cold embrace,
If Christ be in my arms.

Then, while ye hear my heart-strings break,
How sweet the minutes roll!
A mortal poison on my cheek,
But glory in my soul!

RELIGIOUS NOTICES.

Br. R. O. Williams will preach at Granby on the 4th Sunday inst.; on the evening of the same day at the school house near Pettibone's Store in Simsbury.

Br. J. Shrigley will preach at Warehouse Point on the 31 Sunday in February, (Subject Math. 23, 46.) and on the 4th at Broad Brook.

W. W. A. Stickney will preach in Burlington on the 4th Sunday in February and a lecture at New Hartford centre in the evening.

There will be a lecture delivered in the Universalist Church in this city, (Hartford,) Sunday evening Feb. 15th; Subject—The objection to Universalism considered, 'that nearly all the religious world have rejected it, and with very few exceptions, have believed to endless misery.' This objection will be examined in connection with its bearing upon science, mechanical and agricultural improvements, the Bible, the religion of the Savior, and all the religious sects in Christendom.—Text, John iv. 20; 'Our fathers worshipped this mountain.'

POETRY.

Man greet up the ghost and where is he?—Jon.

Or great.

Not on the busy theatre of life,

Concuring, executing many schemes:

Death, death the mighty conqueror quells the strife

Of man, and puts a period to his dreams.

Perhaps ambition fired his restless mind,

To rise to envied eminence—to fame:

Mayhap to be the mightiest of his kind,

And leave the world the glory of a name.

Or wealth—was wealth the object of desire?

The earth might open to him all her stores—

Might grant him for his long, laborious hire,

The best—the choicest of her golden ore.

Or knowledge? wisdom's empty letter'd page

Might the rich supply of time to him unroll:

The classic lore of many a by-gone age

Be treasured deep in the capacious soul.

Or was the world's pursuits—pomp, pleasures, all—

Counted as worthless by a quiet mind?

Contented in life's humble vale to dwell—

With friendship, ease and social bliss combin'd.

But ah! the life is o'er—the breath is fled—

And what has been, no more on earth shall be—

The body congregated with the dead—

Man yields the spirit up, and where is he?

D. H.

Southampton, L. 1. Jan. 14, 1835.

EPITAPH.

Original.

One who had much of sorrow knows

Is laid beneath this humble stone—

Who sighed to lay his aching head

At rest on death's cold dreamless bed—

That aching head is laid at rest

In death's deep sleep—on earth's cold breast.

D. H.

Southampton, Jan. 14, 1835.

INTEGRITY.

THE first great maxim of human conduct, that which it is all important to impress on the understanding of young men, and recommend to their hearty adoption, is, that in all circumstances, and under every emergency, to preserve a clean heart, and an honest purpose. Integrity, firm integrity, is that quality which, of all others, raises man to the highest dignity of his nature, and fits him to adorn and bless the sphere in which he is appointed to move. Without it neither genius nor learning, neither the gifts of God, nor human exertion, can avail ought for the accomplishment of the great objects of human existence. Integrity is the crowning virtue, integrity is the prevailing principle, which ought to regulate, to guide, control and vivify every impulse and action. Honesty is sometimes spoken of as a vulgar virtue, and perhaps that honest, which barely refrains from contriving the positive rules, and which ordinarily pays its debts and performs its engagements; however useful and commendable a quality, is not to be numbered among

the highest efforts of human virtue. But that integrity which, however tempting the opportunity, or however secure against detection, no selfishness, nor resentment, or lust of power, place, favor, profit or pleasure, can cause to swerve from the strict rule of right, is the perfection of man's moral nature. In this sense the poet was right, when he pronounced "an honest man, the noblest work of God." It is almost inconceivable what an erect and independent spirit this high endowment communicates to the man, and what a moral integrity and vivifying energy it imparts to the character. There is a family alliance between all the virtues, and perfect integrity is always followed by a train of goodly qualities, frankness, benevolence, humanity, patriotism, promptness to act, and patience to endure.—In moments of public need, these indicate the man who is worthy of universal confidence.

Erected on such a basis, and built up of such materials, fame is enduring. Such is the fame of our Washington, of the man vulnerable to ill and ultimately just. While, therefore, other monuments intended to perpetuate human greatness, are mouldering into dust, and belie the proud inscriptions which they bear, the solid granite pyramid of his glory lasts from age to age, imperishable, seen afar off, looming high over the vast desert, a mark, a sign and a wonder, for the way-farer though the pilgrimage of life.

A nice sense of integrity, therefore, cannot be too early cherished, or too sedulously cultivated. In the very dawnings of life, occasions are presented for its exercise. Within these walls, temptations every day occur, where temporary advantages solicit a deviation from the rule of right. In the discharge of the various duties which you owe to your companions, let no petty selfishness be indulged, no artifice practiced, by which you are to escape from your fair share of labor, inconvenience or contribution, or any one be deprived of the full measure of whatever he may rightfully claim. Cynical singleness of purpose and frankness of demeanor, and hold in contempt whatever is sordid, dissingenuous, cunning or mean. But it is when these peaceful shades shall have been left behind, and the sordid course of busy life begun, that seductions will be presented under every form by which inexperience, infirmity of purpose, and facility of disposition, can be way-laid.

Then is the crisis of the young man's fate—then is the time to take his stand, to seize his vantage ground. If he can then defy the allurements of cupidity, sensuality and ambition, the laugh of fools, the arts of parasites, and the contagion of improbity; then, indeed, may he hope.

'A sign of mortal and immortal powers,

As in a boundless theatre to run

The great career of justice—

And through the mists of passion and of sense,

And thro' the taming tides of chance and pain

To hold this course unalterable.'

GASTON'S ADDRESS.

VALUE OF TIME.

It is said that a man who had accustomed himself to seize a pen whenever his wife was putting on her shawl and bonnet to walk, found, before he suspected such a result, that he had written a tolerable book. Wonders may thus be accomplished by all in their stray moments, would they

but improve them. I would not prevent people from reflecting, from resting, or enjoying themselves; but the worst of it is, many waste large portions of their lives without doing any of these.

Circumstances favor persons thus bent on rational employment. Instead of idling away a half hour before dinner, or some appointment, they take up a book or a pen, or undertake to do any little duty which demands their attention, they find often the time which they might have frittered away much longer than they anticipated. Many a friend might be secured or obliged by a letter written at these intervals, by those who profess to have "no time." We all have "time," more or less, which might be devoted to the performance of neglected duties.

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.

Page's Selections—\$1.00.

Smith on Divine Government—75 cts.

Balfour's 2d Inquiry—\$1.25.

" 1st —\$1.00.

" Reply to Stuart—75 cts.

Hallou on Attraction—75 cts.

" Examination of Future Punishment—36 cts.

" Eleven Sermons—37 1/2 cts.

Life of Murray—50 cts.

Hell Torments: Overthrown—37 1/2 cts.

Pickering's Lectures—75 cts.

Modern History of Universalism—\$1.00.

Divine Goodness—37 1/2 cts.

Dauvers Dissertation—25 cts.

Balfour's Select Sermons—\$1.00.

" Lecture —\$1.00.

Primary Questions—per doz. \$1.30. Single 13 1/2 cts.

Hallou's Notes on the Parables—75 cts.

Hymn Books—62 cts.

Universalist Exposition 3d volume bound—\$2.25.

Besides these the following may be had at this Office.

Balfour's Letters.

Balfour's Letters to Hudson.

Hudson's Letters.

Winchester's Dialogues.

Dod's Sermons.

Deau's Lectures.

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Morse's Reply to Joel Parker.

Reply to Hawes' Reasons.

Together with a great variety of pamphlets, sermons, &c., in a cheap form designed for gratuitous distribution.

Hartford, Oct. 1834.

REPLY TO HAWES' REASONS

CAN he had on a petition to the subscriber, or at this Office, in any quantity at a cheap rate. B. SPERRY.

UNIVERSALIST BOOKS.

STEPHEN VAN SCHAAK keeps constantly on hand and for sale a general assortment of Universalist books, at his store No. 392 South Market Street Albany.

The pocket edition of 'Streeters Hymns' just received as above.

TERMS.—The *Inquirer and Anchor* is published every Saturday at \$1.50 per annum in advance; \$1.75, if not paid within three months; and \$2.00, if not paid within six months from the time of subscribing. City Subscribers and those who receive their papers by a carrier, will be subject to an additional charge of twenty five cents. Letters and communications, free of expense, may be addressed to the Editors, either at Albany, N. Y., or Hartford, Ct. The above terms will be strictly adhered to.

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I. D. WILLIAMSON, } EDITORS AND
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THE PREACHER.

A SERMON.

BY REV. CHARLES HARMON, *Royalton, N. Y.*

Original.

Then the king answered, and said, give her the living child and in no wise slay it, she is the mother thereof. 1 Kings iii. 27.

The circumstances, which called forth this decision of king Solomon, are, indeed, truly remarkable. And we have presented, in the history of my subject, the wisdom of God, clearly illustrated in the management of the king in this extraordinary difficulty. From the intricacy of the case and the importance of a correct judgment, Solomon was compelled to resort to stratagem to accomplish his purpose. In this, he was abundantly successful, as the following narrative fully shows. Then came there two women unto the king, and stood before him to submit their claims for final adjustment. The subject of difference was an infant of only three days old. Each claimed to be the mother of the little innocent, and plead their cause with great earnestness and solicitude. In the mean time, there appeared no evidence to justify a correct decision, as they both dwelt in one house, and the evening before, had been one of sorrow and death. One of the claimants had closed the eyes of her babe in death, and being determined to recover the loss she had sustained, proceeded to the bedside of her inmate, in the undisturbed stillness of midnight, to effect an exchange of children. The mother of the living child, being unconscious of what had transpired, resting in all the quietude of unbroken slumber, afforded to her associate an easy opportunity to complete her nefarious design. Treading lightly over the apartment, she realized the most complete success, and effectually made the exchange without detection. Retreating in all the secrecy and pride of wickedness, she patiently awaited till the blushing morn swelled the injured mother to a sense of her misfortune. As she awoke, the first thought, which came into her mind, was her child. But alas! the unaffected loveliness, the innocent smile, and maternal features had departed; and with these, the joy, the hope, and solicitude of unyielding affection. A sudden trembling seized her whole frame, and the tear of sympathy fell harmless on the infant's brow. In the outpourings of her aching heart, and in the despondency of her grief, she expected that a few hours more would convey the early fading blossom to the cold urn of the grave—the house appointed for all living. Recovering some what from her dejection, as if some kind angel had whispered peace, she turned her eyes, suffused in tears, upon the unmoved features of her lovely

boy, when to her astonishment and surprise, she discovered the daring robbery which had been committed. By this discovery, her hope again revived, her sorrows measurably departed, and measures were immediately taken to obtain a redress of her misfortune. Knowing the justice of her claim and the wisdom of the king, an appeal was made to him, as the only resource to rescue the child from its unlawful possessor. Accordingly, both parties appeared before the king, and there argued their claims with all the eloquence of maternal affection and skill, which the importance of the case required. 'And the one woman said, O my lord, I and this woman dwell in one house, and this woman's child died in the night, because she overlaid it. And she arose at midnight, and took my son from beside me, while mine hand maid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning, behold, it was dead, but when I had considered it in the morning, behold it was not my son. And the other said, nay; but the living is my son, and the dead is thy son. Thus they spake before the king.' Solomon, however, perceiving the want of evidence to decide with justice, resolved upon a plan by which to elicit the requisite testimony. Hence, he commanded them to bring him a sword. 'And they brought a sword before the king. And the king said, divide the living child in two, and give half to the one, and half to the other.' Agreeable to the wishes of the king and the design of so barbarous a decree, it resulted in the disclosure of that parental love, which never loses sight of its offspring on the one hand, and that cold indifference on the other, which has no connexion with the true character of a parent. The real mother, knowing the sovereign pleasure of the king, entreated him with all the sympathy of a parent's heart to spare the child's life, and rather than to divide it, give it to its unlawful parent. But the other pleaded the cruel execution of the king's decree, saying, 'let it be neither mine nor thine, but divide it.' 'Then the king answered and said, give her,' (whose compassion yearned upon her son,) 'the living child, and in no wise slay it; she is the mother thereof.' And all Israel heard of the judgment, which the king had judged, and they feared the king, for they saw that the wisdom of God was in him, to do judgment; that is equity and justice.

By this singular proceeding, we are taught a wholesome lesson of instruction. First, the king chose such means, as seemed necessary to avoid injustice and defeat the claims of a false parent, and to restore the wrongs of an injured subject. And by his success, the women and all Israel were taught the wisdom and justice of the king, separate from the least appearance of cruelty, and from all wrath and malice on the part of the judge. The king was just without cruelty, and merciful without injustice. Secondly, by this act of mercy and justice, accompanied by no denunciations of his wrath or vengeance, all Israel feared the king, and saw that the wisdom of God was in him. It caused that reverential fear, which is essential to the

obedience of the subjects of all wise administrations. No government can be long sustained and respected, without a proper reverence to its authority.

There is, at least, one instance on sacred record of the wisdom of God, which bears so strong resemblance to this proceeding of Solomon, that it may not be unprofitable for us to consider it. It was the trial of Abraham's faith in the promise of his universal grace. This is supposed by some to have taken place on Mount Moriah, but by others in Moreh. That a fair test might be had of Abraham's faith, the Lord commanded him to do that, which, in all human wisdom, would have prevented the fulfilment of the divine promise. It was to take his son Isaac, through whose lineage the promise of blessing was to come, and sacrifice him for a burnt offering upon one of the mountains. 'In obedience to this command, and apparently without the slightest hesitation, Abraham repaired to the place appointed, and made all things ready for the sacrifice. But what a moment must that have been, when the son of his old age, the comfort of his declining years, and the only medium of the promised blessing, inquired, 'where is the lamb for a burnt offering?' What an affecting crisis was that, when they ascended the altar, and, having bound his only son, and laid him upon the wood, raised his knife to slay, in appearance, the hope of all nations? As in the case of the living child, there had been no wrong committed, that required so affecting a sacrifice. A moment more, and the fatal deed would have been done! But the angel of mercy descended, crying, 'Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.'

In this instance, the wisdom of God is seen in laying such commands upon Abraham, as drew forth the constancy of his obedience, even at the expense of his dearest earthly hopes. And by this example of the faithful patriarch, posterity reaps a fruitful harvest of instruction. Here is unfolded the true faith of the gospel.—Abraham staggered not at the promise of God, but was strong in the faith, that what he had promised, he was able also to perform. Hence, the wisdom of God is manifest, in transmitting this illustrious example of faith to all successive generations. God had promised Abraham, saying, 'In thy seed shall all the nations of the earth be blessed.' And he believed this, though he raised the fatal knife to all human appearance to defeat it. He was confident, however adverse his work might be, that what God had promised, he was able to perform. Yes, able to perform it, though the works of the creature were apparently against it. Abraham's faith was in God. Thus it affords a striking lesson to all of the imperfection of that faith, which rests in the works of the creature, instead of the promise of the Creator.

There are few people, in the present day, who would reject the doctrine of universal salvation, were it not for the wickedness of man's works. They cherish a much stronger faith in

the will of the sinner to go on in into all eternity, than they do in the promise of God to bless them, by turning away every one of them from their iniquities." Such, however, was not the faith of Abraham. He believed God would provide, and perform what he had promised.—And in doing this, his wisdom adopts such means, as must prove successful. Even the wisdom of Solomon answered the great end of a perfect judgment. He completed the extent of his purpose, and all Israel saw it was the wisdom of God. But we cannot see the wisdom of the king, as being the wisdom of God, if the former be successful and the latter unsuccessful in this work. Did the king command a division of the living child? It was to elicit evidence, and restore the captive infant to its real parent. Did God command Abraham to offer up his only son? It was to try his faith in the promised blessing, and furnish an example to all nations of the power of that gospel, which bringeth salvation to all men, and delivers them from the captivity of the adversary "into the glorious liberty of the children of God."

As I design to improve this subject by an application, the reader will observe, that the king did not appeal to the living child to learn, who its parent was, but to the feelings of the parent himself. I mention this to correct an erroneous idea, imbibed by the religious world, that the peculiar feelings of men are the only criterion to determine, who is their father, God or the devil. A reference is made, not to the affection, the kindness and love of the parent to the child, but to the child to the parent. This is all that ought to depart from the wisdom of the wisest. It is then the benevolence and sympathy of a parent to its offspring, that establishes the claim of an endearing appellation. And it is on account of the unchangeable love and kindness of God, that he is "the Father of the spirits of all flesh." He is good unto all, and his tender mercies are over all his works." This establishes his claim as Father of all mankind. When the living child was taken into the custody of a false parent, it did not dissolve the relationship. Hence, "the human family have been taken into the captivity of the adversary, the claims of the real parent are none the less valid, and therefore, justice and mercy demands their deliverance. That the adversary does not sustain the character of a real parent will be seen by the following.—First, he is not the author of existence to a single soul. Second, he has no solicitude for the welfare of his pretended children, and third, he is willing that the sword should divide his claim, reserving only half to himself, and surrendering the other to the Lord Jesus. In all these particulars, there is a strong resemblance to the feigned mother of the living child. Certainly, then, the wisdom of God ought to teach us, whose claims are just, and whose rights will be restored in equity and mercy.

Second, Had the king divided the living child and given half to the one, and half to the other, all Israel would have seen, that the sacred principles of justice and mercy had been violated, the affection of the real parent most cruelly treated, and the false and wicked pretensions of midnight robbery, sanctioned by the judgment of the wise. And this example of injustice and cruelty in a civil ruler, might have been taken in justification of equal acts of enormity by the subjects under the king's

reign. In like manner, if 'the Father of the spirits of all flesh,' should divide the objects of his parental affection, reserving only a fraction for himself and committing the residue to the endless control and malicious cruelty of an unfeeling parent, it would present an example of injustice and cruelty, dishonourable for any parent to imitate, and so unjustifiable, that no Christian could commend it. And, if the limited power and wisdom of a king be sufficient to restore the claims of an injured parent, shall not the illimitable power and wisdom of the King of heaven, restore to his own bosom the ransomed world? And may we not conclude, if the affection of a mortal parent, caused extreme anxiety and distress at the prospect of only temporary suffering, so that 'her bowels yearned' for the welfare of her offspring, that the parent of all mankind, whose love as far transcends a mortal worm of the dust, as 'the heavens are higher than the earth,' can never consent to have the sword of infinite injustice and malevolence, separate one half for the 'deep damnation' of endless pain, and reserve only the remainder as a memorial of the awful judgment! Where is there a father in the wide world, however inferior his love may be to the boundless benevolence of the Deity, that would consent to so horrid a doom? Where is there a parent, who, having power to avoid it, would roll one half of her offspring down the dark caverns of infinite woe? There is not a father or mother in all Christendom, there is not a barbarian that wanders over the desert, or a savage that inhabits the forest, so callous to all that is good and great, so neglectful of the happiness of their children, or so bent on the undrained sources of infinite malignity, that would presume to raise the sword of eternal separation, and launch into the bottomless ocean of infinite sorrow, the children of their own bosom. Are the mercies of the High and Holy One exhausted, that he cannot pity? Has he no love, that he cannot feel? Or has his compassion changed, that he has forgotten? 'Behold the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear.' 'Can a woman forget her sucking child, that she should not have compassion? yea, they may forget, yet will I not forget thee. Behold I have given thee upon the palms of my hands.'

How exalted were the views of the inspired writer of the divine character? With what surpassing beauty, excellence and wisdom does it appear? The mother may forget her offspring, she may become indifferent to its welfare, but Israel's God will not forget thee, will not relinquish his claims to another—will not delight in the death of his children, nor suffer his justice to be forever defeated. Beloved, if God hath so loved us, ought we not also to love one another. Are we fathers? Let us be merciful, as our Father in heaven is merciful, just without cruelty, and kind without injustice. Let us teach our children to be virtuous, to be good, and to be happy. Let the government of heaven be your's; and chaste not in cruelty, but 'for the profit,' emendation, and reformation of the disobedient. "Train up your children in the way they should go," by your counsel and example, "and when they are old, they will not depart from it."

Are we children? Let us be obedient and thankful. Let us honor the grey hairs of our fathers, who love us, and who have faced dan-

ger, encountered difficulty, and overcome many hardships and trials on our behalf. But above all, let us be ungrateful of those obligations which we owe one to another, and children of one common Parent, and heirs of one common inheritance. Let us adore the God who made, preserve, and redeem us. In a word, let us enjoy the faith, that God is our Father and will not forget, and that we are his children, therefore, ought to obey his wise and wholesome commandments. AMEN.

COMMUNICATIONS.

EXTRACT FROM AN ADDRESS

Delivered before 'The Leyden Independent Temperance Society,' Dec. 1834.

BY E. W. PACKER.

Original.

Mankind appear as if actuated by a new impulse, and the moral darkness, that has overshadowed the world for ages past, is fast receding before the onward march of improvement. The ignorance and vices that have bound them in chains of servitude and degradation, are fast giving place to virtue and the more refined arts, while mankind are beginning to rejoice in the liberty wherewith they are made free.

For instance, the evil of *intemperance* which has for ages clothed the world in sackcloth and mourning, is fast giving way to the onward and renovating march of Temperance. Thousands not have been made miserable by its humbling influence, are now reclaimed, and made shine their garments in the pure stream of Temperance; and tens of thousands have been trove from its deadly snare, by the soft hand of total abstinence.

Yes, much has been done within the space of a few years for the cause of temperance, while the most sanguine expectations of its warmest advocates, have been more than realized in its general extension.

But we must have the sunny side of the picture, and take the opposite, and endeavor briefly to notice some of the unhappy effects of *intemperance*. In doing this, I discover no need of entering into the arcana of futurity, to picture to you the supposed misery of the drunkard, in order to produce proof of the misery entailed upon a life of intemperance. No, I find sufficient persuasives in this life to induce us, to pursue a course of temperance and sobriety.—Therefore in attempting to fulfil our promise, we shall commence with its votary as first we find him; and take the young man of promise, who is just entering upon the active scenes of life—about to assume the solemn trust committed him by his kind and condescending parent, on whom waters his every affection. No pains have been spared to render him an intelligent and worthy member of community. His future prospects are flattering and he appears as if treading the dewy paths of wisdom and virtue—the world to him is a weedless garden—all above is sunshine—still beneath its flowers; affection, unalloyed, dwells in his bosom, while his kind looks from the hand of a son, smooths the furrowed brow of an aged father, who looks to him as a stay and a staff to assist his steps while he descends the gentle declivity of life; and he exclaims in the burst of enthusiasm, "O, my dear old, "Now lettest thou thy servant depart in peace," for my every hope is

realized in this my son. He whom I have looked upon with anxious solicitude, and in whose behalf I have offered many a tear of sacrifice, has more than answered my fondest expectations. To him I confide my every worldly care, and trust the event to an overruling Providence! And would it had been so, rather than had his grey hairs brought down with sorrow to the grave!

But we must resume the subject of our narration, and follow him through his wanderings, and perchance before we get through, we shall find where they end. It is a tale that is soon told. Like the morning flower that flourishes ere the sun attains his meridian, and is cut down, so with him ere he attains the meridian of life, he is laid low by the relentless hand of the monster Intemperance!

He sallies forth into the world, and in the glances of youth, he chooses the gay circles of life where

'The cup and good cheer pass merrily round';

and as politeness and custom would have it, he must needs pay them respect at each successive visit, he drinks a health. It passes on, but soon comes round; he drinks a toast, again it goes the circle he was its approach, for by the way, he is a decided friend of *temperance*, and wishes not to injure the cause, by slighting any of the 'good things' of the world, therefore he drinks to its success, despising the idea of pledges and forms; and if told he is sowing the seeds of intemperance in his youth, and on the highway to ruin, he considers it the height of presumption, and wishes his friend to give himself no more anxieties, for he is capable of governing himself.

Thus, he is led on, until the habit is imperceptibly fixed; his visits to those storerooms of ruin, become more frequent, and his appetite increases with his diams in a geometrical progression, and when he leaves his gay circle, he must take some relief of the entertainment, as a companion to cheer his journey home. He thus loses all relief for domestic happiness—the society of his wife and children become irksome, his business is neglected, his farm grown up to weeds and briars, his fences prostrate, his buildings decayed, his fortune expended, his reputation destroyed, his character lost, and all around him, that was once so fair and enchanting, is now as cold and cheerless as the heart he bears about him!

The world to him is one wide waste of sorrow and disappointment; in his excited moments of false delusion, he is even himself rich as *Cremus* and powerful as *Hercules*, but in his depressed moments, he sadly views himself as poor as the beggar, with scarce a dwelling to shelter him from the pitiless storm; while his wife, the partner of his former joys, sits in solitude, mourning in silence over the memory of departed days, and his ragged children crying bitterly for a morsel of bread. It is then, his power has become degradation, and his strength weakness!

He finally awakes from a deadly stupor, and finds himself sunk in the depths of shame and pollution; he again resorts to his bottle, thinks there to drown his grief in listless stupidity, but alas!

'Returning anguish frees his feeling soul,
Deep sighs burst forth,
And tears begin to roll.'

And ah, how changed the scene! The eye

that once sparkled with genius, and beamed with intelligence, now wildly rolls with the vacant stare of an idiot; the countenance that once indicated the man of sense and usefulness, is now ghastly or bloated; the limbs that were once active and obeyed the volitions of his will are now weak and trembling and not infrequently refuse to bear their polluted burden; and the heart that was once kind and affectionate, is now cold and figid as the regions of the north! And now candid hearer, look at him as he is, reeling and staggering from his haunts of nocturnal revelry,—a nuisance to society and a curse to all around him! Once he was a worthy member of community beloved and respected; now, and what is he? Despised and scorned by all mankind, and sunk below the level of the brute. Once he was rich and affluent—now his home a desolation, and himself a beggar;—once he was only an occasional drinker, now a confirmed drunkard, clothed with rags, covered with filth, and racked with excruciating pain! Think you his state is enviable! Where now is his boasted power of self control? Where now his boasted liberty and independence? Look to him for a reply, and he will answer you with a deep drawn sigh, I have sacrificed them on the shrine of Intemperance, instead of that of Temperance.

He will tell you he once felt secure, while fostering the serpent in his bosom—he considered it harmless, and feared no danger; but alas! says he, in this I have been mistaken.—While I was pleased with its allurements, and fascinated by its operations, it coiled itself around my very vitals, and pierced my heart with worse than deadly poison!

And you that have chosen the path of *wisdom and temperance*, contrast this situation with yours, and tell me if you are not abundantly satisfied that he only is secure, who swears eternal enmity to the peace destroying draught? Are you not more than satisfied that in tampering with it in any of its forms, you are handling worse than subtle poison? Yes, better far to sport with the deadly gales wafted from the Bolton Pass of India, than repose beneath the noxious odors, and stupefying effects of ardent spirits!

If you require more proof look at him again, shrouded within the dark cell of the penitentiary, the cold and cheerless lodging place of the solitary convict, where no ray of anticipation breaks in upon his besuamed faculties, with no hope of release from this charnel house of despair, save that of the dissolution of his nature! A few more days of miserable existence, and premature death closes the tragic scene—the grave opens to receive from our sight, with no other tribute of respect inscribed to his memory save that of the 'Drunkard's Grave'!

Thus in reviewing the history of the drunkard, we find but little except perplexities and disappointment, misery and crime—an outcast from society, and disgrace to community producing the darkest shade upon the face of our bright and sunny land; the sphere in which he moves, is marked with noise and confusion, riot and contention; his home is a scene of contention and strife, and no so-called temperance become an inmate of the peaceful dwelling, than joy and happiness desert their abode, while peace and comfort remote to happier climes. Inustate merest! Look at its crimsoned dyed garments, and be not startled at the sight, like the bird at the varied hues of the

deadly serpent, for know they were dipped in a father's or brother's blood!

Yes, the blood of human victims has freely flowed at its altar while the fondest love and affection have been sacrificed to the infernal Moloch. * * * * *

Shall we then, fellow citizens, lie down with cold indifference, while the monster though wounded and driven from many of his strong holds, is yet alive, and preying upon the best interests of society? No, let us rise one and all, and use our every laudable endeavors for the promotion of the cause we have espoused, for benevolence requires it, and duty demands it. Let us aim at nothing short of final and total extermination; and no longer treat it as a friend, for it is an enemy in the blackest disguise, an enemy whose triumphs are the loss of character and reputation, and whose spoils are a brother's blood! Therefore I honestly contend, if we wish to eradicate this evil, we must give it no quarter, for it is useless to think of keeping it in subordination, so long as it exists among us; as well may we think of staying the mighty river in its downward course, as to think of staying the desolating ravages of intemperance, unless we begin at the very source; its tributary streams must be turned into different channels, and then the river of itself will be dried up, and the sweet flowers of temperance spring up on its bed, and their odors be wafted by the soft gales of virtue and philanthropy to earth's remotest bounds; and may the time speedily arrive, when mankind shall see the subject as it is, and its renovating effects be felt universally under the smiles of an approving conscience.

SHORT SERMON.

Original.

Be ye therefore followers of God as dear children. Eph. v. 1.

To be followers of any one, we must imitate them—obey their commands and as well as possible be like them, in word and deed. To be followers of God, then, we must in all circumstances, strive to imitate his character. In the simplicity of children, we must adopt his government—his disposition, and as much as possible follow in his steps of stainless purity. Have you never observed the eagerness with which children imitate their parents? They adopt their manners with perfection, and grow up with almost the same disposition—they resemble the same government, in their little affairs, by which they have been governed. Then how important that parents should walk in the peaceful paths of truth and virtue, that their children may safely follow in their footsteps, and thus, escape many a bulleting in the rugged pathway of vice.

Sin is the great enemy of man—ever watchful, and successful in destroying the sweet peace of our innocent moments. He is ever lurking about our path, and with his sly voice, beguiles our unwary feet into the barren wastes of wretchedness and woe. He holds out his bait, and with a sibilant tongue, says 'eat, and believe me, ye shall not surely die.' We partake, and too late, alas! we find it to be deadly poison; imperceptibly he coils around our hearts, and saps the very foundation of our happiness, and dries up every noble, every virtuous affection. Since then this hideous reptile,

sin, is ever infusing his deadly poison into our bosoms, withering our fondest hopes, and purport pleasures, how shall we resist his wiles, and escape the tribulation and anguish occasioned by him? Most effectually, if we obey the heavenly injunction, 'Be ye followers of God as dear children.'

But we would first inquire, what is the character of God, whom we should follow?—And, secondly, can we, frail, finite, sinful creatures, follow God who is infinite in all his perfections?

And list where shall we look for a revelation of the character of God—or rather, where shall we not look? Our own system, 'fearfully and wonderfully' made, displays the most adorable perfections of its great Creator. Else why do the faculties which he has given us essentially enhance our pleasures? For instance, the scene of seeing. Instead of being a source of misery, and every thing presented to the sight, being disgusting, and producing unpleasant sensations, it is a source from which we derive the most exquisite pleasures. With it we behold and enjoy all of the variegated beauties of nature—with it we recognize the countenances of friends, and those whom we love—and in fine affords streams of living pleasures, which, without it, could not be enjoyed. And so all the faculties, with which Creative Intelligence has endowed us, afford rich pleasures, and admirably display the *wisdom, power, and goodness* of a great Creator. If we look into the vast creation, we are led with the sweet singer of Israel, to exclaim, 'O Lord, how manifold are thy works, in wisdom hast thou made them all. The heavens declare the glory of God, and the firmament sheweth his handy work. The earth is full of his riches. He sendeth the springs into the valleys, which run among the hills—they give drink to every beast of the field. By them shall the fowls of heaven bear their habitation, which sing among the branches. Thou waterest the hills from thy chambers, and causest the grass to grow for the cattle, and herbs for the service of man; thou appointest the moon for seasons—the sun knoweth his going down. So is the thine great wide sea, wherein are things creeping, innumerable—all wait upon thee; thou openest thine hand, they are filled with good; thou hidest thy face, they are troubled; thou takest away their breath, they die; thou sendest forth thy spirit, they are created. O Lord, my God, thou art very great, thou art clothed with honor and majesty.'

Although the character of God, revealed to us through nature, appears adorable, impartial in goodness, perfect in love, infinite in wisdom; yet inspiration gives a more glorious display of his perfections. There, he is declared to be, not only impartial, but unchangeable; not only perfect in love but infinite in power; not only willing to do good, but able, to perform all that his soul desireth; not only provided an abundance to satisfy the wants of every living thing, in this mortal existence, but hath prepared pleasures, 'which eye hath not seen, nor ear heard, nor hath it entered the heart of man to conceive,' in an immortal and incorruptible existence, beyond the Jordan of death. Not only did he send his 'well beloved Son,' into this lower world, to reclaim, to reconcile wayward, sinful man, unto himself, and publish peace in the earth; but to subdue all enemies, to redeem mankind from all iniquity; having ransomed

them from the grave, to crown them, not only with immortality, incorruption, but with a holy and happy existence, where weeping and sorrow, pain and death are never known—where all shall sing the song of Moses and the Lamb forever.

2d, How shall we frail, finite, sinful creatures, follow, or be like God our heavenly Father, who is pure and holy and infinite in all his perfections? Although we are so constituted that it is impossible for us to be perfectly free from sin, while we sojourn in the flesh, yet we may so far imitate our heavenly Father, that we may have 'a conscience void of offence, toward God and man.' We may not only love those who love us, but 'be perfect as our Father in heaven is perfect,' who sendeth refreshing showers, and genial heat, impartially, upon the fields of the evil and unthankful, and upon the good and obedient, by loving our enemy, and doing good unto those who hate us and despitely use us. We may live soberly, righteously and godly in this world, and, most surely, shall we enjoy the consequent reward—righteousness, peace, and joy. We must avoid the very appearance of evil, and cleave to that which is good—we should manifest the same kindness and forbearance, which God so abundantly manifests toward us. And in short, we should 'add to our faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity'—then, verily, should we be 'followers of God as dear children.'

CALANTA.

ANECDOTE.

A Partialist's faith tested by the price of a fiddle.

Original.

Not long since in the northern section of Connecticut, at a revival meeting, held by the Methodists, one of their new converts on his return to his residence with a friend of his, seeing his violin upon the shelf, said to his friend, 'I shall never want that fiddle any more, and if any person will give me one dollar for it he may have it.'

A brother in the faith hearing of this remark and knowing his great attachment to his fiddle, on the following day, sent a friend to purchase it. On his arrival, after the usual salutation, he asked him if he wished to sell his fiddle.—The answer was in the affirmative. Upon this, he asked him the price. 'Five dollars,' was the reply. His friend not wishing to pay so much for it, returned without accomplishing his business. But being anxious to obtain the fiddle, he again went to his newly converted friend, and on his arrival found him with great deliberation drawing the bow attended by his own voice, to the mournful notes of *Yankee Doodle*. After passing the usual compliment, he enquired the price of the fiddle. 'Ten dollars,' was the answer; 'it is the least I shall take for it.' His friend again left him, but not without hope of yet being able to purchase the fiddle; but his hopes were vain, for he called on several occasions and each time inquired the price of the fiddle, he found that it rose as his friend's mind became cooler on the subject of religion. He finally lost all hopes of ever purchasing it; and then remarked to his friend that he could tell the exact state of his mind,

any time by the price of his fiddle. Comment is unnecessary.

BATES.

IGNORANCE THE CAUSE OF SUPERSTITION.

The more ignorant men are, the more superstitious they will be. Facts prove this, and place the matter beyond a reasonable doubt.—The well informed mind will reason upon all subjects, and enquire into all their parts, and ascertain all their bearings. But the ignorant will receive every thing without examination, and implicitly bow to all the dictations of those whom they have been taught to regard as oracles of wisdom. There are many illustrations of this in history, both sacred and profane.

Behold for one moment the deluded worshippers of Baal; hear their cries, and witness their agony. Do you enquire for the cause of their superstition? the answer is, they are ignorant. And their ignorance predisposes them to superstition. And out of their superstition grow misery and pain.

Take another example in the case of the deluded Hindoos. They are extremely ignorant, and their superstition is proverbial. The superstition of that man can scarcely be conceived of, who will go and prostrate himself before the car of an idol God, who can neither see nor hear, and suffer himself to be crushed to death beneath its ponderous wheels.

As a specimen of their ignorance, I will relate the following. They have heard of the 'East India Company,' of whom all have heard. But the Hindoos do not know what constitutes that Company. For to this day, they actually suppose, that said Company in a venerable old lady, who resides in Great Britain! Is it strange that such persons are superstitious? It is not.

There are very many who will smile at the ignorance of the poor Hindoos, and pity their superstition, when they themselves are so grossly ignorant of that book which contains the words of eternal life, that they hardly know when they attempt to quote a portion of scripture, whether they aduce the language of the catechism, the church creed, or the Bible. It would be well for all such to observe the Quaker's short sermon, 'Look at home and remember!'—*Intermediat.*

REVERENCE FOR THE SCRIPTURES.

Every believer in the authenticity of the Bible ought to revere it as the most sacred gift of God, and study it with that ardent and endor which the love of truth and desire of happiness is calculated to inspire. Nothing should be done in any way to bring it into disrepute.

We have, to our extreme regret, frequently heard people pervert the divine word and apply it to themes of a ludicrous character; this unintentionally fixing in the mind ideas which will afterwards tend to destroy the regard in which the scriptures ought always to be held.

Every christian should adopt it as an inviolable rule in his conduct, never to speak of the Bible diminutively or in jest. Although a person who does so may intend no wrong, nor produce any injury on himself, yet others of less stability may receive impressions which will prove unfavorable to their future peace and hope.—*Impartialist.*

INQUIRER AND ANCHOR.

SATURDAY, FEB. 21, 1855.

PARTIALISM VS. THE LAW AND THE PROPHECY. No. 3.—In our former articles under this caption we have shown that the traditions of men render void the moral precepts of the gospel by contradicting the doctrines on which those precepts are founded. We now remark that obedience to the law is sanctioned by promises of reward and threatenings of punishment. To the good and obedient the promise is that they shall have abundance of peace so long as the moon endureth. Wisdoms ways are ways of pleasures and all her path's are peace. Great peace have they that love God's law and nothing shall offend them. On the other hand the disobedient and the ungodly are threatened with sore visitations from the rod of his justice. 'There is no peace saith the Lord to the wicked, they are as the troubled ocean whose waves cannot rest, and whose waters cast up mire and dirt continually.'—He that doeth wrong shall receive of the Lord for the wrong that he hath done, and there is no respect of persons. He will by no means clear the guilty; but, if his children forsake his law and walk not in his judgments, if they break his statutes and keep not his commandments he will visit their transgressions with the rod and their iniquity with stripes.'

Such are the means by which the sacred scriptures would secure obedience to the laws of the Most High. On the one hand all the treasures of happiness that can bless the human mind are held out, as the sure and immediate reward of the virtuous, and on the other the bitterness of sorrow is threatened as the sure and immediate portion of the cup of those who transgress. The influence of these means are powerful, nay, were they fully stamped upon the mind their influence would be irresistible in alluring men to the good and righteous way and warning them of the way of the transgressor. Men always act in pursuit of happiness. This is the spring of motion that moves all the vast machinery of human action.—Satisfy a man that the way to be happy is to be virtuous and the way to be miserable is to be vicious, and he will forsake the one and cleave to the other.

Will the reader inquire why these effects are not realized from the threatenings and promises of God's word? We answer the law has been made of more effect by the traditions of men.

There are two ways in which men render these means ineffectual.

1. They remove the blessing and the curse into another state of being.

It is a fact that motives which are near at hand exercise the most powerful influence in giving a direction to human conduct. When men are about to pursue a particular course they do not usually pause to consider what will be the remote consequences, but they look at the immediate results, and act as these appear calculated to promote their welfare. There is much of hu-

man nature in the reply which a thief gave to a man who told him he would pay for the stolen goods in the day of judgment. 'If (said he) you will trust so long I will take more.' Prompt pay is the life of business, but when men can obtain long credits they are apt to run in debt. It is so in a moral point of view. Let a man be taught that he can be credited of justice some thousands of years, he will be quite likely to make use of his credit whenever in his opinion present gratification renders it necessary. This is what tradition teaches.

What if God promises a reward to the virtuous? Partialism says that reward is far in another world. What if he threatens to punish the sinner? That punishment is said to be far beyond the veil that separates time from eternity, and objects seen in the distance, look small to the spiritual as well as the natural eyes. But we observe that the moral effect of the rewards and punishments which are promised or threatened in the word of God is counteracted.

2. By the opinion that the one is uncertain and the other may be easily escaped.

This adds the last damning capstone to the temple of iniquity. If tradition had told men that they should certainly be rewarded and punished for their virtues and vices in another world, though the veil and we were at a distance, some good would have been done. But such is not the fact. She tells her votaries that though they be righteous all their life long, yet if in the last day of their existence they sin, they shall lose all the reward of their virtue; and on the other hand, though they be vicious full three score years and ten, yet if in the last moment they repent, they shall surely escape the punishment of their sins. Thus all the threatenings and promises are rendered nugatory, so far as their moral effect is concerned. To introduce the simile above noted.—If you give a man a long credit you offer him one inducement to run in debt, but if to this you add an insolvent act, by which a man may avoid payment at all, and that honestly too, you throw down every barrier. Thus men have been told to view God's dealings with the rebellious. What if God promises to reward the righteous? There is a great chance that we shall not get it. What if he threatens to punish the vicious? The punishment is a great way off, and then if the sinner should happen to fall in arrears with dame justice, he can honestly and honestly, at any time, take the benefit of the insolvent act and cheat her out of her dues. Is it no wonder that men sin? It will be so till men come back to the truth of God's word, which declares that virtue shall in no case lose its reward, and though hand joint in hand the wicked shall not go unpunished.

I. D. W.

THE ENQUIRER ANSWERED.—We have waited for some time, very patiently, and presume we have laid a heavier tax upon the patience of the Enquirer—in expectation of hearing from our correspondent 'E. R. C.' in reply to the enquiries proposed a few weeks since in relation to foreordination. But thus far, he has maintained a

profound silence.—'no he opened not his mouth.' We, therefore, according to promise, proceed to offer a few remarks, for the purpose of throwing some light—if it be in our power to do so—upon the particular point which the Enquirer finds it difficult to understand. If we succeed in satisfying his mind we shall consider ourselves well repaid for the labor.

We might differ from our correspondent 'E. R. C.' in relation to some points incidentally discussed in his article on decrees &c. But still in the main points we think him correct. If God does not 'decree whatsoever comes to pass,' we do think that he has arranged the movements of this great machine of the Universe with such nice exactness and such unerring wisdom, that in the complicated chain of cause and consequence no event does or can transpire that was not to him eternally foreknown. And it does appear to us that every event, thus positively and absolutely foreknown, must occur as certainly and inevitably, as if it were immutably decreed—not that the foreknowledge of God abstractly considered, makes it certain; but there is something in connexion with the event, in the chain of cause and consequence that must make its occurrence inevitable; or else it could not have been foreknown by the Almighty with absolute certainty. Nor can we suppose that the divine decrees, nor events thus unerringly foreknown, and in any way unrighteous so far as God is concerned in their occurrence. Now comes the question of the Enquirer—a question that, as an objection to the doctrines advanced above, has been frequently asked, 'why will he yet find fault with our evil intentions?'

In reply to this we observe, if it is true that every event occurs inevitably, according to the divine foreknowledge, or if God ordains whatsoever comes to pass; it is also true that man is an accountable being. His accountability to a higher power is so well established and so universally felt and admitted as not to need and scarcely to admit of proof. It is one of those intuitive truths an assent to which, like the belief of our own personal identity, is immediate, irresistible and universal. Even he who professes to deny the existence of an intelligent supreme Ruler, and of course casts off all moral obligation, if he prostrates the noble faculties bestowed upon him to purposes not allowed by the moral law of God, feels the 'divinity within him' stirring up a painful sense of his accountability. If then man is accountable, his good or evil actions are of course the proper subjects of praise or blame. And this is the reason why the good should be approved and the bad condemned.

But how is man's accountability reconcilable with the divine decrees or divine foreknowledge, which supposes events to be as inevitably certain as if they were positively decreed? If God decreed every act, how can man be to blame and punishable for doing just what God decreed he should do? A solution of these will, we presume, remove the difficulty in the mind of the Enquirer.

Accountability supposes law. But we do not regard the divine law as an arbitrary command

having no reference to the good of those who are subject to it. On the contrary it is a mere expression of that course of human action the result of which is human happiness. It may indeed consist of positions and negatives—'thou shalt,' or 'thou shalt not'—but these only inform us what is good and what is bad, what is happiness and what is misery—the inevitable consequences of human action. When God therefore threatens punishment, he only makes known to man the inevitable consequence of an infraction of that law which is adapted to the moral constitution of the human race. But why should any one find fault with our evil intentions? We may as well ask why cannot men be detained from the use of ardent spirits?—or why forbid a child to go into the fire? The just answer is, because all alike produce misery.

But why forbid and punish wrong actions, if these are decreed and unavoidable? The command and prohibition, as we have said, are a mere declaration of consequence; and punishment is that consequence which, according to the laws the established and unerring laws of our moral nature, inevitably follows a course of transgression. Now we cannot see any thing improper, nor inconsistent with accountability, nor incompatible with the divine attributes, to suppose that misery and even sin were foreordained and yet made subject to punishment, if they can also be made productive of good. If God has actually foreordained iniquity, it certainly cannot be incompatible with such decrees for him to point out the consequences of it in the form of a command or prohibition. Nor do such decrees render man any the less a subject of praise or blame for these emotions in the breast of others, arising not from the consideration of any extraneous cause of action, but from a view of the nature and character of the action itself; and, in his own breast, the self-approbation or self-condemnation springs from that moral sense or feeling of accountability, which is interwoven with his very being and constitutes a part of his moral nature. Man is so constituted as to be subject to the feeling of guilt and pain in case of transgressing that rule of moral action which is suited to his nature and condition. We therefore entreat men to avoid transgression, in order to avoid that guilt and pain which it necessarily occasions.

Why should God decree sin—or punish it, if any one prefers the world—knowing it inevitably produces misery? Our only answer to this question is, that we believe the moral as well as natural evils incident to this existence are designed as instruments in producing a greater good. We do not believe in the existence of positive absolute evil—an evil which shall continue forever to pland in the works of God. There is what we call relative evil—that which appears evil in the apprehension of men. The opinion ascribed by the 'Turkish spy in Paris' to the ancient Stoics appears to us to be not far from correct. 'They asserted that nothing is evil of itself but that the contrariety which we behold in the world is very good and conduces to establish the

order and economy of all things.' Whatever evil there is permitted, is designed as a blessing to advance the happiness even of him who suffers in consequence of it.

Now in this view of the subject we cannot see any thing improper nor inconsistent in the works and ways of God in permitting evil, yet ordaining sin, even though man is punished for transgression, and has the feeling of accountability and the susceptibility of self approbation and self condemnation. These latter circumstances spring from the very nature of man, and if they are made subservient to good, the character of God is vindicated and the happiness of man increased. Nor do the divine decrees destroy moral accountability nor the consequences resulting from them.

We do not speak of free agency. We do not believe the doctrine. The phrase is a contradiction in terms. Man is a moral agent—in other words, a moral actor, capable of acting in a moral point of view. And it were absurd to suppose that the same decree which constituted man a moral being will also destroy the nature, avert the guilt or remove the consequences of a moral act.

We offer these remarks in relation to the subject introduced by the Enquirer; and if they are not satisfactory, he will have the goodness to inform us wherein, and we will do all in our power to satisfy his mind.

R. O. W.

EVERLASTING PUNISHMENT.—There is not in the whole range of christian theology a doctrine to which professors of christianity in our day, cling with more unyielding tenacity, than that of everlasting punishment. From the frequency with which the phrase is used, one unacquainted with the Bible would suppose, that it might be found standing out conspicuously in capitals on almost every page of that book. It is certain that it constitutes the beginning and the middle and the end of those harangues which are so often heard in times of excitement, and designed to carry terror and dismay to the minds of the hearers. It is necessary however to inform some people, for they appear to be ignorant of the fact, that the phrase which stands at the head of this article can be found but once in the Bible; and even in that place, it has been a matter of doubt whether it means 'endless punishment,' and that too among the most learned commentators of different denominations. It is hardly necessary to say that we refer to the 46th verse of the 25th chapter of Matthew. 'These shall go away into everlasting punishment.' In looking at Archbishop Newcomb's improved version of the New Testament we were pleased with a note in the margin relating to this phrase, which we will here present our readers.

'The word here rendered *punishment*, properly signifies correction for the benefit of the offender. And the word translated *everlasting*, is often used to express a long but indefinite duration. Rom. xii 2; 2 Tim. i 9; Philemon v. 15. This text therefore so far from giving countenance to the harsh doctrine of eternal

misery, is rather favorable to the more pleasing, and more probably hypothesis, of the ultimate restitution of the wicked to virtue and to happiness.'

The above note purports to be an extract from Simon's Essays on future punishment. But how it found its way into the improved version in the form of a comment, and the only comment upon this passage is another question. It may be proper to say however that the copy of the 'improved version' before us was issued under the supervision of a committee of the London Society for the promotion of religious knowledge. In their preface the committee say, 'The committee have also added notes, for the illustration of difficult or doubtful passages which are chiefly collected from critics and commentators of the highest reputation.' This remark will account for the appearance of the above note, and will also show very clearly that the passage above quoted was 'difficult or doubtful.' It was not altogether so clear in the minds of this committee, that the text taught the doctrine of endless misery, as it is in the cranium of those among us, who wish to claim a monopoly of spiritual light. On the contrary it was doubtful with them whether the text taught the 'harsh doctrine of eternal misery,' and 'it would seem that they favored the opinion that it taught the 'more pleasing and more probable hypothesis that there will be a restitution of the wicked to virtue and happiness.' Now reader, we have one question to ask, upon which we wish you to reflect. How long will it be before the managers of the American Bible Society will have candor or honesty enough to admit a note of the above import into a Bible from their press?

I. D. W.

TWINGES OF CONSCIENCE.—Among the almost endless inventions of limitarians for the purpose of getting money to carry on their sectarian measures, that of 'ready fairs' is becoming quite popular. It is considered no great sin to make fool's baubles, and sell them at enormous prices, far above the real value. 'The end sanctifies the means,' and so long as it is done in the cause of the Lord, to fill the Lord's treasury, even *pious* people can engage in the holy work.

There seems to be some iniquities in relation to the matter. Such barefaced iniquity cannot be committed without occasional twinges of conscience. Our friend of the Christian Secretary feels somewhat conscience stricken in consequence of the wickedness practiced by his co-workers in building up Satan's darling doctrine, endless misery. Hence the following remarks.

It is not frequently the case, that ambition, or a mere spirit of competition, either of which may be wholly apart from holy motives, (and these are all that God approves) impel people to liberality in the bestowment of funds? To the influence of such unsanctified ambition, or sectarian zeal, may we not trace many of the projects resorted to at the present day to raise funds? It seems too manifest to admit of a doubt, that the maxim of wicked politicians is gaining ground amongst the professed disciples of Christ; that 'the end sanctifies the means.'

On what other principle can our account for vanity fairs and sterner exhibitions, of a character which their abettors dare not even denigrate religious, and other means which need not be named; the avails of which, it is said, are to go to some good people for some good purpose; and with this apology, conscience is required to be satisfied, and an unbelieving world is forbidden to gummy.

Our readers will see by a letter in another column, that Detroit has completely rivalled our eastern cities in three splendid and gleeful fairs, in which a vain display has produced the sum of four thousand five hundred dollars, and all for religion. But whose heart was made better by attending these fairs? Whose heart was ever made better by attending to similar means in any city! Ought Christians to cater for the gratification of vain and carnal men and women, young or old, for the purpose of abstracting their money for pious objects? And yet, so prevalent has the practice become, that the faint whispers of doubt elicited by early examples, are hushed in silence, and one class has followed the example of another, till none can say, it was not I. And what is still more fearful is, that like every other wrong practice, the thing itself degenerates; and in the nobly ambitious, of one set of managers to outdo another, no one can foresee into what gross abuses the whole may sink.

REV. N. LEVINGS.—This gentleman (?) has been 'holding forth' in this city, during the recent distracted meetings, in his usual strain of gall and bitterness. It would seem that there was no slander too vile for his pliancy to utter. He is as mad against Christians, as Saul of Tarsus; and though he may, unlike him, breathe out threatening and slaughter, he breathes out lies and slander at no ordinary rate. We heard him one evening relate (probably for the one hundredth time) the old story about an attempted suicide in Utica. We endeavored at the close to set the gentleman right in that matter, but the *belly man* said he was commanded of God not to speak to us. So we were obliged to leave him alone in his glory, not however without correcting the *lie* in his hearing, and also in one of the daily papers of the city.

This reproval seems to have raised his ire to the highest pitch, and in his next effort for the salvation of souls among us he emptied his stomach of no small quantity of bitterness. We are informed that he related a wonderful story of a Universalist minister in New York, who actually died and renounced his faith on his death bed. How is this? Br. Sawyer are you dead? Or you Br. Le Ferre? Or has our good Br. Halleck gone and fell from grace in his last moments? Do tell us brethren how this matter stands. We fear that this same Mr. Levings, is what one of our political editors calls his brother editor 'a remarkable man.' Friend Levings, we have one question to ask thee before we part. What do you think will be the end of liars? I. D. W.

TO CORRESPONDENTS.—The person who wrote under the signature of 'A lover of truth' requesting an explanation of an argument in one of our numbers should have given his real name. It is

a rule with us in all cases to require the names of our correspondents, and to answer no inquiries nor insert any communications the names of whose authors are not known to us. Of course the name is with us an editorial secret, and we invariably give the public whatever assumed title our correspondents may adopt. We shall not in this case depart from our uniform practice. If 'A lover of truth' will favor us with a private interview, or give us his real name, we will endeavor to remove the objection he urges. Otherwise we are silent. I. D. W.

PROTRACTED MEETINGS.—Our opposers in this city (Albany) are awake, and meetings without number are the order of the day—and the night also. Happily we believe there are as yet no cases of insanity or of suicide to be noted among the consequences. We pray for a revival of pure and unfeigned religion, and for the downfall of fanaticism. I. D. W.

NEW SOCIETY IN STRATFORD, CONN.—It will doubtless be gratifying, to the friends of the cause in which we are engaged, to learn that the 'truth of God' is fast gaining ground in this section; while the faithful *Heralds* inform us, that the North gives up, and the South keeps not back; while they almost weekly bring us news of the formation of some new society, professing faith in universal grace and salvation; I am happy in being enabled to state, that *Connecticut*, is fast coming to the light. It is but about one month since a Society was organized in Monroe, where they intended to have preaching once a month. I now have the pleasure to say, that a Society was formed in Stratford, on the second inst. A lecture was preached on that evening according to a previous appointment by the writer; although the weather was cold the house was filled with attentive hearers. Our friends there had contemplated forming a Society and drafted a 'Constitution' for the same—the meeting was so well attended it was thought best to organize a Society; and at the close of service, notice was given to that effect: so the audience remained. A 'Constitution' was then read and adopted. This Society bears the name of the 'First Universalist Society in Stratford.'

An address was then delivered by the writer, after which Abel Booth, Esq. was called to the chair, and the members proceeded to elect their officers for the year ensuing—Whereupon, Daniel Williams was elected *Clerk*. Freeman Curtis, *Treasurer*. Abel Booth, Isaac P. Booth, Nathan W. Burrill, *Prudential Committee*. The society expect to have preaching once a month until summer, when there is a prospect of their building a church (and they are abundantly able so to do) but they are destined to meet with opposition; of that there can be no question; the tide of popular feeling is so strong against them; but they can withstand it for a season; and when their doctrine comes to be generally known, it will be respected. And should they be for a while opposed and slandered by the good Christian leaders in this town, (as they formerly have been,) may they be enabled to say with the apostle, 'But none of these things move me.' Though this society is in its infancy, they need not fear, their faith is founded on the rock of ages; and I trust they cannot be shaken from the truth. May the Lord lift upon them the light of his countenance, give them peace and joy in believing—cause them to increase in numbers, knowledge, and union. A. CASE.

Danbury, Feb. 6, 1835.

DIED.

In Berlin, on the 31st inst., Emma, youngest child of Mr. Norman Warner, aged 2 years and 7 months.

Mr. and Mrs. Warner are truly afflicted.—For the fourth time, within a few years, have they now been called to part with one after another of the dearest objects of their mutual affection—to follow to the grave the remains of infantile loveliness and innocence. Two interesting daughters, only, are left to receive their parental care, and share their parental love.—But in their bereavement, they 'sorrow not as those who have no hope.' They remember the words of Jesus, who, when on earth, 'took little children in his arms, and blessed them,' and said of such is the kingdom of heaven.—The following lines, perhaps, will express something of their feelings, in reference to the event which they now mourn.

And thou hast gone—so fare thee well,
Sweet child of innocence!
In light and purity now dwell,
With God who call'd thee hence.

We loved thee much, dear lovely one!
And feel our spirit's pain;
But thou art not—God's will be done!—
Our loss is all thy gain.

Blest thought! to soothe the anguish'd breast,
By God in kindness given,
We praise the grace which shew us rest,
With thee and all, in heaven.

W. A. S.

In Berlin, on the 4th inst. Mrs. Mary, wife of Mr. John Beckly, aged 63.

RELIGIOUS NOTICES.

A conference of Universalist clergymen will be held in Synecrasy N. Y. on Thursday 25th and 26th inst. Divine service will be attended Tuesday evening previous, and in the afternoon and evening of the above days.

Br. R. O. Williams will preach at Granby on the 4th Sunday inst.; on the evening of the same day at the school house near Pettibone's Store in Sinauray.

Br. J. Sluigley will preach at Warehous Point on the 3^d Sunday in February, (Subject Matt. 25. 46.) and on the 4th at Broad Brook.

Br. W. A. Stickney will preach in Burlington the 4th Sunday in February and a lecture at New Hartford centre in the evening.

Br. W. A. Stickney will preach in Cheshire the second Sunday in March; and a Lecture at Yaleville in the evening.

Br. R. O. Williams will preach in New Hartford Saturday evening the 28th Feb.

Br. F. Hitchcock will preach in Cornwall Hollow on Sunday evening the 22^d of Feb.; at Limerick Village in Salisbury on Monday evening the 23^d.

POETRY.

CHRISTMAS ODE.

BY KADOC STEVENS—*Danbury Ct.*

O! for a mighty angel's voice;
To chant the heavenly lay;
To sing the great Redeemer's grace,
And welcome in the day.

The night was bleeding o'er the earth's
The mind in darkness lay;
The Herald burst the gloomy veil,
With heaven's effulgent ray.

Well might the shepherds stand amaz'd,
When they this sight beheld;
But soon the anthem rent the air,
And all their fears dispell'd.

'Fear not,' the Heavenly message said,
Why doubts distract your mind?
'Glad tidings of great joy' we bring,
To you and all mankind.

In Bethlehem's manger lies the babe,
All wrapped in swaddling bands,
Who shall the feeble knees confirm,
And strengthen the weak hands.

Go shepherds, greet your Heavenly King,
Yon star shall point the way;
He shall redeem the world from sin,
And fill the Gospel day.

And then the Heavenly host began,
The anthem high to raise;
'Peace on the earth—good will to men,
To God eternal praise.'

O, praise Him all ye Heavenly host,
Let earth his name extol;
Praise Him, ye favored mortals praise,
And praise Him, O my soul.
Hallelujah! Hallelujah!
Praise Him, O my soul!

REFLECTIONS.

When suddenly is introduced to our startled vision, the prostrated, silenced, but manly form of one, our junior in years, our superior in physical power, and our master in mental energy, who has been unexpectedly arrested in his course, and hurried from his earthly being,—thoughtless as we usually are, and reckless of the future, the conviction is forced upon us that we too must be long become inmates of the narrow, grass-covered house, and must add to the number of the dwellers in

'The land where the dead are still,
And mute is the song of gladness.'

Then it is that the grave, dark and repulsive, becomes a serious reality, and the subject of personal concern. Pleasure's ayren song, has for a moment lost its melody. Hope's fictions are dissipated—and their fading figures are but dimly and distantly perceptible, while truth draws upon the canvases the burning, and durable characters of our destiny, and sternly bids us study the picture.—When the head of one with whom we took sweet counsel, and together offered upon the votive altar, the pure incense of warm and hallowed affection, is coldly pillowed on its last rest; and the turning sod, with its harsh sound, grating upon the ear, and going

to the soul, has hidden from our view, the spiritless figure of the being whom most we loved on earth, then it is (and ever while memory preserves in all its beauty and loveliness that being, from whom we are separated, and justly estimates the value of that lost affection, in comparison with which a ducal coronet is but a bauble, and retains, in all their freshness, the sacralities on that burial scene) we feel that we have sustained a loss which is irreparable; that death, in this cruel and despotic act, has created an aching void, which the world cannot fill, though it would gather around us its brightest joys and strew our path with its sweetest flowers; and which time cannot lessen, though it should draw us into its busiest arena, and engage us in its most absorbing cares. Convinced that the world has no balm for our wounded hearts, that earth has no sympathy with our broken spirits, we turn from its heartless and embittering pleasures, its foolish round of mirth and gaiety, and seek in holy communion with the spirit that's fled for relief in woe, for joy in grief. We love to think of the being that's departed, as a bright seraph before the throne of God, and fancy we hear that sweet voice, to whose rich melody we have often listened, now chanting in soft, unbroken accents the anthem of heaven with the choir of the redeemed. We love to linger about the grave of our friend. There is a charm in the green mound above it. The funeral willow has its voice as it bends noiselessly over the cold bed of death. The wild flower has its moral, as it luxuriates upon the place of repose. There is a solemn warning in the soft music of the summer's zephyr, as it plays unheeded over the silent tomb; and in the howling, wintry tempest, which disturbs not the slumber of him whom the turf has covered. The old gray stone, with its time-worn, and almost obliterated inscription, telling of some ancient sleeper, has its lesson. The proud marble with its semblance of affection, its boasting epitaph, newly written, which is with lying breath.

'Insults the clay that moulds beneath',

tells us of earth's, pride and vanity; and the still populoussness of this last resting place speaks in a language not to be mistaken of the uncertain tenure of our existence. These all warn us of our mortality and gird us for proof that none can escape the ravages of the destroyer, but that alike the young and the aged, the gay and the serious, the rich and the poor, the mighty and the powerless, all, all are his vassals, and must abide his coming. It is at the grave of the youthful, and the loved one, though unaffected in any other place, and unmoved by every other circumstance, that we are serious and solemn. Here we pause, reflect, and resolve to be more wise. Here we think of the last great change which must come to all; and though it may be for the first time, we exclaim, 'let me do the death of the righteous, and let my last end be like his.' Here, conscious that we are being born down the restless current of time, toward the vast ocean of eternity, we determine so to live.

'That when our summons come

To join the innumerable caravan,

Which moves to the pale realms of shade;

Where each must take his chambers,

In the silent halls of death;

We go not like the quarry slave

Scourged to his dungeons; but sustained and soothed,

By an unfaltering trust,
Approach the grave, like one
Who wraps the drapery of his couch about him,
And lies down to pleasant dreams.

St. Louis Observer.

There is scarce any thing more disagreeable and offensive to me, than the common intolerance of mankind to religion and truth in general.—
Dr. Lardner.

We often forgive those who live us, but cannot forgive those whom we tire.
Wisdom is to the mind, what health is to the body.

It is easier to be wise for others, than for ourselves.

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.

Paige's Selections—\$1.00.

Smith on Divine Government—75 cts.

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" 1st — 81.00.

" Reply to Stuart—75 cts.

Bailou on Account—75 cts.

Examination of Future Punishment—50 cts.

Eleven Sermons—\$1.32 cts.

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Hymn Books—62 cts.

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Balfour's Notes to Hudson.

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Together with a great variety of pamphlets, sermons, &c., in a cheap form designed for gratuitous distribution.

Hartford, Oct. 1834.

REPLY TO HAWES' REASONS

CAN be had on application to the subscriber, or at this Office, in any quantity at a cheap rate. B. SPERRY.

UNIVERSALIST BOOKS.

STEPHEN VAN SCHACK keeps constantly on hand and for sale a general assortment of Universalist books, at his store No. 392 South Market Street Albany.

The pocket edition of 'Streeters Hymns' just received as above.

TERMS.—The *Inquirer and Anchor* is published every Saturday at \$1.50 per annum in advance; if not paid within three months; and \$2.00, if not paid within six months from the time of subscribing. City Subscribers, and those who receive their papers by a carrier, will be subject to an additional charge of twenty five cents. Letters and communication, free of expense, may be addressed to the Editors, either at Albany, N. Y. or Hartford, Ct. The above terms will be strictly adhered to.

J. E. DIXON, PRINTER

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU ORIBEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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I. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

[Written for the Messenger and Universalist.]
THE TRIUMPH OF TRUTH—A Tale.

BY MRS. S. A. DOWNER.

The summer of 1828 was passed on the Hudson river, near the Highlands; the scenery of which is described by travellers as not surpassed by any on the globe. I took leave of some kind friends in the beginning of autumn, the season of all others most delightful, and which is replete with moral, as well as with natural beauty. My baggage was conveyed on board one of our commodious steam-boats, and as we advanced rapidly towards the city of New York, the face of the country as we passed along, though always grand, I thought never presented so magnificent an appearance as then; the trees, clothed in their gorgeous autumn dress, seemed sprinkled with every tint of the rainbow; while only here and there a green shrub was left standing, as if to remind one more forcibly of the decay of nature.

The occasion of my somewhat premature return to town was in compliance with an invitation from a friend and distant connexion, to attend the wedding of her youngest daughter.—Independently of my regard for the family, I would not willingly have missed being present on so joyful an occasion. There is something to me particularly pleasing, in witnessing a marriage ceremony; where the parties are brought together by those pure and holy feelings, that refine and ennoble our being; where age, condition, and sentiment, unite in moulding and harmonizing two minds into one; imparting on the one hand, strength and firmness, and receiving on the other in exchange, the many tender and refined susceptibilities, that open the mind to new beauties, and fill the heart with an indescribable happiness, that had hitherto dwelt only in the imagination, and seemed too bright for reality. I saw the ceremony performed, that bound together two beings whose hearts had long been fondly, fervently united; and as the aged Man of God pronounced the solemn nuptial benediction, and the beautiful bride raised her tearful eyes, to receive the congratulations of her assembled friends—I thought I had never beheld a marriage contracted under more favorable auspices; and looking through the bright vista of future years, beheld with every new tie an additional source of happiness, that would flourish through a well spent life, and accompany their beatified spirits into a happy eternity.

Lucy Seymour was the youngest, and only unmarried daughter of a highly respectable family, who had bestowed the utmost attention to the education of their children, and who were well rewarded for their cares by this amiable girl. She was all that the fondest parent could desire, or the heart of man covet as a companion. Full well did the favored lover know the value of the gift bestowed upon him; and as

Mr. Seymour placed the hand of Lucy, in that of Charles Allison, and besought him in the plenitude of his feelings, to be more than a parent to his child, and never to add one unnecessary pang to the young bosom committed to his keeping—he pressed the inestimable treasure to his lips; and vewed on that fair hand, never to forget the solemn obligations of that moment. And well was Charles Allison qualified to perform the sacred duties of a husband, and to cherish the delicate being who in the full confidence of a devoted heart, was willing to leave the tried friends of her infancy and more mature age, for other friends, and a new state of society and duties.

We fear the calculating mind of man does not sufficiently value the first push of holy feeling that animates the bosom of a wife: that he does not always appreciate the strength, and depth, and purity of woman's love; or share with her in the full tide of tenderness which accompanies the surrender of her heart and person into the keeping of him who is at once the guardian of her happiness and honor. That he does not always bear these sentiments in mind, is too often shown in the quick reply and impatient contradiction, which awakens the young wife from a dream of bliss, to see that her path, though strewed with flowers, is not entirely devoid of thorns. Yet little had the wife of Charles Allison to apprehend from unkindness: his whole nature was one of kindness and love; and from having been a dutiful and affectionate son to an afflicted father, whose latter years were soothed with the filial attentions, and animated virtues which were constantly exercised to cheer the chamber of disease and smooth the pillow of decay; he passed onward to become the protector of innocence, with a modest sense of his own unswerving integrity, and a confidence in his capability to perform the sacred trust.

The father of Charles had been a successful merchant; and upon resigning business to his son, found that his means were sufficiently ample for all the comforts of life, and something left to bestow upon the destitute and suffering. He was bereaved of a tenderly loved wife when Charles was about seventeen; an age when the latter first began to feel the charm of female society, and could appreciate and admire the strength and purity of female character. The veneration in which he held the memory of this excellent parent, inspired him with a respect and tenderness for the sex, that was always observable in his attention to them. He was a scholar, and a man of talent; and under a perfect calmness of demeanour, you could see the struggle of genius, with a melancholy that tempered the soarings of a splendid fancy, and subdued the towering flights of ambition. Yet his character received its last, best polish from the affliction with which it pleased the all-wise Disposer of events to visit him in the death of his father, who had long been the subject of a lingering, chronic complaint, which at times occasioned the most excruciating agony. As Charles never left him, except when obliged by business, he was a constant witness of the efficacy

of religion, in teaching patience to the sufferer, and in supporting the drooping mind when bowed by the weakness of protracted and severe disease; that of religion that never permits its possessor to doubt of the goodness and wisdom that allows the approach of suffering, and enables him to triumph over the terrors of the destroyer. It was while thus engaged, that the understanding of Charles became enlightened with the truths of christianity, and received the peace of that gospel that was delivered to Abraham, and renewed unto Isaac, and to Jacob, and has been preached by all God's holy prophets since the world began. It was then, and under these circumstances, that he became a believer in the universal goodness and mercy of God, who designed from the beginning, and will accomplish, the final restoration of all mankind to a state of holiness and happiness. It was in this belief his father lived, and in this belief his father died.

If there is one religion more than another that is calculated to give man a proper knowledge of his Maker and to instruct him in the duty he owes both God and man, it is this—Universalism is the most humble, and its possessor the least presuming of any other class of christians; he feels the immeasurable distance that exists between him and Deity, and while deploring his own unworthiness, can only follow the example of the Savior, who was sent as a pattern and guide; and who has declared, that because he lives, we shall live also. How many are the corollaries of the Universalist! Though the judgments of God strike him with awe, yet are they divested of terror. He sees and acknowledges the hand of a father who will afflict in measure, and in mercy. And how diffuse his joys! In the lone watches of the night, when all nature is hushed and silent, fear might arise from the awful stillness of the hour, were it not for the knowledge that the ever watchful eye of Jehovah is upon us, in all hours and in all seasons; who gives the seed time and the harvest—who causes his sun to rise, and his rain to fall on the just and on the unjust. It was this knowledge of the character of God that filled the heart of Charles with peace, even in the chamber of death, and though bowed beneath the blow, he did not sorrow as those who have no hope.

After returning from paying the last sad duty that humanity requires at our hands, the melancholy thought rushed across his heart, that he was now alone! and with the exception of the fond girl to whom he was betrothed, there was not one being interested in his happiness.—How desolate was the house of mourning, now that its loved inmate was removed! He could not reconcile his mind to think they should meet no more; and as he wandered from room to room, he fancied he could still hear the feeble voice of the sufferer, whose latest breath was employed in speaking peace, and hope, to soothe the pang of parting. Kind father of a noble son! thy pious cares were rewarded in the patient submission that did not permit a single sigh to disturb the tranquility with which thou passed into the presence of thy Maker!

The recent loss Charles had sustained did not permit him on his marriage to indulge in the gaieties usual on such occasions; and after a short excursion into the country, the happy couple returned to town, prepared to enter on their new duties with all the steadiness of people a twelve month married. The character of Charles contrasted strangely, yet not inharmoniously with that of his young wife; sorrow for the loss of his parents had given a mild seriousness to his manner, that was happily relieved by the playful gaiety of Lucy, who, though she could not enter into his feelings, loved him the better for having suffered; and regarded him, as indeed he was—the model of a perfect man.

The circle of their acquaintance was rather select, than extensive, and Charles saw his beautiful wife equally respected for her domestic graces, as admired for her social ones. His house was the abode of hospitality and friendship, and inensibly he began to lose much of his habitual gravity, and when surrounded by a polished few, a change passed over his tranquil temperament, and if he convinced by the depth and clearness of his reasoning, he could also please by the brilliancy of imagination, that threw a charm over his conversation, and showed him to be equally a man of taste, as of sound philosophy. At such moments Lucy would gaze upon her husband with a mixture of admiration and awe. His lofty sentiments and pure principles, sounded to her with spirit like inspiration, and but for the sudden turn of thought that broke the spell of the moment, she would have been in danger of idolizing, where she should only respect and love.

'It is not singular, Charles,' said Lucy one evening as they were sitting together, 'that although you are never so gay as I am, you are uniformly more cheerful and happy.'

'And have I not every reason to be happy, my dear wife,' said Charles drawing her to his bosom, 'while blest with the affection of your excellent self; and should I not be a monster of ingratitude to be otherwise than cheerful, while receiving from the hands of my Maker the boundless benefits I am permitted to enjoy?'

'Oh yes; and I also have the same reason for cheerfulness, and yet I cannot always feel so. Perhaps,' said she, after a short pause, 'your spirits are under better discipline than mine; or perhaps your religion is, it raises you above the things of earth, and occasionally sometimes to almost deny you the possession of feelings I have tried, but in vain to enjoy.'

Charles did not reply, and Lucy continued—'You know my love, that my parents entertain different religious sentiments from yourself; and that I have been brought up in their belief; though I scarcely know what that was, or thought much about it, until I became your wife. I heard Universalists sometimes spoken of, but always as a sort of infidels, which I am now convinced was a slander upon the name. yet I cannot clearly see how all mankind are to be saved, or divest myself of the fear, that myself, and dearest friends, may be hereafter miserable. These thoughts frequently intrude upon me, and cause me more unhappiness than I can well express; yet I do not permit my mind to dwell on these subjects they make me too miserable, and I drive them from me.'

'Oh Lucy! I would sacrifice much, any thing in fact, short of yourself, to be the humble in-

strument of teaching you a world's salvation. Oh, if I could but clear your mind from the doubts caused by an erroneous education, and convince you of the impartial goodness of God towards all his sinful creatures, and prevail on you to examine for yourself into the character and attributes of Deity. I should hold much of this world's good a trifle in comparison.'

'I cannot doubt your sincerity my dear Charles; but it is not possible, even you may deceive yourself!'

'No, Lucy, I cannot be deceived. The truth that was forced upon my understanding in the chamber of sickness, that was spoken by the lips of suffering, is too real to be doubted.—Could you have seen my beloved parent, with drops of agony upon his pale brow, striving to subdue even in his countenance, the expression of pain, that was racking his whole frame; have heard his lips in every interval speak praise to the great Being who enabled him to bear these afflictions: you would have thought that religion genuine, and have embraced the faith that yielded such confidence and peace.'

Lucy listened with interest, while Charles then went on to explain the kind purposes of God toward his creature man, as revealed to us by his holy word, and if she was not convinced by his arguments, she at least did not object them.

'What a happy couple Alphonkia wife are; said Henry Selwyn to his friend Rogers, as they descended the marble steps, after spending an evening with Charles and Lucy. 'I would give the world to possess the affections of so lovely a creature.'

'She is indeed a charming woman, and I think our friend Charles fortunate in his choice.'

'And is that all! 'pon my soul, Rogers that phlegmatic temperament of yours will one day turn your heart into an icicle; unless indeed Cupid takes charge of it for you before then. Why I could adore such a being. What inimitable grace and sweetness! And then the charming air of youth that betrays her affection for her husband! Charles is indeed an enviable man.'

Such were the general expressions of all who saw them; and upon the birth of a son, in a little more than a year from the time of their marriage, their happiness was if possible increased. The new duties demanded from Lucy, gave an additional energy to her character, and produced in her bright countenance an expression of deeper feeling and softness, than it had ever worn; and it was delightful to watch the animated expressions of hope in her speaking face, while laying out plans for the education of this darling boy. Ah! who that saw them then, could have believed that so dark a day was before them.

Would I could now take leave of this happy family, while blest with the fruition of every earthly good. That I could now leave them in possession of the tranquility they so well deserved to possess; but as it is the acknowledged duty of a faithful historian to relate the fall, as well as rise of empires, and the causes that tend to produce these disasters; I, also, as an humble biographer, must proceed in my painful task.

Mr. and Mrs. Seymour were members of a Presbyterian church, under the pastoral charge of the Rev. Dr. —, who for more than thirty years had lived in the affections of his people; and who had ministered to the spiritual necessities of a numerous congregation with the meek-

ness and fidelity of a servant of the most high.

He was taken from his congregation in about a year from the commencement of this tale.—

His place was supplied by a young clergyman who had been but a few years engaged in the ministry, and whose zeal in saving sinners, (not from their sins, but) from an endless hell, was worthy a better cause. The Rev. Mr. Gray, soon discovered that his predecessor had been sadly negligent of his flock; and that it was his duty to arouse them from a state of false security, and to warn them of the dangerous precipice over which they were pending. Mr. Seymour was chosen a deacon, soon after the installation of the Rev. Mr. Gray into office.

This produced an intimacy between the families, which the Rev. gentleman soon improved to his own advantage. He found Mr. and Mrs. Seymour pious without hypocrisy, and as they spoke of their family without reserve, he soon found means to avail himself of the confidence of Mrs. Seymour, and to make it subservient to his own purpose. In common with Unitarian preachers of all denominations, he had an implacable dislike to Universalists, and did not hesitate on every occasion to traduce that class of christians. He could not conceal his astonishment, therefore, on learning that one of their daughters was married to a Universalist; and as he heard Charles extolled for his christian virtues, and his name never mentioned but with affection; he could not subdue his clagrin, and expressed his disapprobation in no very gentle terms.

Mrs. Seymour was surprised; for with Lucy, though she could not join in his belief, she yet wished it to be true, and admired the liberality of the sentiments he so openly avowed. The mathesis of Mr. Gray struck her as being uncharitable in the extreme, and she endeavored to convince him that he was mistaken in the character, and sentiments of those he so freely denounced, but in vain. He was not to be appeased, and it was only by promising to awake her daughter Mrs. Allison from her state of danger, that she could compromise with the offended feelings of her clerical adviser.

In a short time there was quite an excitement produced in the society. Instead of the Thursday evening lectures that the good old Dr. — had rendered so interesting to both old and young, there were now prayer meetings twice a week, and an inquiry meeting once a fortnight. Societies were established to raise funds for the missionary cause, and the ladies agreed to meet once a week for the purpose of making up fancy articles that would enable them at the end of the year to hold a Fair for the sale of these gew-gaws, the proceeds of which were to purchase a life membership in the Bible Society for the new minister. Mrs. Seymour was led to take an active part in all these new meetings, by Mr. Gray and his coadjutor, Mrs. Grundy, a lady who left a large and interesting family to the entire management of servants, while she entered warmly into all Mr. Gray's plans, for increasing his popularity.

'Really Mrs. Seymour,' said Mrs. Grundy, 'we must call and take Mrs. Allison to the sewing society this afternoon. She spends too much of her time at home, and we must enlist her services in this good work. I am obliged to neglect my family, but the Lord's work must not be put by, and our zeal must animate the younger part of the congregation.'—Mrs. Seymour recollected the conversation she held

with Mr. Gray respecting her daughter and son-in-law; and she thought this would be a good opportunity to prove to him that she remembered her promise. As Lucy prepared to accompany them, the many orders she gave the nurse respecting her infant excited the amusement of Mrs. Grundy, who laughingly asserted that although she had left a house full of babies, she had not issued an innumerable order concerning them in a month. Lucy joined the laugh against herself, but wondered in her own mind how another could be so neglectful of her family.

'Well ladies,' said Mr. Gray on entering the vestry room, where were seated two or three dozen females, all plying their needles as if their very bread depended on their exertions. 'I may indeed compare you with the pious females of old, who were never tired of good works. Ah! Mrs. Allison, have I the pleasure of seeing you here! Though this is the first, I hope it may not be the only time, the society will have the pleasure of your assistance.'—Lucy blushed, but she did not reply; for she knew not that Charles would approve of her promising to meet with them every week. She was saved from further notice, however, for the numerous questions of 'How is Mrs. Gray?' and 'I hope the dear little angels are all well?' &c. &c. obliged Mr. Gray to turn his attention from her.

For several weeks Lucy did meet with them, and became so much interested in the progress of the society that when at home, her ingenuity was constantly put in requisition to devise some new pattern, or painting, or pasting; for almost any thing meets with a ready sale at these religious marts.

I cannot forbear on passing, from making a few remarks upon the subject of 'Ladies Fairs,' which I trust will appeal to the good souls of my readers, and show the danger of encouraging these fruitless sources of domestic impoverishment. To say nothing of the little time left to females by these engagements, for the improvement of their minds, and qualifying themselves to become better mothers and mistresses of families, I would ask—Is a wife justifiable in taking from the earnings of an industrious husband the means to purchase shreds of silk and ribbands, to make into pincushions and needle cases; the receipts from the sale of which are to buy a new dignity for some clerical personage, which after all is no dignity; and which every honest man should feel as an indignity, purchased at the expense of the working man's comfort, and the neglect of private domestic duties, which may yet perhaps be seen in the estrangement of husbands and wives, and in the increase of crime from the want of a proper home education in the rising generation?

It may be urged in extenuation, that those ladies who are most active in these societies are those whose situations in life, enable them to devote both time and money to the purpose; and who therefore cannot merit the reproof implied. This is not always the case; and by the term 'working men,' we do not mean a day laborer only, as all those who depend upon their own exertions for support, are 'working men'; and the merchant or lawyer earn their bread as hard as the humble mechanic. It is true that many dollars are gained in this way from the thoughtless and extravagant, who perhaps would refuse their aid were the proper object of the society made known; but we repeat—that cause must

be poorly appreciated, that is obliged to resort to artifice to obtain support.

'Lucy, my love,' said Charles, returning home one afternoon earlier than usual, 'I expect a couple of friends here shortly, who will take tea, and spend the evening with us. But hurry on now, what a litter the room is in! Chairs, tables, and carpet, all covered with what shall I call them? Pray let these things be cleared away.'

'They can be removed to the sofa, and something covered over them; as I have them all arranged. I do not wish them taken away.'

'But what are all these things for? I cannot attach any value to some of those trifles.'

'Oh you are mistaken, my dear, some of those trifles as you call them, will sell for a great deal more than their value; and Mrs. Grundy says our fair will be something to be proud of.'

Then my dear wife let me advise you at least, not to be engaged in so disingenuous a traffic; where by your account things worth scarcely anything, are to be palmed upon the ignorant for the money that might perhaps be better employed in relieving the sick and necessitous.'

'I have never considered it in that light,' said Lucy somewhat disconcerted, 'and if I had expected your displeasure, I certainly should not have engaged in assisting the society; but should I retract now, what would they think? And what excuse could I make for so doing, and—'

'What would Mrs. Grundy say?' Was not that what you were going to add Lucy?' said Charles smiling, 'Why she would give you credit, perhaps, for having the good taste to prefer fulfilling your private duties, rather than to take upon yourself others, whose tendency is at least doubtful.'

'But what hurt can they possibly do?' said Lucy; and her eyes filled with tears.

Charles instantly assumed a serious air.—'Any thing that tends to foster pride, is a sin; and as ministers are but men, when they are unduly exalted, it is but natural to suppose they may feel spiritual pride, in being thus raised above their fellows. As young females usually attend at these fairs, and act as saleswomen, I certainly think the practice detracts much from that retiring delicacy, so beautiful in a female that her character can scarcely be considered perfect without it. The plan also of affixing extravagant prices to the articles vendible, and urging them upon customers, is calculated to give them habits of trickery that is far from being to their advantage. But go now and prepare your appearance for the reception of our guests; and chase that cloud from your brow. I had rather these things were all thrown in the fire, than they should occasion you a minute's uneasiness.'

(Concluded next week.)

ENDLESS WOE.

While meditating on the subject of endless woe, and endeavoring to conceive of one truly consistent argument to prove that it can be the result of the goodness, justice, power of wisdom of God, the following thoughts arose in my mind.

It is said, that the sinner must endure ceaseless pains in all their fiery horrors, as the consequence of transgressing the law of God and walking in the path of iniquity. But the question arises, does not God hate sin, or to use another term, does he not disapprove of sin?

Most certainly he does; for, if this were not the case, he would not have given a kingdom to his Son, that he might exercise all power in heaven and on earth in saving his people from their sins; he would not have sent him to be the propitiation for the sins of the world; nor would Christ have been manifested to finish transgression and bring in everlasting righteousness. The object and wish of our Heavenly Father are, to destroy sin. How can it then for a moment be believed, that, as a supposed general day of judgment, God will decree the endless existence of the very thing, for the destruction of which Christ was clothed with all the majesty of gospel power? If a king should enact a law for the purpose of preventing murder, and because it did not fully succeed, should declare that murderers should commit murder during his whole reign, he would be stigmatized as an unwise ruler and cruel governor. Yet, precisely such procedure is ascribed to God. Through Christ, the chosen seed, he established the reign of gospel laws for the destruction of sin, yet are we in amount told, that all who do not yield to these laws in this life, by the command of God will be driven from his presence and become endless sinners. Thus he will establish sin forever, because his laws did not succeed in destroying it on earth; or in other words, because the murderers were not reclaimed in a given time, he decrees that they shall commit murder forever.

In order to destroy this argument, however, it is said, that it is the choice of the creature to pursue the course of sin, and hence, he cannot be happy, unless God should force him into the joys of heaven against his will. But, admitting for a moment, what is not true, that for some men to be made happy, they must be driven to it, even on this ground, ceaseless woe is contrary to benevolence and inconsistent in itself. A familiar example will illustrate this position. Suppose that ten men, made partially insane by ardent spirit, should rush to the bank of a river with full determination to drown themselves. What would the world think of a man, who, having power to save them, should fold his arms, stand still, and say, 'I will not save them from drowning, for if I do, I shall have to force them away from destruction; they are determined to drown themselves, and it is far better to let them drown than to coerce them?' Such a man would be told, that a person possessed of the least ray of compassion, would force them away from such destruction, rather than let them drown, though such might be their determination. This case would be still more aggravated, if the individual was the creator of those ten men, and knew, when he sent them into existence, that they would drink, and drinking would lead them to destruction.

Apply this to the case in question. If it would exhibit wisdom, benevolence and goodness to force men from destruction rather than to let them perish in their drunken folly, would it not also exhibit mercy, goodness and wisdom in God, to force men to be happy, rather than to force them into endless misery? Pass, for one moment, to the imaginary judgment day; look at the throng of shrieking wretches who shrink under the dread command, 'depart ye cursed'; and then tell me which would be best, to let them down forever in eternal despair because they are sinners, or to force them from their sins and make them happy? If it be true that God will have compassion according to the

multitude of his mercies, then the latter conclusion will be admitted by every benevolent mind. Thus it is shown, that it would be best to save men, eye, and to drive them from their sins, rather than to clothe them with the iron mantle of endless death. It certainly is more benevolent, and who can show that it is not more just and wise?

But when we consider that man will not be driven to salvation, but shall be willing in the day of God's power, when his knowledge shall cover the earth, as the waters do the great deep, endless misery is more than ever left without sound evidence to prove its existence, while universal holiness in the fullness of time, is written in the heavens by the light of all nature, and stamped with truth by the promise and oath of Jehovah.—*Herald of Truth*.

COMMUNICATIONS.

DISCUSSION AT UNION VILLAGE, N. Y.

Original.

Brs. Williamson and Williams.—In accordance with an agreement between the Rev. Isaac Wescott (Baptist) and myself, a discussion was held in the Baptist church, Union Village, N. Y., of the question: 'Do the holy scriptures teach the doctrine of universal salvation and not endless misery?' The debate took place on the 10th and 11th days of this month.—We met in the mornings, afternoons, and evenings of the two days our debate lasted.

The weather was delightful and the audience very attentive. I have no means of telling how many people attended the debate, but there was a multitude. Nothing occurred during the discussion to engender ill will in the disputants toward each other—we parted as I believe we met, in friendship. The doctrine of Universalism has seldom been preached in Union Village, and with few exceptions, the people are 'orthodox up to the hub'—that is, they believe in endless misery, vicarious atonement, trinity, &c. I had therefore not only an opponent that was wily and cunning to contend against, but the prejudices and preconceived opinions of the people. I had but one friend in the village when I went there, but I left it not until I had secured others, who will, I have no doubt, refuse to worship self-styled orthodox, or of themselves judge what is right. I believe the debate will do good, that it will cause the people to study the Bible more and the creed less. Mr. Wescott said nothing new in the course of our doctrine, or in favor of endless misery. The principal reliance was on the word *overlasting* (*aiōnios*) but I have the vanity to believe that I presented our learners with good authority for using the word in a limited sense, when applied to punishment. I received respectful attention from the Baptist people while speaking, and would bear testimony to the general politeness of my opponent. Br. Gates and a number of our friends were there on the second day from Hartford, as were also some others from Bennington, Vt. and other places.

It is not for me to say how well or ill I defended Universalism, but one thing is quite certain, the leading Baptist there, thought it would not do to have the people meditate long on the debate, so a protracted meeting was commenced in the church the next morning after the debate closed. I have no manner of doubt, but that

object of this meeting was to do away any impression which the people might have gained during the debate, favorable to Universalism. I attended the first meeting. The sermon of Elder Culver, (if it deserves the name) was a little else, but a tirade of slang, blackguard and acerbity vented upon Universalists, and their faith. Much of his abuse was aimed personally at me. The coward knew he was entrenched behind his own pulpit, and that I had not the liberty to reply to him. He would misrepresent something I said during debate, and then torture his face into a shape more infernal, and endeavor to *lock me into oblivion*. But I leave this apology for a man to foam out his own shame, with this remark to Culver, that he never will convert Universalists from their belief, by his dirty, filthy philippic against them.

I know not as the debate or any part of it will be published, for there was no one present to my knowledge to take it down, but if I could find time I will give a brief sketch of some important parts for the Anchor.

Our debate was closed by mutual agreement between the parties.

CHARLES WOODHOUSE.

Longingburgh, N. Y. Feb. 12, 1835.

LETTER,

To the Rev. John Robb, superintendent of the Springfield Armory.

Original.

'How long ye simple ones will ye love simplicity.'—BIBLE.

Sir,—Notwithstanding you are but a stranger among us, I shall address you with the freedom and frankness of a true born Yankee; at the same time pledging myself that, personally, I entertain no other than friendly feelings towards yourself and family. Having so many times and oft' been a silent attendant on your prayers, exhortations and addresses, I have had a good opportunity of forming a correct opinion of your talents, motives and fitness to discharge the duties of a religious teacher; or those of a civil officer, whose duties were specially defined when you assumed the management of an important national establishment.

You repeatedly boast in public in the presence of large assemblies of being a 'Southerner,' and affirm that you 'care not whose toes you trod on'—that you are willing to 'fill both hands with rods' for the purpose as was generally understood at the time, of lashing New Englanders into submission to your views and discipline. But, Sir, we are a thinking people, and need not the rapid windy declamation of would be orators, whether from the South or the North. You were appointed to discharge the duties of superintendent of a national Armory; but it has never been suggested to my knowledge that you held the additional office of *Chaplain*, nor that yourself and *Master Armorer* should neglect the business of making arms, for that of making *sectarian* converts.

These remarks are elicited by the course you are supposed to have taken in regard to the late religious *farce*, which was advertised as a 'four days meeting' but was continued through most of the last month. Public opinion has fixed upon you as the instigator and principal manager of this *farce*. You, as others have done before you, will undoubtedly assert that this

'four days, protracted or revival meeting' was produced by the 'power of God.' If such be the fact, (which no intelligent person for a moment believes) why give notice in all the papers in town that such a meeting was to take place? It is now known, and generally believed that these assemblies of religious *mania* are no more produced by the operations of the 'Holy spirit,' than that of a horse race, regimental reviews, theatrical or any other performances. They are the work of interested designing men, well deserving the appropriate name of hypocrites.

Has any good, or as much as evil ever resulted from such meetings? The scriptures declare 'six days shalt thou labor' &c. In the instance just alluded to, men and women have been induced to leave their customary occupations day after day, and week after week, assemble together continue most of the twenty four hours, making 'night hideous,' and with their unearthly groans and yells, disturbing a large portion of our peaceable citizens. And what has been the result and benefit of this 'twenty or thirty days attempt at delusion and proselyting'? Why some dozen and a half of infants, boys and girls of from six to fourteen years of age, have been, by noise, threatenings of hell torments and the usual accompaniments, frightened to approach what is profanely called the altar, and desire to be 'prayed for.' There have been a few full grown boys and girls who from fear, excited passions, or from a disposition to be actors in the *farce*, have 'got religion'; but they are 'few and far between,' and the whole has been a complete failure. It would not be surprising, if the actors and managers of this 'protracted' scene of folly should announce to the world the great success in converting myriads to the Wesleyan faith.

After all, the good people of this town have reason to be grateful that the *thing* has passed off without any serious or painful catastrophe usually attending such meetings. There have not as yet been any suicides, and we have heard but of one individual being made crazy. We ask again what benefits have resulted from this three weeks noise and confusion? None except it be the opportunity of yourself and lieutenant to display your talents before the public in the art of manufacturing converts, as has already been stated.

The public willingly award to you both much more tact, experience and knowledge in that honorable calling than in the manufacture of arms. We, 'Northerners,' descendants of the Pilgrims, are strenuously opposed to a union of Church and State; and it has become an all absorbing inquiry among our intelligent citizens, how it happens that the two principal officers of the Armory, with a salary of about three thousand dollars per annum devote so much of their time in ecclesiastical pursuits? The people are awake on this subject, and will soon inquire in language not to be misunderstood, why these things are so?

You sir, with all the dignity and assurance of a Roman Bishop, promulgated from the desk that 'We (meaning the Methodists) are the people of God,' and that all those who attended meeting without the intention of becoming Methodists, were 'God provoking, and hell deserving, the offscouring and scum of Springfield.' Now we had supposed there were no other people, but the 'people of God.' That all wise and merciful Being is universally acknowledged.

nowledged to be the Creator, Father and Protector of the whole human family. If it be evidence of being exclusively the 'people of God,' for large assemblages of male and female fanatics to throw themselves promiscuously upon the floor, rolling, screaming and groaning, while hundreds of their brethren and sisters are belabored and shouting in all parts of the house, then God cannot be a God of order, and 'ter' gave very good evidence of being his children.

Whether that portion of our respectable fellow citizens, who attended occasionally at those 'protracted meetings' from a laudable and natural curiosity incident to all, can be made to believe that it is so doing they 'provoke God, or deserve hell torments' is a question to be by them decided. But as to 'buffooning and scum of Springfield' they will by no means consider themselves alluded to, by such expressions of those madly engaged in this work of delusion and fanaticism.

ANTI CHURCH AND STATE.

INQUIRER AND ANCHOR.

SATURDAY, FEB. 28, 1853.

A REQUEST.—Friend Badger of the Palladium has published in the last number of his paper, a letter from D. Millard of the Christian connection. The letter contains what he of the Palladium, in his usual dignified style, calls a 'severe snub for the Universalist.'

As we poor Universalists, according to this voracious editor, use only 'low slang,' we shall not attempt to explain what he means by 'snubbing' and 'lauling off.' We must confess that such mon language is 'too high' for us, and if friend Badger can stoop so low, we would fain have him instruct us in reference to the pure source from which he learned such specimens of refined diction. But let us look at the 'severe snub' to which the editor directs the special attention of his readers. It consists of a few slanders upon the moral character of Universalists, in proof of which, we have the word of Mr. Millard, together with an account of a debate in Dundee and a challenge for a discussion. It is with the first of these that we have to do in this article. We would invite the attention of Mr. Millard and our friend Badger to the following sentence. 'But where has the gambler, the drunkard, the debauchee, or the practically vicious of any class been reclaimed or brought to sincere repentance and reformation by the preaching of Universalism? It is not because such characters will not hear the doctrine preached. Multitudes of them attend Universalist meetings, love the doctrine, advocate it, and pay liberally to support the preaching of it.' Now friend Millard you ought to know enough to be aware of the fact that such expressions as these are no more or less than slanderous reports, and if made in reference to particular individuals would lay the author liable to be brought before the 'powers that be.' You ought to know also that the man who slanders a whole denomination, is not less criminal than he who levels his darts at individual character. If this is a specimen of Mr. Millard's

warfare, we judge he is right in a subsequent remark which gives us to understand that he will give us as much of war as we can 'reasonably desire.' No reasonable man could desire such controversy with one who substitutes slander for argument.

We have a request to make of these friend Millard. You have said that 'multitudes of drunkards and gamblers and debauchees attend Universalist meetings, love the doctrine, advocate it, and pay liberally to support the preachers of it.' Now out of this multitude you can undoubtedly fix your attention upon one individual. Our request is that you render your charge a little more definite and give to the name of some one man who is a gambler, a drunkard or debauchee and yet, 'loves Universalism, advocates it, and pays liberally to support the preachers of it.' Let us see if you have sufficient evidence of the truth of your charge to put it in a laudable form.—Friend Badger once told a story of the conversion of a young man from Universalism to Partialism. We called for his name, and pledged ourselves to furnish ten cases of conversion from Partialism to Universalism for every one he would furnish of an opposite character. We make a similar proposal to Mr. Millard. If he believes his own lie and will reduce his charges to particulars; every case which he will find where a man who loves, advocates and supports Universalism, is a gambler, drunkard or debauchee, we pledge ourselves to give him ten such characters who belong to Limitarian churches. Let him open the sack and we will not shrink from an examination of the contents.

Truly, however, it is sickening to see the air which these humble Christians assume. They would fain have the people believe that they are the salt of the earth; and that their notions of a future hell are the only safeguard of virtue. But what do facts say? Why they tell us that they are even as others; and as for the moral power of the doctrine of future punishment, it has been tried for centuries, and all the world knows, there is not a sanctuary of virtue on earth so hallowed that it has not been profaned by the very preachers of that doctrine.

J. D. W.

IGNORANCE OF UNIVERSALISM.—With those who believe in the final salvation of all men, it is past being a matter of surprise that Limitarians should be so very ignorant of this prominent truth in Christian theology. It is a fact of so common occurrence that it has long since ceased to excite our wonder. But it is certainly a manner of astonishment, why they should remain in such ignorance—and even wilfully shut their eyes against all information as to what Universalists believe, and what are the arguments by which they support their faith. We are always desirous of having our views known as they are—and not misrepresented; and consequently, in our public ministrations, and in every possible manner, we take special pains to explain and illustrate them that they may not be misunderstood. But how are our well-meant endeavors received by our opposing brethren? They seem to care nothing about un-

derstanding our opinions; and even if they attempt to oppose them, they will sometimes spur us into action as to what we really believe; and very industriously build up a man of straw, fight it with all their might, and think, if they kill it, they have therefore, destroyed Universalism.

What has been the result? They have certainly taken a very injudicious course to oppose the doctrine—at least, injudicious for themselves.—Time was when they considered it sufficient to put down Universalism by dint of a proud look; but that day has now gone by. And it is equally foolish to attempt contending against that which they know nothing about. They only expose themselves to the ridicule, or pity, or contempt of those against whose opinions they pretend to level their artillery. And they are beginning to see their error in this respect.

The following very judicious remarks from the pen of the celebrated C. G. Finney, we commend to the special attention of all who attempt to oppose the doctrine of God's impartial grace. They are copied from a late number of the New York Evangelist. Mr. Finney has been a bitter enemy of Universalism, and, in the course of his ranting revival career, has made sundry attacks upon it. Undoubtedly therefore in his present remarks he speaks from actual experience. We hope his advice will be heeded.

R. O. W.

I have heard a great deal of preaching against Universalists, that did more hurt than good, because the preachers did not understand how Universalists of the present day reason.—They have never mingled with Universalists, and knew nothing how they believe and how they argue, now, but have got all they know of Universalism from books. And the consequence is that when they attempt to preach against Universalism, they oppose a man of straw, and not Universalist sentiments as they are now found in the community. And people either laugh at them, or say it is all true, for they know Universalists do not hold such sentiments as are ascribed to them by the preacher.

When ministers undertake to oppose a present heresy, they ought to know what it is at present. For instance, almost all those who write and preach against Universalism think they are called upon to oppose the idea that God is all mercy. They suppose Universalists hold the doctrine that God is all mercy, and that when they have refuted this doctrine, they have got Universalists down. It is no such thing. They do not hold such doctrine. They deny it altogether. They reject the idea of mercy in the salvation of men, for they hold that every man is punished in full according to his just deserts. Of what use is it then, to argue against Universalists, that God is a God of Justice and not a God all mercy, when they hold to the Justice of God alone as the ground of salvation, and do not admit the idea of mercy at all? In the manner, I have heard men preach against the idea that men are saved in their sins, and they supposed they were preaching down Universalist doctrine. Universalists believe no such thing. They believe that all men will be made holy, and saved in that way. This shows the importance of knowing what people actually hold, before you try to reason them out of their errors. It is of no use to misrepresent a man's

doctrines to his face, and then try to reason him out of them. You must state his doctrine just as he holds it, and state his arguments fairly. Otherwise, if you state them wrong, you either make him angry, or he laughs in his sleeve at the advantage you give him. He will say, 'That man can't argue with me on fair grounds; he has to misrepresent our doctrines in order to confute me.' Great hurt is done in this way. Ministers do not intend to misstate their opponents; but the effect of it is, that the poor, miserable creatures who hold these errors, go to hell because ministers do not take care to inform themselves what are their real errors. Errors are never torn away by such a process. I mention these cases, to show how much wisdom a minister must have to meet the cases that occur. He must be acquainted with the real views of men in order to meet them, and do away their errors and mistakes.

FORT ANN, N. Y.—We are informed by a gentleman from Fort Ann, that a 'distracted meeting' has been held in that place, the fruits of which among other things, have been the conversion of three individuals, from rational men to maniacs. We shall give more particulars soon. At present we only ask where will these things end? Let the movers of these distracting scenes pause and reflect upon their ways and their doings.

I. D. W.

PARDON AND FORGIVENESS.—The doctrine of forgiveness or pardon is usually understood to mean, a remission of the punishment of sin. Hence it is considered impossible for a sinner to be punished in justice and pardoned at the same time. This view of pardon, however, poorly harmonizes with the divine word. We read of the forgiveness of sin, iniquity and transgression, but we do not read of the pardon or remission of the punishment of either. We are taught to pray, 'forgive us our sins,' but we shall search in vain, for a place where we are instructed to pray or hope for an escape from the just punishment of our sins. On the contrary the word of God is plain and positive, that he will by no means clear the guilty; and 'he that doeth wrong shall receive of the Lord for the wrong that he hath done, and there is no respect of persons.' Whoever therefore seizes upon the doctrine of forgiveness or pardon as a means of escape from just and equitable punishment for his sins, is manifestly engaged in a work which will as surely prove abortive as there is truth in the word which says he will by no means clear the guilty.

The word which is rendered forgiveness and pardon means no more than to dismiss or take away, and this dismissal or taking away relates to the sin itself and not to the punishment of it. With this view of pardon the reader can see the propriety of the language of the prophet, 'Comfort ye, ye comfort, ye my people. Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished and her iniquity is pardoned, for the hath received of the Lord's hand double for all her sins.' The attentive reader will perceive here that the prophet represents the people of that city, as having been pardoned, and

for the very reason that they had received of the Lord double for all her sins. The fact that they had been punished instead of proving that they could not be pardoned was the evidence of it, inasmuch as the punishment was the means of taking away the sins of the people. Those who readeth let him understand, and let no man think that the doctrine of forgiveness promises him that he may sin with impunity.

I. D. W.

DISCUSSION AT UNION VILLAGE.—On another page will be found an account of the discussion of Universalism held by Br. Woodhouse and Mr. Wescott, at Union Village, Washington co. N. Y. Having recently been in the vicinity of that place, we have had some opportunity to ascertain the opinion of people in respect to the discussion.—And from what we have been able to learn from various sources we presume the cause of Universalism has not suffered in the region on account of it. It is admitted by many of the opposing faith who heard the arguments throughout, that the subject was managed with much talent and ability on the part of Br. Woodhouse. And one man in particular, a deacon of the Baptist Church in Stillwater, seemed to think that though in appearance he was a mere boy, yet he appeared in controversy to carry the head of a man.

We rejoice to have the truth exhibited and illustrated by contrasting it with error in public discussion. We do not fear that the doctrine of impartial grace will lose ground by such an ordeal. We say then to our brethren of 'another gospel,' who are disposed to examine the subject, go on; examine carefully the foundation of every doctrine; and that which will stand the test of investigation and come out like pure gold from the refiners fire we will very cheerfully embrace.

R. O. W.

BENEFIT OF AFFLICTION.—In this world of mingled joy and sorrow, we are very much subject to afflictions; and when these come upon us we are often disposed to complain of the dispensations of divine providence. But if we would duly consider the matter, we should be satisfied that these very afflictions are designed for our good. It is the language of scripture, that 'our light afflictions work for us a far more exceeding and eternal weight of glory.' And not only so, but our faith is strengthened, and our hope of future life is increased by the sorrows we experience here.

The following remarks from Whitman's Village Sermons on this point deserve attention.

R. O. W.

'When our friends are called to bid us farewell, and we follow their mouldering remains to the house appointed for all living, and there are them placed forever beyond the reach of our mortal sight, we are greatly troubled in spirit. We cannot endure the thought of everlasting separation. We cannot bring our feelings to pronounce the final adieu. And in the agony of our grief we inquire, 'if this is the last we are ever to behold of our departed associates?' if it be possible that all the loveli-

ness, and affection, and intelligence of the endeared relative—if it be possible that all which gave interest and worth and beauty to the decaying body can be confined by the clouds of the valley.' In this moment of deep anxiety, of painful doubt, of agonizing fear, the voice of Jesus burst upon our hearing, I am the resurrection and the life. He that believeth on me shall never die. In my Father's house are many mansions, and where I am there ye shall be also. In such a time of need this gracious friend interposes to relieve our wretchedness, to solve our difficulties, to dissipate our forebodings, to assure us of a future existence beyond the grave, and to confirm us in the animating belief of a happy re-union of all the ransomed of the Lord.'

OURSELVES.—A few more numbers will bring the present volume of our paper to a close. We wish to remind our subscribers—those, at least, who design to discontinue their papers at the end of the volume—of the very great importance to us of giving immediate notice of such discontinuance. This is necessary in order that we may know how large an edition to strike off at the commencement of another volume. We do not, to be sure, anticipate many discontinuances; but we wish our subscribers to be very particular in this respect. Those who neglect to notify us of their wish to discontinue, previous to the close of the present, we shall consider as having subscribed for the coming volume.

This many flattering testimonials of public favor, which we have of late received, have greatly encouraged us, and induce us to press on with renewed strength in our arduous labors. We can assure our patrons that whatever we can do to make our paper useful, and entertaining, and acceptable to them will very cheerfully be done.—And the gratifying assurances we have received, that our past labors have been in a good degree acceptable to them, give us confidence to ask the use of their influence and exertions in extending the circulation and usefulness of our paper. Will those who design to discontinue at the close of the volume, do us the favor to get a good, responsible subscriber to take the paper in their stead? And will all our present patrons exert themselves, and each increase our list by the addition of one new subscriber? We ask our agents also to make special efforts in our behalf at this time; and we trust we are not asking too much in making this request.—Eos.

SCRIPTURE ILLUSTRATION.—We have been requested by a subscriber to give an exposition of the language of Paul (Rom. ix. 6) 'For they are not all Israel, which are of Israel.' It frequently supposed that this passage presents an insurmountable objection to the doctrine of the final salvation of all men. If, in proof of this doctrine, the passage is quoted, 'For I would not, brethren, that ye should be ignorant of this mystery—lest ye should be wise in your own conceits—that blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved'—the reply is, very true, but it should be recollected that 'they are not

all Israel which are of Israel.' And though 'all Israel' shall be saved, yet they which are 'not Israel' may be lost.

In order to ascertain the true meaning of this language, it is necessary to take into consideration the context with which it stands connected. We must therefore request the reader to turn and examine carefully the whole chapter from which it is taken. We there find the apostle expressing 'great heaviness and continual sorrow in his heart' on account of 'his brethren, his kinsmen according to the flesh who are Israelites.' To them the gospel had been preached, but they had rejected it, and had not, therefore, 'attained to the law of righteousness, because they sought it not by faith.' 'Being ignorant of God's righteousness, and going about to establish their own righteousness, they had not submitted themselves to the righteousness of God.' 'Blindness therefore had happened unto Israel,' they were given up to the 'spirit of slumber,' and their 'table' was to be 'made a snare, and a trap, and a stumbling block, and a recompense unto them.' And they were given over to the endurance of the great woes that were coming upon the nation at the close of their civil and ecclesiastical economy, when 'there should be great tribulation, such as there not was since the beginning of the world to this time, nor ever shall be.'

While the apostle was lamenting this blindness and perverse spirit of the Jews, his own kinsmen, he found some consolation in the reflection that they were not of this character—they did not all reject the gospel and cast off the Messiah. 'Not,' says he, 'as though the word of God hath taken no effect.' It had been effectual in bringing many to a knowledge of the truth and the enjoyment of eternal life, or the spiritual life of the gospel. 'For they are not all Israel, which are of Israel.' Some had been converted and become Christians; and therefore, though, by natural descent they were 'of Israel,' yet they were not 'Israel'—not Israelites in their adherence to the law of Moses. They had become the children of God by faith in his Son.

'Neither,' says the apostle, continuing the argument—'neither because they are the seed of Abraham—they are they all children; but in Isaac shall thy seed be. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.' It did not make them the children of God merely to be the children of Abraham; because in this case the children of Hagar would have as just a claim as the progeny of Isaac—and the descendants of Esau as well as the sons of Jacob. These were not Israel—not 'the children of promise' which are 'counted for the seed,' and yet they were not the children of God in the sense in which the apostle used the phrase. But there was a remnant according to the election of grace, which sought the righteousness of God by faith in Jesus Christ and thus became the children of God; and being Christ's children, were spiritually Abraham's seed, whether Jew or Gentile, and heirs according to promise. And this remnant,

though 'of Israel,' was not 'Israel,' but Christians, the children of God by faith in Christ.

If then 'all are not Israel which are of Israel,' it is only because those who were not Israel had become the disciples of Christ. It was not those who were 'not Israel' that were 'blinded'; but those who received the light of the gospel, and the rest was blinded.' It should be remembered however that 'blindness in part is happened unto Israel until the fulness of the Gentiles be come in; so all Israel be saved.' We cannot therefore see any objection in the passage under consideration to the doctrine of impartial grace and universal salvation. But this blindness shall eventually be removed; as it is written, 'And they shall all be taught of God,' and being taught they shall know the truth, and the truth shall make them free.

R. O. W.

To CORRESPONDENTS.—Our recent absence of near two weeks will account for our neglect to notice the favors of several valuable correspondents. They are not forgotten.

Rev. D. Smith's article will appear next week. Br. Case, and Br. Strigley are acknowledged and shall be attended to soon.

The poetical effusion of 'Sarah' evinces a 'feeling heart,' but needs some correction.

J. C. is acknowledged, and Br. N. Dodge will accept our thanks for the information he has had the kindness to give.

STRIVING FOR NOTORIETY.

Original.

A travelling preacher of the Methodist order by the name of Leonard, came to this place on Saturday last; and serging the 'Inquirer & Anchor' of the 7th inst. containing the article in reference to his brother Hull's philosophy against Universalism, made an appointment in this place, and dealt largely in the same kind of trash which has given his brother Hull much notoriety. Thinking he did it for this purpose, I have condescended to have his name appear in print that he might gain his desired object. And I will say, for his information, that the Universalists of this place have learned that where ridicule and satire are resorted to, sound argument is wanting; and if he intends to convert them to a belief in partialism, he must in future come in the spirit of a

CHRISTIAN.

Broad Brook, Feb. 17, 1835.

DIED.

At Danbury on the 27th ult. Capt. Nathan Dibble, in the 75th year of his age. Mr. D. had for ten years been a firm believer in the glorious truth, that God 'will have all men to be saved.' And under the supporting influence of this faith, he bore his sickness with fortitude and humble resignation, to the will of God. He had for some time been afflicted with a lingering consumption, and although years have passed with him of increasing weakness, he rejoiced not the less, in his latter days; but was, as it were, resigned to his situation. He was fully persuaded that the time of his dissolution was nigh, and the nearer it approached, the more firm was his faith, and he remarked on

short time before his death that when dead, he should be at rest. It is indeed comforting to the numerous friends who mourn his loss, to reflect that even in his last moments, he reposed all his hopes in his Father and his God. In the death of Mr. D. the aged partner of his life sustains a heavy loss. She is indeed deprived of a kind husband, and the children of an affectionate parent. May this afflicting dispensation of the providence of God, be sanctified to their hearts in a way that will increase their confidence in Him, 'who worketh all things, after the counsel of his own will.' His funeral was attended on the 29th by a large concourse of mostly aged sympathising neighbours and friends; the consolations of the gospel were tendered, and the scriptural testimony of a resurrection to life immortal, was presented in a brief address by the writer.

A. C.

At Bristol, Ellen Mar, daughter of Charles and Abigail Judson, aged two years and nine months. In this dispensation of Providence, the parents have sustained an irreparable loss. A tender infant, beautiful, gay, intelligent, has been cut down in the bloom of existence.

'So fades the lovely blooming flower,
Cut down and withered in an hour.'

But there is consolation in the affectionate language of our Savior, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'

In Berlin on the 12th inst. Ira Stanley Patterson, aged 15 years,

The Connecticut Association of Universalists will hold its annual session at Tolland Conn. on Wednesday and Thursday (29th and 30th) of April next.

Per order, A. CASE,
Standing Clerk.

RELIGIOUS NOTICES.

Br. W. A. Stickney will preach in Cheshire, the second Sunday in March; and a Lecture at Yalesville in the evening.

Br. R. O. Williams will preach in New Hartford Saturday evening the 25th Feb.

Br. Charles Spear will preach in Granby the third Sabbath in March.

Br. Charles Spear will preach in Cabotville, the second Sabbath in March.

Br. S. W. Fuller, of Philadelphia will preach in the Universalist Church in this city, (Hartford) the 3d and 4th Sabbaths in March.

Br. J. H. Willis will preach in Ellington on the first Sunday in March.

There will be preaching at Boston Neck, (Suffield) Thursday evening, March 5th. Subject, *Religious excitement.*

Lecture in the Universalist Church in this city, (Hartford) next Sunday Evening. Subject: The objection to Universalism, that it is a new doctrine, and of the modern inventions of men. Text, Jer. vi: 16 Services to commence at 7 o'clock.

Br. N. Dodge will preach at Danbury on the first Sunday in March and at Killingworth on the second.

Br. Charles Spear will preach at Springfield Hill tomorrow.

Br. R. O. Williams will preach at Pequotine on the 3d Sabbath in March.

POETRY.

SAILOR'S HYMN.—By Mrs. SIOGURNEY.

When the parting bosom bleeds,
When our native shore recedes,
When the wild and faithless main
Takes us to her trust again,
Fetters! view a sailor's woe—
Guide us whereso'er we go.

When the lonely watch we keep,
Silent on the mighty deep;
While the boisterous surge hoarse
Bears us darkly on our course,
Eye that never slumbered—shed
Holy influence on our head.

When the Sabbath's peaceful ray
O'er the ocean's breast doth play,
Though no throngs assemble there,
No sweet church-bell warns to prayer,
Spirit! let thy presence be,
Sabbath to the unresting sea.

When the raging billows dark,
Thundering to our drenched lark,
Thou, who on the whirling wave,
Didst the weak disciple save—
Thou who bear'st us when we pray,
Jesus! Savior! let us stay.

When in foreign lands we roam,
Far from kindred and from home,
Stranger eyes our conduct viewing,
Heaven bands our steps pursuing,
Let our conversation be,
Fitting those who follow thee.

Should pale Death, with arrow dread,
Make the ocean caves our bed,
Though no eye of love might see
Where that shrouded grave shall be—
Christ! who bear'st the surges roll,
Deign to save the Sailor's soul.

PROOF OF THE IMMORTALITY OF THE SOUL.

There is one especial proof of the immortality of the soul, founded on adaptation, and therefore so identical in principle with the subject and main argument of our essay, that we feel its statement to be our best and most appropriate termination of this especial inquiry. The argument is this:—For every desire of every faculty, whether in man or in inferior animals, there seems a counterpart object in external nature. Lot it be either an appetite or a power; and let it reside either in the sentiment, or in the intellectual, or in the moral economy—still there exists a something without that is altogether suited to it, and which seems expressly provided for its gratification. There is light for the eyes—there is air for the lungs—there is food for every recurring appetite of hunger—there is water for the appetite of thirst—there is society for love, whether of fame or of fellowship—there is a boundless field in all the objects of the sciences for the exercise of curiosity—in a word, there seems not one affection in the living creature which is not met by a counterpart and a congenial object in the surrounding creation.

THE FUTURE.—BY E. L. BULWER.

It is perhaps for others, rather than ourselves

that the fond heart requires an hereafter. The tranquil rest: the shadow and the silence; the more pause of the wheel of life, have no terror for the wise, who know the due value of the world:

'After the billows of a stormy sea,
Sweet is at last the haven of repose.'

But not so, when that stillness is to divide us from others; when those we have loved with all the passion, the devotion, the watchful sanctity of the weak human heart, are to exist no more; when after long years of desertion and widowhood on earth, there is to be no hope of reunion in that invisible world beyond the stars; when the torch, not of life only, but of love, is to be quenched in the fountain; and the grave that we would vain hope, is the great restorator of broken ties, is but the dumb seal of hopeless, utter inexorable separation; and it is this thought, this sentiment which takes religion out of love, and teaches belief to the mourning heart, that in the gladness of united affections, felt not the necessity of a heaven! To how many is the death of the beloved, the parent or Faith.

PROPOSALS

For publishing the Fourteenth Volume of the **RELIGIOUS INQUIRER AND GOSPEL ANCHOR.**

This publication is one of the oldest periodicals connected with the denomination of Universalists. It has long been a messenger of peace and glad tidings to the children of men. It was commenced with a small patronage, continued for some time at a pecuniary sacrifice—has made its way through good report and through evil, through the various changes and fluctuations incident to such publications, and has been sustained to the present time. And it can hardly be presumed that those who have heretofore been its friends and patrons will, at this advanced stage of its existence, suffer it to discontinue for want of support.

The present proprietors have spared no pains to render it useful and interesting, and every way worthy the patronage of an enlightened public.—They have, to be sure, met with many difficulties and discouragements in their course. They can assure their patrons however that such arrangements are made as with the blessing of heaven, to insure, positively, the publication of another volume. And while they acknowledge their many obligations, do they look in vain for support and patronage from a liberal community? They trust not. They are compelled indeed to solicit renewed exertions on the part of their friends and subscribers to extend the circulation and advance the interests of the paper.

Grateful for the patronage already received, and encouraged by the growing interest and confidence in favor of the paper, they will assiduously endeavor to render the coming volume still more worthy of patronage. The course they have taken, since the paper came under their management, will give some idea of the course they intend to pursue in future. They are not however without their faults and errors; and will therefore avail themselves of every improvement which may be suggested in reference to its future management.

The Inquirer and Anchor will be devoted, as heretofore, to the exposition, defence and promulgation of the Christian Religion in its primitive purity; and especially that part of it which develops the final holiness and happiness of all intelligent beings, and the great duty they owe to God, themselves and their fellow creatures. It will contain Sermons and Essays on various subjects; Illustrations of Scripture; Religious Intelligence; Hymenals and Obituary notices; Poetry and Miscellany. Articles from opponents, as well as friends, and discussions of the great question of universal reconciliation, will be admitted

into its columns, if written in the spirit of the gospel.

It will be the zealous advocate of religious freedom, and the uncompromising enemy of intolerance, bigotry and superstition. In fine, it will be steadily devoted to the inculcation and advancement of truth, virtue and piety, in opposition to error, vice and impiety.

The labors of many valuable correspondents, whose contributions have heretofore enriched its columns, will be secured; and no pains will be spared to present a pleasing variety of useful matter, and contain instruction with delight.

The typographical execution of the 14th Volume will be materially improved, and of course its expense considerably increased. The proprietors therefore expect, as they intend to merit, and must rely upon, the increased exertions of their patrons to extend the circulation of the paper so as to meet the expense. They trust that they shall have an increased list of prompt and paying subscribers.

CONTRIBUTORS.—The Inquirer and Anchor will be published simultaneously at Hartford, Ct. and Albany, N. Y. every Saturday, (commencing on the first of April) on a Royal sheet of fine white paper, in a quarto form, with new type, at \$2.00 per annum—\$1.50, if paid in advance, or within four months from the time of subscribing will be received for one year's subscription. Agents and companies who become responsible for nine copies, shall be allowed the tenth gratis and so in proportion for a larger number. City subscribers and those who receive their papers by a carrier will be subject to an additional charge of twenty five cents. Letters and communications, in order to receive attention, must be addressed, free of expense, to the Editors, either at Albany, N. Y. or Hartford, Ct.

Universalist clergymen in good standing, postmasters, or responsible men, friendly to the cause and to the paper, are respectfully requested to act as Agents in extending its circulation and usefulness. Names of new subscribers should be returned before the 1st of April 1833.

BOOKS FOR SALE.

The following Universalist books are kept for sale at this Office.

- Paige's Selections—\$1.00.
- Smith on Divine Government—75 cts.
- Balfour's 2d Inquiry—\$1.25.
- “ 1st “—\$1.00.
- “ Reply to Stuart—75 cts.
- Balfour on Abstinence—75 cts.
- “ Examination of Future Punishment—50 cts.
- “ Eleven Sermons—\$7 1/2 cts.
- Life of Murray—50 cts.
- Hell Torments Overthrown—\$7 1/2 cts.
- Peckinger's Lectures—75 cts.
- Modern History of Universalism—\$1.00.
- Divine Goodness—\$7 1/2 cts.
- Unvers Discussion—25 cts.
- Balfour's Select Sermons—\$1.00.
- “ Lecture “—\$1.00.
- Primary Questions—per doz. \$1.20. Single 12 1/2 cts.
- Balfour's Notes on the Parables—75 cts.
- Hymn Books—62 cts.
- Universalist Expositor 3d volume bound—\$2.25.

Besides these the following may be had at this Office.

- Balfour's Letters.
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THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THREE THINGS MEAN."

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[Written for the Messenger and Universalist.]
THE TRIUMPH OF TRUTH—A Tale.

BY MRS. S. A. DOWNER.

(CONCLUDED.)

As Lucy sat at work, the day after this conversation, she determined to finish what work she then had by her for the society, and to excuse herself from taking any more, as she was available. It occupied more of her time, than she could well spare—when Charles entered the room and expressed his fears that their little Edward was seriously ill. 'You called my attention to him a few days since,' he observed, 'but I did not then think any thing more the matter, than the little sickness children at his age are sometimes troubled with, but he now appears to have some fever, and nurse says he was very restless all night, and has not slept any this morning.'

I am obliged to proceed a few miles from town this afternoon, and may not return until late in the evening; could he appear to get worse during my absence, do not fail in sending for Dr. M. he may be worse than we think for.

Lucy assured her husband he should be obeyed, and that she would sit by and watch him. She took her sewing accordingly, and proceeded to the nursery, where for some time his pitiful moanings excited her alarm, but as he gradually sunk into a slumber her hopes again revived, and she thought it unnecessary to send at present for the doctor.

About four o'clock she was surprised by a visit from Mrs. Grundy, who said she had come to take tea with her in a friendly way, and insist upon Mrs. Allison's accompanying her afterwards to hear a missionary sermon, which was to be preached, and a collection afterwards taken up to aid the missionary cause. In vain Lucy excused herself. Mrs. Grundy would take no excuse. She had promised Mr. Gray to bring her, and she never broke her promises. Lucy mentioned the illness of her child. 'Pho,' said Mrs. Grundy, 'were I to stay at home every time one of my children complains, I should be constantly tied there. I suppose he is only cutting teeth, and you had better order him out to give him a little paregoric, that will quiet him.'

Lucy again objected to leaving home but these objections were overruled by her visitor. She said Mr. Gray had noticed with pleasure the interest Mrs. Allison took in the society, and that she had promised him to induce her to attend more frequently their other meetings. As you do not profess the same belief that your husband does, she continued, he has great hopes of you. This was intended to be complimentary, but Lucy did not consider it so; and she felt greater reluctance to attend her, than she said to express. She was not resolute enough to

give a firm refusal, and the reflection that Mr. Gray was so observant of her conduct, decided, though it distressed her. As evening advanced, Lucy went into another room to put on her things. 'I shall wish,' said she to herself, 'I never had any thing to do with the society, if I am to be compelled in this manner to leave home whether I wish or no. And what could I say to my husband on his return, when he finds I have spent the evening abroad, and the child so ill?' As she again entered the parlor she almost regarded Mrs. Grundy with feelings of aversion; and she is the cause of all my perplexity,' thought Lucy, and in this mood she departed.

It is not to be supposed that she enjoyed much of the sermon, which seemed to her of intolerable length; and when the collection was about being made, she discovered that she had forgotten to provide for it, and whispered her neglect to Mrs. Grundy. 'Never mind,' said that lady, 'I will change with me that I will let you have; and you can return it to-morrow,' said she, with a smile of complacency, at the same time putting a ten dollar bill into the hand of Lucy. She was startled at the sum, but a false alarm prevented her from returning it. She took leave of Mrs. Grundy at the church door, and as she jostled through the crowd, and was obliged to find her way home alone, she resolved never to attend another evening meeting unaided, and unprotected by her husband.

As she reached her own door, a carriage stopped, and while the servant was answering the bell, her husband jumped from it and flew up the steps. 'Why Lucy!' he exclaimed as the door opened, and the light of the hall lamp shone directly upon them, 'Can I believe my senses! You out, and alone, at this time of night?' 'Oh! madam, poor little master Edward'—What of him? gasped the conscience-stricken mother, sinking on a settee. 'He is dying!' said the girl. 'Dying did you say?' almost shrieked Lucy, as she flew, rather than walked to the nursery. 'Has a physician been sent for?' Charles breathlessly demanded of the girl, who was weeping in the hall. 'No Sir; nurse was waiting for my mistress to return before she sent.' 'Go quick,'—go instantly, he exclaimed, 'for Dr. M.' and with quivering lips, and a beating heart he ascended to the room where lay his pride and hope, apparently in the agonies of death, on the nurses' lap.

'How am I to account for all this, Lucy?' said Charles, approaching the bed on which she had thrown herself.

'Only by considering me an unnatural mother, and a worse wife. Oh! said she bursting into an agony of tears, 'I must forever accuse myself of being the destroyer of my darling boy, and I shall never know peace again.'

'No, Lucy; should our worst fears be realized, you must not accuse yourself. It belongs to Him who sitteth above the heavens, either to give or to take life; and I trust our little cherub may yet be spared us.'

'Had I obeyed your commands, or observed

my own promises, this misery might have been prevented. I was prevailed on by Mrs. Grundy to accompany her to church this evening, much against my inclination; and my child, I fear, must fall a sacrifice to his mother's disobedience of character.'

The entrance of Dr. M. put a stop to the further upbraidings of her conscience, which smote her, as the Dr. after examining the symptoms of the child, asked why he had not been sent for sooner. 'I find,' he continued, 'two of the teeth on the lower jaw nearly through, but a thin membrane covers them. This has occasioned all the mischief, and must be separated before we can hope the little sufferer will have relief.' He instantly produced a case of pocket instruments, from which he selected a gum lancet; and approaching the unconscious innocent, who did not now resist the touch of a stranger's hand, severed the inflamed membrane; but the same breath that announced the performance of the operation, trembled as it said—'the last pang is over.'

Language would fail me should I attempt to describe the misery of the bereaved parents; the grief of the unhappy mother knew no bounds. In vain Dr. M. (who was the friend as well as physician of the family) endeavored to comfort her. Like Rachel she refused to be comforted, and the morning found her pale and exhausted from her emotions. The worthy Dr. did not leave till he saw her fall into a sound slumber. He then advised Charles to endeavor to procure some rest for himself, and left the house that but a day previous was the abode of cheerfulness, now weeping for the loss of its cherished hope.

The day arrived for the funeral, (which Mr. and Mrs. Seymour requested might be attended by Mr. Gray. To this Charles yielded a reluctant assent) and an invitation was accordingly given. But who can describe the feelings of the sorrowing parents, when after a short prayer, in which he did not ask for consolation to the mourners, but expressed a belief that the babe was taken as a punishment for the obstinate heresy of one parent, and to facilitate the conversion of the other, he began explaining the doctrine of original sin, and fearlessly asserted the damnation of infants, who were born of unregenerate parents. Shocking as this was to the feelings of all present, it amounted to horror in the wretched mother, when the question was asked—'And think you the professions of the parents of this child, have been able to save it from the flames of torment?' She could bear no more, but shrieked with the wildness of a maniac.

'Forbear, Sir,' said Charles, rising; while the deadly paleness of his countenance told of the internal struggles he endured, 'no longer blaspheme the character of the Most High God. The Saviour says, suffer little children to come unto me, for of such is the kingdom of heaven.'

Mr. Gray shrunk abashed into a seat; things had gone farther than he meant they should, and he quailed beneath the calm, yet severe glance of the man, whose parental feelings he had totally disregarded.

Lucy was carried out of the room insensibly, and Mr. Seymour seized the occasion to expedite the removal of the corpse, and put a stop to the interment that had taken place. On arriving at the grave, and while the coffin was being lowered, Mr. Gray stood apart with Mr. Seymour in dejected silence. Charles waited a suitable time, and finding the minister declined speaking, he began in a solemn, and clear voice to repeat the service for the dead. As the grave was filling, he said a few words relative to his own feelings, and concluded with a prayer.

Mournfully and alone, he lingered in the churchyard long after all had retired from it; bedewing with tears the grave of his only hope; till reminded by the sexton, that it was time to close the gates. He turned sadly to his home, but was overtaken ere he had reached it by Dr. M., who had watched for his return; and putting his hand through the Dr.'s arm, they proceeded in silence to the door. After the Dr. had visited the room to which Lucy had been conveyed, he requested to see Charles alone. 'Allison,' said he when they met, 'there must be a check given to these fanatics, or your wife will either lose her senses, or her life must be the sacrifice. "Fools and hypocrites," he exclaimed with bitterness, 'they will neither permit a person to live, or die in peace; their cant follows one to the grave. And they suppose they are honoring God, too, by such persecutions! I shall insist that my patient be kept quiet, and free from excitement of any kind. She is now rational; but has a low fever, which a little agitation would send to the brain.' 'You shall be obeyed,' said Charles, as he wrung the physician's hand, and slowly turned to take his station for the night, by the bedside of his suffering companion.

The next morning found Mr. Gray at the door of the man whose feelings he had so deeply injured, requesting permission to see Mrs. Allison. This could not be granted; and as Mrs. Seymour met him in the parlour, she lamented the perverseness of her son-in-law in enforcing such commands. 'I know,' said she, 'it is her mind only that is diseased and this no medicine can cure.'

'And why not have her removed to your own house? you can easily excuse the procedure, by assigning as a reason, that the change may benefit her.'

Mrs. Seymour shook her head: 'Neither the Dr. nor her husband would give that consent.'

'Then, madam, make her without. It is as available a creature to be endlessly lost, when you have the power to save her!'

This appeal was irresistible. 'Mr. Allison is absent now,' said she in a hesitating manner.

'Then improve, what may perhaps be your last opportunity, for securing the salvation of your child. As I return home, shall I send a carriage here?'

'Thank you for your kindness.' And she went to prepare for her daughter's departure from the home of a husband, whose married life had been spent in promoting her happiness, and in anticipating even her wishes.

As Charles was returning home with a handkerchief full of fine oranges, he had been purchasing for his sick wife, he saw a carriage drive slowly from the door. 'Who was in the carriage that has just left here?' he asked of the girl who opened the door. 'Mrs. Allison, and Mrs. Seymour, Sir,' she replied, 'did you not

meet them?' He was thunderstruck. 'Mrs. Allison,' said he, 'what Lucy! Send Nancy to me directly.'

He entered one of the elegantly furnished parlors that had not yet been dusted, and was still in the disorder left by the funeral of the preceding day. 'Oh God!' he cried, sinking upon a chair, 'thou knowest the weakness of thy servant; let me not be tried beyond what I have strength to bear.' The woman entered, 'Nancy, is Mrs. Allison indeed gone? and was there no word left for me?'

'Mrs. Seymour told me to say, she had taken Mrs. Allison home to try what effect the change would have on her. She said it was only trouble that ailed Mrs. Allison; but indeed she is very ill, and never spoke a word, or took any notice while they were taking her away.'

'That will do,—see that the house is attended to as usual,' and he retired to his own apartment.

About noon the Dr. called to visit Lucy. His astonishment was unbounded when he found what had taken place; and he requested to see Charles. He entered the apartment without ceremony, and found him lying on the bed in the first stages of fever. He had not slept for several nights, and the agitated state of his feelings, combined with bodily fatigue, had produced the derangement in his system.

'How are you to-day, my friend?' said the Dr., kindly taking his hand. 'Bless me! in a high fever, and your pulse beating at the rate of a hundred a minute! I must take a little blood, if you have no objection?'

'Do with me as you please, my son of happiness has set: and what have I left worth caring for?'

'No, not set, my dear Sir, though obscured by dark clouds; which I hope to see chased before a brighter sunshine of prosperity, than you have yet known.'

Charles shook his head; and even while the physician was binding up his arm, his senses began to wander.

Dr. M. was a physician of skill and eminence: yet for days, and weeks, Charles lay on the bed of suffering, from whence it did not seem probable he would ever rise. He was resistant to death, and did not wish to recover.

'What have I left to attach me to earth?' he frequently asked himself; 'all I loved has been taken away; my child by death, and his mother kept from me by a species of refined cruelty, that is even worse than death.'

Though Mr. and Mrs. Seymour were apprised of the illness of Charles, to their disgrace be it told, they neither saw, nor inquired after him; and by the advice of Mr. G. lay kept this knowledge a profound secret from Lucy! almost a prisoner in her chamber, she was but the shadow of her former self; so thin she looked, and melancholy, that even those who saw her daily feared she was in a decline. Mr. Gray was a constant visitor, and labored hard to promote her conversion; but her heart had become so sorely tried, that its sluices seemed dried, and every avenue to her feelings closed forever. Nothing moved her, not even the mention of her child; and she would sit for hours together listlessly gazing upon the sky.

'And can my wife so far forget our days of happiness,' said Charles one day; (tired of the tedious monotony of a sick room,) 'as never to inquire after me! Oh Lucy, were you ill in

my stead, how differently should I act; but I do not blame you, and the recollection of the tenderness she had always shown for him, filled his eyes with tears. 'No,' said he, 'you could not repay my love with such ingratitude; and I am to think your friends for our unhappy arrangement.'

It was on awakening from a slumber, (after having indulged in such reflections,) that he thought he heard low sobs near him. He raised himself a little on the pillow; when—did his senses deceive him, or was it indeed his wife, his Lucy, kneeling at his bed's side? He sank back almost deprived of sense; his motion caught her ear, she started upon her feet, and the next moment saw them locked in each other's arms.

The embrace had nearly proved their last; both had fainted. Lucy was the first to recover from her insensibility by the nurse lifting her from the bed. 'Oh! do not take me from him. I will never leave him again,' said Lucy, clinging to the side of the bed. 'No, I will never, never leave him while we both live.' Her voice had aroused Charles, who heard her last words. 'Then dearest, life will indeed be a gift worth coveting.'

Mrs. Seymour had charged the servants not to mention before her daughter, a syllable of her husband's illness; but she could not control her visitors. On this morning, an old lady, an humble friend, came to spend a few days with them. While sitting in the chamber of Mrs. Allison, trying to divert her attention, among other questions, asked if she knew how very low her husband was? This question had the effect of electricity on the emaciated frame of her listener. He has been given up by his physician, pursued the lady; Lucy grasped her arm. 'Where is my mother?' said she in a hollow voice. 'She has accompanied Mrs. Grundy on a morning visit to Mrs. Grey.' She heard no more; but flew with the speed of a hunted deer, nor stopped, till she had reached her husband's door.

'And will you really become my nurse Lucy? then I know I shall soon get well.' And from this happy day, he began rapidly to recover.

What wonders will not love effect! In less than a fortnight he was able to leave his room, so good a physician is happiness.

'I suppose, my dear madam,' said Dr. M. one evening smiling upon Lucy who was preparing some little delicacy for her husband. 'I suppose I must share with you the credit of recovering my patient! Here I had been for weeks exhausting all the stores of *Scalpusius*, with scarcely any advantage, when a look, and word from you, has the magic effect of producing what I had so vainly been trying to accomplish.'

'No! my good doctor; I disclaim all merit in the case. But for you,' and she looked gratefully upon him, 'he would not have been here to receive my tardy attendance. You remained by him, when all others had forsaken him.'

'Or were forced away,' said the Dr. interrupting her. 'True we sometimes assist nature, but we cannot always save life. We are but workmen in the hands of a great master builder, whose will is known by the result.'—But I shall now leave my patient in your hands; as I am aware I cannot do better.' And with a cordial shake of the hand he departed.

During the leisure his convalescence afford-

ed, Charles employed himself in strengthening the mind of Lucy by religious conversations.—Examine for yourself, my love, whatever bears the name of religion; and it it will agree with the duties enjoined upon us by our Lord and Master, and observance of all which he declares necessary to our becoming followers of him, embrace it with your whole heart; it cannot lead you astray. But shun as a snare, whatever would teach us to neglect or despise our sacred duties however humble.”

Mr. and Mrs. Seymour, made no attempts to see their daughter or become reconciled to their son-in-law; and it was not until after the birth of her second child, that they called to see Lucy. “It is a fine child,” said the delighted grandmother, “how much it resembles our poor little Edward!”

“But it is not Edward,” sighed the tender mother; and though Providence has since blessed them with several children, yet frequently do they drop a tear to the memory of their first-born.

THE YOUNG ATHEIST.

“O! lives there, heaven! beneath thy dread expanse

One hopeless, dark idolater of Chance;
Content to feed with pleasures unrefined,
The lukewarm passions of a lowly mind,—
Whose mortal life and momentary fire
Lights to the grave his chance-ordained fire,
An ocean-wreck illuminates the storm;

And when, the gun's tremendous flash is o'er,
To night and silence sink for evermore!
Then, meth, ye elements, that formed in vain
This troubled pulse, and visionary brain!
Fade, ye wild flowers, memorials of my doom!
And sink, ye stars, that light me to the tomb!”

Campbell.

It is a little more than two years since Henry S.——— was laid in our village graveyard. Aside from the pangs which the physician alone can feel at seeing the fair image-work of God cut down by some wasting and terrible disease, which it is not in his power to arrest or prevent, there are circumstances connected with the closing scene of this young man which were to me peculiarly affecting and awful. He was a young man, but little more than 19, and left the home of his childhood to die in a land of strangers. When the vials of the Almighty's wrath were pouring out cholera and death upon the city of New York, and the foe and the friend of God were hurried into one common grave, young Henry was among the number who fled for safety to the bleak mountain air of Windham County. That very air which he vainly thought would shield him from the destroyer, gave unconquerable energy to the disease which laid him in the grave. True, he escaped the dreaded convulsions of cholera, yet Death, who is never cheated of his victim, conquered him by a rapidly-wasting consumption.

The slight symptoms of the insidious disease which had long been apparent, suddenly assumed an alarming aspect. The skill of the physician and the power of medicine were in vain exhausted to arrest his rapid progress down that inclined plane which leads directly to an early grave. He was sensible of his situation, and with a sort of stoical apathy looked forward to the grave as the end of his existence—the oblivion of his hopes. With the father of young Henry S. I had formed a slight professional acquaintance, and knew him to be an avowed Atheist. In his office hung an old smoky

portrait of Tom Paine and a bronze bust of Voltaire. The principles of these men were impressed with all the weight of paternal influence into the mind of his confiding child. Alas! how does a man become a fool, by judging of the talents of an angel! Henry's education had been conducted under the personal observation and control of his father. The volumes of infidelity were early instilled into his mind, and, as it were, became a part of his nature, permanent, deep and fatal. Instead of being taught the worship of that great First Cause which inspires hopes of immortality, he was blindly led to pay idolatrous homage at the shrine of Infidel and Atheistical Philosophy. He was gay, accomplished, and ingenious; of extensive literary and philosophical attainments;—but (oh! woe! mistake,) while his lips were yet moist with the dew of morality he unblushingly denied the existence of a God, and scorned the thought that this life is not the whole of man's existence. The evidence of a God and the immortality of the soul, which speaks with the voice of Reason—which glows in the face of Nature, and flashes with heavenly lustre on the pages of inspiration, never awakened corresponding emotions in his mind or found a welcome reception among the treasured hopes of his heart. The glittering rays of these eternal truths fell powerless on his heart; like sunbeams on the ice-fields of the Polar Sea. Like a brute he calmly resolved to live without faith and die without hope.

When the yellow leaves of autumn were falling to decay and young Henry's strength had become wasted to a shadow by his insatiable disease, I gently inquired how stood his belief in annihilation. For a moment he hesitated, and I flattered myself that an avenue was opening to his heart; for I thought I could read in the anxious expression of his countenance the language of that monitor within which pleads with authority for a life to come.

I was disappointed. With a forced resolution he answered: “Annihilation! yes, I believe for nothing more. Had I been less sincere I might have realized my ambitious hopes of fame. But I possess philosophy enough to sustain me in the sublime situation in which I am now placed. I have no selfish fear. No—more. It is almost over. Like the leaves of yonder forest I wither and fall; and the grave will soon enclose all that makes me what I am, and hold in eternal silence this restless, visionary mind!”

It was his last effort; that night his mortal body died, and his soul

“To an unknown somewhere sped its flight.”

To the last fatal moment his intellect remained unimpaired; but he was affected by a moral insanity which was scathing and terrible to his soul, robbing him of all those consoling hopes which make life a blessing or eternity desirable.

I have never, with this single exception, witnessed the last breath of dying humanity spent in discarding the belief and hope of immortality. Few ever drink so deeply of the poison of infidelity or become so callous to the admission of truth as fearlessly to approach the bounds of time and look across that line whence none return, and not spontaneously exclaim,—“That coffin is too narrow, that grave is too cold and dark to contain all that I am and all that I wish to be.” The reverence of God

and the devout affections of the heart may be still and nearly annihilated by education; the hopes and holy aspirations of the soul may be smothered or quenched at their fountain by the deadly nightshade of infidelity; the poor disciple of Atheism, though formed in the image of a Deity, may claim the worm as his brother and tauntingly speak of the Christian's hope of future well—yet, in the extremity of nature, God and immortality are generally acknowledged.

M. D.

January, 1855.

St. Phoenix.

COMMUNICATIONS.

To the Editors of the Religious Inquirer and Gospel Anchor. Winchester, Jan. 26th, 1855.

Gentlemen I now send you a summary account of the conversion of Samuel Smith; the relation of which, in a public discourse some time since called forth the gentlemanly and charitable language found in the Inquirer, under the head of a “call and response” with which your readers are requested to compare the account following. I might in justice, expect an apology for so rude an attack, were not your censures and apologies alike indifferent to me. A moral sensible and well bred man.

Will not affront me and no other can.”

To the Editor of the Enquirer, I “owe nothing but the feeling which folly excites.” Yet should any of the readers of that publication, receive benefit from the sketch which follows, my labor in penning it will not be lost. Samuel Smith was born in Salem Mass.—was a believer in Universalism 27 years and an ordained preacher of that doctrine 14 years. He died Jan 18th 1853; about 5 years after his conversion, in his chair, with hands and eyes uplifted; and like dying Stephen commending his soul to Jesus Christ. The following were the circumstances of his conversion. The younger of two sons; but, professed Universalist; becoming disaffected with Universalism, said to the elder; I intend to ascertain whether there be any thing in experimental religion; and if I find there is I will inform you. He soon found there was, and informed the elder who also sought and obtained “remission of sin.” They immediately began praying for their father, (then 200 miles from home preaching universalism,) whom they now considered under the influence, of a dangerous delusion. Their prayer was that he might be delivered of his error, come home; and preach that sentiment so more. He had been intending to attend a universalist convention in Maine, or Vermont; but went not; and came home; preaching not one discourse on the way. Learning before he reached home, that his sons had renounced universalism, he was much grieved, and determined it possible to persuade them back to its belief. While attempting this one of them, quoted Luke 13 c from the 28d to the 30th vs. He afterward observed; this scripture made such an impression on his mind as led him to retire and pray thus to God. “If universalism be true; establish me in it; if false take it from me.” My prayer was answered; my confidence in universalism began to fail. The system in which I had been trusting, 27 years, was so shaken from me, agreeable to my prayer, that I could scarcely think of any scripture that appeared to support it. Three separate times he prayed in like manner, and the result was he was fully con-

ed that universalism was false. He now saw himself an *unforgotten, unrepented sinner*. He sought and obtained pardon; and united himself with the Methodist Church. Often after this would he come from his room in the morning; *his eyes filled with tears of joy*; informing the family of the happiness he found in communion with God; and often did *tears of sorrow* fill his eyes, when he remembered he had for so many years been propagating what, he now felt confident, was a *dangerous delusion*. He visited many of his former hearers; informed them of the change he had experienced; wept over them; warned them not to trust in universalism; wrote to those he could not visit, and endeavored to undo what he had formerly done all in his power. After his conversion he said, 'I did firmly believe the doctrine I propagated, and I thought myself pious but now know I knew then nothing of true piety.' Had I died in that condition added he; I should have been lost forever. As I said in the discourse in Hartford; he was on his knees in prayer, 24 hours at one time but it was not before his conversion, but after, and he was not praying for pardon; but for that entire holiness without which none can see the Lord.' Yours & Daniel Smith. P. S. Towns where he was known, as a Universalist preacher, Sail-bury, Canaan, Sheffield, New Marlborough, Sharon with many others.

DEDICATION AT BRIDGEWATER ONEIDA Co. N. Y.

Original.

Mr. Editor.—Permit me through the medium of your valuable paper, to communicate to your numerous readers, a brief account of the dedication of the new Universalist meeting-house at Bridgewater, and the ordination of Brother L. C. Brown on the 14th of Jan. last. I have waited thus long, in hopes that the sermons and other parts of the service might be published in the *Inquirer & Anchor*; but as I am not likely to have that satisfaction, I will attempt a faint description of the proceedings.

The weather was extremely rainy and the roads filled with water; nevertheless, on my arrival at the meeting house, I found it so crowded that it was impossible to obtain a seat; and with much difficulty I obtained a position from which I could see the speaker, Br. Skinner of Utica. He had commenced his sermon, but I soon found his text to be, "Come and see."

The house, though literally filled to overflowing, was nevertheless as still as the tomb; for the almost breathless audience, who hung upon the lips of the speaker as with an almost deathlike silence, seemed to stir neither hand or foot, such was their desire to be fed "with knowledge and understanding."

I soon found it was good to "come and see," and not to me only, but to hear the gracious words as they proceeded from our fervent brother. I soon began to realize the words of the prophet Isaiah as paraphrased by Br. Watts.

"How beautiful are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal."

Never before had I been present on such an occasion, where glory to God in the highest, and good will to man, were proclaimed to the listening audience, without an admixture of

careless woe as the portion of a part of my fellow mortals. I felt almost to say as Simeon of old did, when they brought in the child Jesus to do for him after the manner of the law.

"Now, Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel." It was truly a time of refreshing from the "presence of the Lord." And though I could obtain no seat, yet I felt that "we sat together in heavenly places."

After Br. Skinner had dwelt on the subject until I thought he had said enough to convince all present of the unsatisfying nature of a partial salvation, and the utter impossibility of its giving rest to those who professed faith in endless misery when they had obtained a hope for themselves, he said he would illustrate it by yet more by the similitude of a book, "called the book of fate." Supposing, said he, we had a book written by the unerring finger of God; and in that book were recorded every person's name, from the beginning to the end of time; and that we could have unlimited confidence in the book—against each person's name was written *Salvation, or damnation*, according as their fate would be in eternity.

I let a person who is anxious to know his destiny take up the book, and with what thrilling anxiety will he turn over the sacred pages to find his name—and after a long time he finds it and lo! against it is written in glowing letters *Salvation*. O how his heart bounds with joy! "glory, glory, glory to God, I am safe, I am to go where pleasures immortal reign." His theme is all glory; and while he is exulting on scenes of blessedness in store for him, his wife, the sharer of his joys and the divider of his sorrow enters the room. His thoughts now turn to this dear object of his love. "Is she too safe? Will she accompany me to realms of light and love?" He again takes down the book, and almost forgetting his own salvation, is anxious to know the destiny of his affectionate wife. After a lapse of time he finds her name also, and lo! against her name is written in letters of gold; *Salvation*! Now they join in joyous notes of praise to heaven's high King, and shout glory to God in higher and more exalted strains. "O yes! O yes! my wife is also an heir of glory! Alleluia! The Lord reigns, let the earth rejoice! In the midst of the mutual congratulations that now gladden the hearts of the two blessed ones, endure the father, he who had toiled to sustain and educate his son; now they begin to enquire, "Is our father also, among the ransomed of the Lord?" Then again they recur to the precious book—and, searching as for hidden treasures, they at length find their time honored parents' name, and behold against that is also inscribed in flaming letters *Salvation*. Now a still louder and more joyful sound of blessing and honor and praise and glory are heard, echoing and reaching through the air. It is all glory! Alleluia! The theme rises as the number increases, and they forget all their troubles.

Soon enters the tender hearted mother; she who bore and sustained her child in infancy, and who has been a solace to the oblique husband. Forgetting themselves, they enquire, is she also an heir of grace? They fly to the book, and soon find her name among the many descendants of the first pair; and to their sur-

prise they find *Salvation* written against her name also! Now their joy seems to be full. They shout and sing, and sing and shout; and fill the air with heavenly music. "We are all bound to glory; to that happy land where we shall part no more; and there will be nothing to hurt or destroy in all God's holy mountain. Whilst they are chanting praise to him who is so worthy of all homage: a darling child just beginning to lip, enters among the happy group, and running to embrace its father stands clinging to his knee, and says, "What is this untold dear father! Something joyous has happened. You seem to rejoice. Tell me, so that I can join and feel happy too." They now again forget themselves and want to know what is the fate of this little one of their household; and swift as thought they run for the book to know—After a while they find it; but lo! against it is written in awful shades, *DAMNATION*! O and reverse! O cruel fate! What sorrow fills their breast! What has become of their songs of praise and thanksgiving? Tell me not that a partial salvation will satisfy our deathless desires, for the happiness of ourselves and our fellow mortals. 'Tis false.

I do not pretend that I have given the express words that were used, but have endeavored to convey the sentiment. The shock it produced on the assembly, was as though a tremendous peal of thunder had burst upon them in a clear day. Never did I see a congregation wrought up to such a pitch of feeling. Scarcely a dry eye was to be seen in the house; and many gave utterance to their feelings by groans and loud crying. Had the preacher contrasted the happiness of the husband, with the misery of the wife in the first instance; it would have been a thing so often done among us by our Unitarian clergy, that it would scarcely have moved our feelings; but after having our imagination carried to such a height of accumulating glory upon glory, still rising as salvation increased; then all at once, to have our joys blighted with "infant damnation"—it was too much. Never shall I forget the impressions I then received, and I would that all our Unitarian brethren could have the subject set home to their minds in the same manner.

In the afternoon Br. L. C. Brown, a young man of promise was set apart to the gospel ministry by ordination. These services were also very interesting to me. Br. S. R. Smith of Clinton preached the sermon. He was quite unwell, and fears were entertained that he would not be able to perform the part assigned to him on the occasion. He commenced in a feeble tone, taking for his text, "Those that sin rebel." In a masterly style he enumerated a number of sins of which men were apt to be guilty; for which a preacher ought to rebuke his hearers. Amongst others he mentioned indifference, as a sin which was too apt to prevail and showed plainly that no society could prosper while men were in this direful situation. Said he, had as *familiarity* is, and as much as we dread it, it is not so bad as *indifference*: for though the fanatic may do a hundred things wrong still he would do something that was good and praiseworthy. But he who was cold and indifferent would do much hurt and no good. Although at the commencement of his discourse, Br. Smith looked feeble, yet as he progressed his subject animated him, and the color returned to his face and he appeared to forget

his feebleness, and seemed more like a 'Boanerges' than the feeble man he appeared to be when he began.

The charge to the pastor and delivery of the Scripture, also the right hand of fellowship were highly interesting, and calculated to awaken in our hearts a feeling sense of the worth and importance of the Christian religion.

On the whole the services were so dissimilar to any thing of the kind I had ever before witnessed among the orthodox in their ordinations, that I felt that I was amply repaid for all my trouble in travelling quite a distance in the rain to attend the meeting. There was an ease and simplicity in all the proceedings, and all the ends proposed to be accomplished appeared so proper and attainable, that I felt as though we were indeed fed with 'knowledge and understanding.'

That such seasons may often refresh the hearts of our brethren in the faith once delivered to the saints, is the sincere desire of your humble correspondent.

J. C.
Lebanon, Ct. Feb. 1835.

INQUIRER AND ANCHOR.

SATURDAY, MARCH 7, 1835.

A QUESTION AND ANSWER.—A note has been put into our hands by a friend proposing the following question for our consideration and solution. 'How can a man's sins be pardoned, or blotted out, and yet he be punished to satisfy the demands of the violated law?'

Ans. In the same manner that a man's debts can be blotted out when he pays them. When a man pays a debt, it is usually blotted out, and is not common to blot out debts until they are paid, especially when the principles of justice between man and man are regarded.

Reasoning therefore from analogy, and from the fact that God is just, we should come to the conclusion, that God would blot out no man's sins without punishing the sinner. God has declared that he will by no means clear the guilty. If then God will not clear the guilty the harder question of the two would be this, 'How can a man's sins be blotted out and he not be punished to satisfy the demands of the violated law? The best way in the world for a man to get his debts blotted out is to pay them, and this is the only just way of doing the work. We are aware that human legislators have passed laws by which men sometimes get their debts blotted out without paying them, but we have yet to learn that God has given to man an 'involuntary act' by the benefit of which he can get clear of his sins, and not receive a 'just recompense of reward.'

Our friend has done us justice in the supposition that we consider the 'blotting out' and the 'pardon' of sin as synonymous terms, and we would wish if possible to do him justice in our reply.

To make the subject still more plain we will concentrate our remarks and bring them to bear upon an individual case. The law of Moses provided that a man who trespassed upon his neighbors goods under certain circumstances, should restore double to the injured person. This was

regarded a just and equitable punishment for the sin. Now a man committed this trespass upon a neighbor. The question is how can that man's sin be blotted out and yet he suffer the full penalty of the law? We answer the suffering of this penalty is the very means of taking away the sin. The man stands condemned in the eye of the law and in his own conscience as a sinner who has been guilty of trespass, and that sin bears heavily upon him. He resolves that he will make restitution. He goes to the injured man and restores double. By this act the demands of the law are satisfied, his neighbor forgives him, his conscience acquits him in every sense; so far as God's law, or his neighbor, or his own conscience are concerned, the sin is 'blotted out' to be remembered no more. And yet the man has been punished to satisfy the demands of the violated law. With this view of the parol of sin we can see the propriety of the language of the prophet relating to Jerusalem, 'Her warfare is accomplished her iniquity is pardoned, for the bath received of the Lords hand double for all her sins.' If our friend can see how that wicked people could have been pardoned after having received double for all their sins, he will find no difficulty in answering the question he proposes.

If a child is a thief and a parent chastises him till he reforms him and he is no longer a thief, then the sin is blotted out, and the chastisement is the means by which the taking away of sin is effected.

These are our views of the question in hand. We know not that they will be satisfactory to our friend, and if they are not we shall be happy to hear from him touching this matter and pointing out any errors that he may discover either in the premises or conclusions.

I. D. W.

CONFERENCE AT FORT ANN, N. Y.—A conference of Universalist clergymen was held in Fort Ann, on the 18th and 19th ult. It was truly a joyful gathering together of the saints and we trust that good was done in the name of the holy child Jesus. Bro. K. Haven, C. Woodhouse, A. Gates and I. D. Williamson were present and six discourses were delivered to large and attentive audiences. This place has recently been the theatre of protracted revival exertions and a scene of extravagant excitement has been enacted which rarely finds a parallel. In one instance a father was driven to mental derangement, and under the impression that he had committed the unpardonable sin thought it his duty to take the lives of his children that they might avoid so dreadful an end. Happily however he did not put the principle in practice. At the time we were present he was languishing upon a bed of sickness supposed to be the effect of his mental excitement, and still persisting that there was no mercy for him and his children ought to be taken from earth. Two other cases of temporary derangement had occurred, but there was a fair prospect as we were informed of recovery. How long will it be before men will consider that the gospel of Jesus Christ gives all joy and peace in believing, and that cannot be gospel which freezes up the foun-

tain of affection, and urges parents to the destruction of their children.

The wind and the fire and the earthquake have passed, and we pray that the still small voice of love and mercy, may be heard, and be effectual in opening the eyes of the morally blind and restoring the man to his right mind.

I. D. W.

REV. B. F. WELCH, D. D.—It may be recollected by our readers that we have recently addressed a letter or two to the gentleman whose name heads this article. We have proposed several questions which we considered of some importance for his consideration. In a frank and respectful manner we laid before him, some circumstances which in our humble judgment were calculated to throw a shade of suspicion over the course which he pursued in the public ministrations of the word. We requested him to explain these matters, but all our queries he has answered only with a 'disputed silence.'

We said also if he did not heed our entreaties we should feel bound to 'rebuke him sharply,' and in accordance with the old adage, 'When soft words and gentle means do not reclaim the wicked they must be dealt with in a more severe manner,' we proceeded to the work. We premise in the beginning that our friend Welch is a strenuous opposer of the doctrine of impartial grace and universal salvation, and there are few men who preach, more clearly and powerfully the doctrine of unending woe, than this same Dr. Welch. It is a subject on which he frequently dwells, and in the language of another he 'describes hell most beautifully.' To this course we have no right to object. He has an undoubted right to preach what he believes to be true, but the difficulty with us is, how to reconcile these performances in the pulpit with his professions out of it. You know friend Welch that you and I once held a conversation upon this same subject. You remember undoubtedly how I told you, I did not believe the preaching of hell torments could improve the heart, or reform the life. And do you my friend remember your reply? Did you not tell me that the repentance of the Bible was 'repentance towards God,' but that most of the repentance of the present day was 'repentance towards hell?' Did you not also say that the fear of hell never made a Christian? That it could make men tremble like slaves and hypocritically profess obedience when the heart was far from God, and that God did not want such service as this? Have you forgotten these things my friend? If you have forgotten then I have not; for anxious as they did from a professed advocate of endless hell torments, they made a deep impression upon my mind. I have no manner of doubt of the correctness of the sentiments you then expressed.—I do most religiously believe that the preaching of an endless hell, has made many hypocrites, but never did and never can make an honest man. But what am I to think of the man who in one breath tells me that he seriously believes this doctrine can make hypocrites and not Christians and in the next hour mounts the pulpit, and

preaches it? Am I to understand that Dr. Welch is more intent on making hypocrites than Christians? I would not willingly embrace such an opinion and yet it would be a legitimate conclusion from the premises. Let us see. 1st, Dr. Welch says he believes the preaching of endless misery makes men tremble like slaves and hypocritically profess obedience. 2d, Dr. Welch preaches the doctrine of endless misery. Ergo, Dr. Welch makes men tremble like slaves and profess what they do not feel.

We see no way in which we can avoid the conclusion. If our friend can explain this matter we shall at any time very cheerfully grant him the use of our columns to speak for himself touching all things whereof he is accused. Will it be said that the doctrine is revealed from heaven, and hence the preacher is bound to proclaim it and is not answerable for the consequences? We answer that we are unwilling to allow that God has revealed any doctrine the legitimate tendency of which is to make hypocrites. We have always understood that the effect of God's word was to purify the heart and we have heard our Savior pray, 'Sanctify them by thy truth, thy word is truth.' If therefore, the natural tendency of any doctrine is to make men hypocrites, it is good evidence that it is not God's truth, for that sanctifies the heart. Can any man who regards the honor of God, pretend to say that he has revealed a doctrine, and commanded his servants to preach a doctrine directly calculated to make men tremble like slaves and hypocritically profess what he does not feel? Is it the wisdom that cometh down from above, and is "without partiality and without hypocrisy"? It cannot be. Our friend Welch declares that the preaching of endless misery in hell makes hypocrites. Now so far as we can see he is bound either to contend that God has revealed a doctrine on purpose to make men hypocrites, or that he has not revealed this doctrine. We shall leave our friend to take which hour of the dilemma he chooses. In conclusion we beg to assure the Dr. that we cherish for him none other than feelings of friendship and good will. He is a man whom we should rejoice to see come out from nature's darkness to God's marvellous light, and we pray that he may yet see the error of his ways and be converted to the truth as it is in Jesus. May his temple one day become a temple of truth where the holy Gospel of Jesus with its sanctifying influence shall be proclaimed in its purity. "As many as we love we rebuke and chasten. Be zealous therefore and repent."

I. D. W.

DUNESBURGH N. Y.—We are glad to hear that our friends at Dunesburgh are making arrangements for the erection of a house of public worship for their accommodation. This is a place where Universalism was preached, and a society established many years ago. But owing to many untoward circumstances among which "perils of false brethren" were prominent, the society languished. During the last year however

Br. L. C. Marvin has labored with them in word and in doctrine, and we are glad to know that Zion has arisen in her strength and shook herself from the dust. May they go on and prosper.—Standfast brethren in the liberty wherewith Christ has made you free and be not again entangled with the yoke of bondage."

I. D. W.

MR. SAMUEL SMITH.—On another page will be found a summary account of the conversion of this gentleman from Universalism to a belief in the doctrine of devils and endless woe. Happy change!! We have delayed inserting the article for the purpose of collecting facts, that we might present the case fully and finally before our readers. As the writer requested, we now insert it *verbatim et literatim*.

He thinks he 'might in justice expect an apology for so rude an attack'; but his subsequent remarks have rendered it unnecessary. Our 'censures and apologies are alike indifferent to him.' And yet, strange to tell, they have excited his feelings to so great a degree as to call forth some very mild and 'gentlemanly' remarks, both in the present and in his former article. Perhaps, however, an officious friend dictated his former article, for it evidently was not written by the same hand that penned the present. We presume it would have been as much to the honor of Mr. D. Smith if he had done his own business. His quotation of a couplet designed to apply to us, was somewhat unfortunate. A moral, sensible, well bred man will not indeed intentionally affront him.—We did not. And yet he seemed to be considerably affronted. As 'no other can' affront him, we thank him for the compliment he has thus undesignedly paid us, notwithstanding he complains of our 'un courteous and uncharitable remarks.' He 'owes us nothing but the feeling which folly excites.' We hope he does not owe us even that; for our 'lolly' seems to have excited quite a feeling of irritation, and, certainly, we do not wish for any man's ill will.

In passing we wish to offer a remark in relation to the officious friend who volunteered his services to assist Mr. Smith. We forbear to mention his name, for particular reasons. It may suffice to say that he sometimes exhorts in the Methodist Episcopal Church in Hartford! And he is also, we believe, the special *crony* of the redoubtable T. W. Langbecker of ghost notoriety. We can inform him that his attempted vindication is altogether gratuitous. If Mr. Smith is 'beyond the power of our impeachment,' he need not have designed to notice our *scurrilous* remarks! He seems to fear however lest his friend should not take due notice of us. But without further 'impertinence' we will leave him to his own reflections, for his spirit appears woefully troubled even unto agonizing.

We now come to Mr. Samuel Smith, the converted Universalist. We have been able to learn but very little in relation to him, except what his grandson tells us. And without questioning the veracity of the narrator; we can place but little

reliance upon his relation. The story has been too frequently told, even handed down from father to son as a sacred tradition, powerful in refuting Universalism. We know full well the variation and accumulation such stories are subject to.—That which at first was a mere overflowing of excited feelings, or the illusions of an old man in dotage, in due time, is set down as fact, believed as fact, and told as fact; and sometimes too, by the power of association, the narrator himself fancies he was an eye and an ear witness of the very circumstances he relates, which perhaps occurred long before he was born.

There is much in Methodism to induce just such feelings and fancies as this. It lives by excitement, enthusiasm and experience telling. It is quite possible that Mr. Samuel Smith, excited by a frequent association with such scenes of excitement in his second childhood, and influenced by two sturdy enthusiastic Methodist boys, *junior brought out*, may have imagined himself changed and mistook the fancies of a heated imagination for divine truth. We do not therefore place much reliance upon his story, aside from the traditions and variations occasioned by being handed down to his children and children's children.

That Mr. Smith preached, or pretended to preach Universalism, we presume is true. But that he knew little of the doctrine we think is equally true. Nor can we ascertain that he ever received the sanction and fellowship of the Universalists as a denomination. The following, from Br. N. Dodge of New London, will throw some light on the subject.

Br. Williams—Being now at Br. Solomon Glover's in Newtown Ct., having noticed what has been published in the *Inquirer* and *Anchor* in regard to Samuel Smith, a man represented by his grandson, Daniel Smith, of Winsted, as having been once a Universalist minister and afterwards converted to naturalism,—requested me to inform you that Samuel Smith called on him about 35 years ago, and introduced himself as a Universalist minister, without a recommendation except what he carried on his tongue.—Br. Glover says of himself, that he was at that time the only Universalist minister in Connecticut and was very glad to find another willing to help in the work of the ministry of reconciliation, and appointed a meeting for Br. Smith to preach,—that Mr. Smith named a text and began to talk to the assembly, but very soon convinced all his hearers that he was ignorant of Universalism, and possessed no talent for speaking to edification,—that he took hold of him and desired him to sit down and make no further attempts to preach,—that Mr. Smith insisted and manifested no dislike to the motion,—that Mr. Smith appeared to be an honest, inoffensive, ignorant man—not capable of doing any good as a preacher, nor disposed to do any hurt,—that he never heard that he was ever approved of as a preacher any where or by any body until he joined the Methodists.

Br. Glover wishes me to say further that Dr. John Murray of Boston, deceased, told him that Mr. Smith appeared in Boston, introduced himself, and turned out blank in a similar way,—that the Universalists in Newtown and in Boston they had much rather have no preach-

ing than to hear men of no more information than Mr. Smith appeared to possess.

NEWBURN DODGE.

Newtown, Feb. 19, 1855.

From the above it seems that Mr. Smith was a weak man. It need not have been told, for the account of his conversion shows it plain enough. He who could not explain Luke 13: 32—33 consistent with Universalism, and after praying 'could scarcely think of any scripture that appeared to support it,' must indeed have been little acquainted with the Bible. It is not surprising that the views of such a man should be taken from him, and a far more dangerous delusion, given him. If he knew not the doctrine experimentally, and could not support it in his younger years, in the strength and vigor of his intellect, he might very easily lose sight of it when that intellect was impaired by age. The uniting efforts of two zealous and boisterous Methodist sons might indeed affect the mind of a weak and childish old man.

But after all, admitting the whole story to be true, what does it prove? What is it designed to prove? Why that Universalism is false and Methodism true! The simple circumstance that a poor old man, weak in the greatest vigor of life and the most towering strength of his intellectual capacities, and ignorant of the doctrine he professed to believe, became, in the childish weakness and frailty of dotage, the dupe of a few trifling fanatics, is vauntingly handled about to prove the falsity of universal salvation and the truth of Methodism! Alas, alas! for a cause that has no better support! If he is supposed to have been deceived when his intellect was most powerful and active, and he was best qualified to judge between truth and falsehood, he may well be presumed to have been far more so, in his vaunted conversion. We do not envy those therefore who make this change of mind a proof of the truth of their opinions.

But why go back so far for cases of conversion if they are so important in proving Methodism? Why not adduce those of a more recent date, the reality of which can be more easily ascertained? Why ransack the regions of the dead for a few individuals, when whose professed belief in Universalism is a problem, and whose apostasy from that doctrine altogether a matter of uncertainty? Is it because our Methodist friends are afraid of investigation? or because they have no cases to adduce of a more recent occurrence?

If conversion from one doctrine to another is proof of the falsity of the one and the truth of the other, we apprehend the balance would be almost infinitely in favor of Universalism. We might mention hundreds of cases of conversion from Methodism to the 'truth as it is in Jesus.' Rev. T. J. Cress was once a Methodist and is now in Pennsylvania preaching Universalism. And we scarce need refer to Rev. Menzies Rayer who was once a Methodist of high repute, afterwards an Episcopalian, and now a preacher of the truth of God—universal salvation. Perhaps Mr. D. Smith's officious friend may recollect an incident that recently occurred with him, respecting a lady in this city (Hartford) who once was a zealous Methodist, but now is a convert to

Universalism. We mention these cases not to prove Universalism by them, but to show Mr. Smith that such proof is far more abundant in favor of that doctrine than Methodism.

Our remarks, we admit are quite too much extended on this subject. To our general readers perhaps we owe an apology for their great length. Our only excuse is the great importance attached by Methodists in this vicinity to this single case. The story has been told at revivals and protracted meetings until it is worn completely threadbare. Hoping that our present effort may in some measure divert it of its charm, we leave the subject for the consideration of our readers.

R. O. W.

ITEMS.—Br. Wm. C. Hancock was ordained as pastor of the Universalist society at Lamprey River (New Market) N. H. on the evening of the 18th inst. Sermon by Br. T. Whittemore.

The Star and Universalist states that a new society has been recently organized at New Boston N. H.

In the same paper, we learn the death of Mrs. Sophia Newman, from religious phrenzy occasioned by the ranting of the notorious Burchard.

The Universalist Watchman gives an account of two respectable citizens of Westfield Vt. who were driven to insanity by attending a protracted meeting. Their names were Thomas Hitchcock Esq. and Miss Sally Burnham.

NEW PUBLICATION.—We have received a small pamphlet of 28 pages entitled 'Proofs of a judgment in eternity; a Sermon by Wm. A. Wiggins pastor of a Methodist church in Kensington Pa.; with a review of the argument, by Abel C. Thomas of Philadelphia. The 'review' appears in the form of notes appended to the 'sermon' and exhibits that spirit and point for which the author is so peculiarly characterized. Every attempt to disprove Universalism in and about Philadelphia finds a prompt and spirited response in our worthy and indelible Br. A. C. Thomas.

A FACT.

Original.

As Mr. Wm. S. was returning from a journey to the North, he put up for the Sabbath at an inn, in the town of T. Vt. After discussing upon various subjects, with the good landlord, their attention was at length turned to the scriptures. All some conversation, in which they agreed, the landlord observed, you appear to be well acquainted with the scriptures, did you ever preach? The reply was, 'I have preached several years.' 'Well, our house is vacant tomorrow, and if you will preach with us, I will notify the people.' 'I will preach, if you desire it.' Accordingly the good landlord, notified his brethren, and there was a general attendance at church the next day. Mr. S.'s sermon in the morning, was upon moral subjects, upon which the landlord observed, at the close, that it was worth if he ever heard the truth. In the after-

noon, his subject was the 'love of God,' which he illustrated with such eloquence and pathos, that it drew tears from the eyes of almost all present; in short he was much praised. Monday morning the orthodox brethren called at the inn to remunerate their good minister, for his service. They contributed liberally. After Mr. S. had seated himself in his B. K. to pursue his journey one of the gentlemen, who had contributed his share, observes to Mr. S., 'I was much pleased with your preaching, but could not determine from your sermons, whether you are a Calvinist or an Arminian.' 'Well,' rejoined Mr. S., 'I can tell you what I do not preach; I do not preach endless misery.' 'Thou you preach universal salvation?' 'Certainly,' said Mr. S. and left his orthodox brethren to their own reflections. And in the language of our informant, 'they were so vexed, they could have gnawed off every one of their fingers.'

ANECDOTE.

Original.

The remarks of Br. Adin B. as copied in your last, put me in mind of a story I once heard.—Two men were at work together, and some difficulty arose between them, whereupon they resolved to measure swords. After considerable strife for the mastery, one succeeded in putting the other down time after time, and in order to revenge, he declared that if he put him down again he never would get up.

CLARICUS.

The Connecticut Association of Universalists will hold its annual session at Tolland Conn. on Wednesday and Thursday (29th and 30th) of April next.

Per order, A. CASE,
Standing Clerk.

RELIGIOUS NOTICES.

Br. W. A. Stickney will preach in Cheshire the second Sunday in March; and a lecture at Yaleville in the evening.

Br. Charles Spear will preach in Granby the third Sabbath in March.

Br. Charles Spear will preach in Cabotville, the second Sabbath in March.

Br. S. W. Fuller, of Philadelphia will preach in the Universalist Church in this city, (Hartford) the 3d and 4th Sabbath in March, on exchange with Br. N. H. Smith.

Br. N. Dodge will preach at Killingworth on the second Sunday in March.

Br. R. O. Williams will preach at Pequonnock on the 3d Sabbath in March.

REPLY TO HAWES' REASONS

CAN be had on application to the subscriber, or at this Office, in any quantity at a cheap rate. B. SPERRY.

UNIVERSALIST BOOKS.

STEPHEN VAN SCHAACK keeps constantly on hand and for sale a general assortment of Universalist books, at his store No. 352 South Market Street Albany.

The pocket edition of 'Streeters Hymns' just received as above.

POETRY.

HOW BEAUTIFUL.

Making a worship of the beautiful.—BULWER.

How beautiful,—this world of ours,
Its Autumn hues, and Summer flowers,
Its waving fields of ripened grain,
Its twilight shade, on hill and plain;
Beautiful, its sparkling floods,
And its leafy, solemn woods,
And its morn, when o'er the brake,
All its songsters burst awake.

How beautiful,—the starry night,
When its meek and mellowed light,
Stealing through the trees is seen,
On the pond village green;
Beautiful, the dreams of sleep,
When the spirit, wrapt and deep,
Wanders 'neath Lethian spell,
To land where Angels dwell.

And oh! how beautiful, to see
Love's unchanging fidelity,
Hearts that beat through good and ill,
True, and fond, and faithful still;
Beautiful, when years have sped,
O'er a peasant's honored head,
In the watchful care we bless
In a child's devotedness.

How beautiful,—that quenchless power,
Unsubdued in darkest hour,
Unsubdued when fortune's beam
Gaily glids life's varying stream;
Virtue—'thine this glorious away,
Thou'st the gem of fairest ray,
Thou the fairest flower we cull,
Crown of all,—most beautiful.

PERSEVERANCE.

Without PERSEVERANCE nothing valuable or great can be attained or accomplished. In all the common duties and pursuits of life, this virtue, or this quality of mind is essential to success. The young mechanic possessed of this characteristic, labors day and after day, overcoming every obstacle that lies across his path, removing every obstruction that he meets with in his course, till at last he finds himself complete master of his business; has made himself a finished workman; and this he has accomplished by persevering efforts. Had he been wanting in these, he would have fallen short of the goal at which he aimed; he would have stopped in the midst of his course.

Perseverance is necessary for the lawyer, if he would attain to eminence in his profession; or indeed if he would be a useful man. And this he knows, for day after day you see him at his office early and late, ready to attend upon every call; poring over his books, that his mind may be furnished with knowledge for every emergency. He suffers not the trifling pleasures of life—he allows not ease nor personal gratification to draw him away from the great and important objects and duties of his profession. He represses vain and restless thoughts, and repays at length the anticipated reward of his labors. But had he been wanting in persevering efforts: had he yielded to negligence in ease, or pleasure, or been turned aside by the thousand temptations which would have allured him from duty and business he would have remained in obscurity—

he never would have risen to eminence—he would not have become a useful member of society.

Perseverance is necessary for the student.—At the outset of his course he meets with difficulties; but he must not suffer himself to be overcome by them. He must labor till he removes the first obstacle that crosses his path; that done, a second is more easily removed; a third more easily still; and thus he may go on removing difficulty after difficulty, climbing up steep after steep, ascending cliff after cliff, till at length he shall reach the summit of the hill of knowledge. He will then enjoy the proud satisfaction of looking down upon those difficulties which he had surmounted, and of extending his vision over the vast field which lies beneath and around him. He has persevered. He has gained his wished for object. He enjoys his reward. Had he given out at the first obstacle which he met with, as hundreds do, he must have remained at the foot of the hill, pained and mortified at seeing others more persevering than himself rising higher and higher and passing away far above his reach. In every pursuit, profession and calling, perseverance is necessary to success, and will accomplish every thing but impossibilities.

Fl. Phœnix.

DEVOTION.

Devotion is a silent act, in which the soul divests itself of outward things, flies into heaven, and pours forth all its wants, hopes, fears, joys, or pleasures, into the bosom of its Almighty Friend. True devotion requires a considerable degree of abstraction from the world;—hence many modern christians treat it as a vision; hence many modern writers have little of its union; but it glows in the scriptures, it warms us in the fathers, it burned in Austin, and many other of the persecuted martyrs who are now with God. That we hear little of it is not wonderful. It makes no noise in the circle of the learned or the elegant; under a heap of worldly cares, we smother the lovely infant, and will not let it live. Vanity, ambition, pleasure, avarice, quench the celestial fire—and these, alas! are too much the God of mortals. Ever since the world began, writers have been smothered with shadows of this piety. Instead of giving it a soul and a substance, superstition has placed it among omens, ceremonies, ansterities, pilgrimages and august temples or splendid imagery which have little connexion with sentiments or spirit. Real piety looks up to God; sees, hears, lives, in every event, in every vicissitude, in all occasions—it is theory verified by experience; it is faith substantiated by mental enjoyment; it is heaven transplanted into the human bosom; it is the radiance of the Deity warming and encircling man. It is a spiritual ecstacy gratified by sensations—without this all ceremonies are inefficacious; books, prayers, sacraments, and meditations, are but a body without a soul—a statue without animation.

PROPOSALS

For publishing the Fourteenth Volume of the RELIGIOUS INQUIRER & GOSPEL ANCHOR. This publication is one of the oldest periodicals connected with the denomination of Universalists. It has long been a messenger of peace and glad tidings to the children of men, and has been sustained by a small patronage, continued for

some time at a pecuniary sacrifice—has made its way through 'good report and through evil,' through the various changes and fluctuations incident to such publications, and has been sustained to the present time. And it can hardly be presumed that those who have heretofore been its friends and patrons will, at this advanced stage of its existence, suffer it to discontinue for want of support.

The present proprietors have spared no pains to render it useful and interesting, and every way worthy the patronage of an enlightened public.—They have, to be sure, met with many difficulties and discouragements in their course. They can assure their patrons however that such arrangements are made as, with the blessing of heaven, to insure, positively, the publication of another volume. And while they acknowledge their many obligations, do they look in vain for support and patronage from a liberal community? They trust not. They are compelled indeed to solicit renewed exertions on the part of their friends and subscribers to extend the circulation and advance the sale of the paper.

Grateful for the patronage already received, and encouraged by the growing interest and confidence in favor of the paper, they will assiduously endeavor to render the coming volume still more worthy of patronage. The course they have taken, since the paper came under their control, will give some idea of the course they intend to pursue in future. They are not however without their faults and errors; and will therefore avail themselves of every improvement which may be suggested in reference to its future management.

The Inquirer and Anchor will be devoted, as heretofore, to the exposition, defence and promulgation of the Christian Religion in its primitive purity; and especially that part of it which develops the final holiness and happiness of all intelligent beings, and the great duty they owe to God, themselves and their fellow creatures. It will contain Sermons and Essays on various subjects; Illustrations of Scripture; Religious Intelligence; Hymenals and Ordinary notices; Poetry and Miscellany. Articles from opponents, as well as friends, and discussions of the great question of universal reconciliation, will be admitted into its columns, if written in the spirit of the gospel.

It will be the zealous advocate of religious freedom, and the uncompromising enemy of intolerance, bigotry and superstition. In fine, it will be steadily devoted to the inculcation and advancement of truth, virtue and piety, in opposition to error, vice and impurity.

The favors of many valuable correspondents, whose contributions have heretofore enriched its columns, will be secured, and no point will be spared to present a pleasing variety of useful matter, and combine instruction with delight.

The typographical execution of the 14th Volume will be materially improved, and of course its expense considerably increased. The proprietors therefore, for every Saturday commencing on the first in April on a Royal sheet of fine white paper, in a quarto form, with new type, at \$2.00 per annum. \$1.50, if paid in advance, or within four months from the time of subscribing will be received for one year's subscription. Agents and companies who become responsible for nine copies, shall be allowed the least grade and an proportion for a larger number. City subscribers and those who receive their papers by a carrier will be subject to an additional charge of twenty five cents. Letters and communications, in order to receive attention, must be addressed, free of expense, to the Editors, either at Albany, N. Y. or Hartford, Ct.

CONDITIONS.—The Inquirer and Anchor will be published simultaneously at Hartford, Ct. and Albany, N. Y. every Saturday commencing on the first in April on a Royal sheet of fine white paper, in a quarto form, with new type, at \$2.00 per annum. \$1.50, if paid in advance, or within four months from the time of subscribing will be received for one year's subscription. Agents and companies who become responsible for nine copies, shall be allowed the least grade and an proportion for a larger number. City subscribers and those who receive their papers by a carrier will be subject to an additional charge of twenty five cents. Letters and communications, in order to receive attention, must be addressed, free of expense, to the Editors, either at Albany, N. Y. or Hartford, Ct.

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOL. XIII.

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R. O. WILLIAMS, { PROPRIETORS.

THE PREACHER.

A SERMON.

BY R. B. WHITTEMORE.

"But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. iv. 3, 4.

"What is truth?" is a question which Pilate asked our blessed Saviour, but was not sufficiently candid to wait for a reply. This question is proposed to us in relation to the passage just read; and we trust that there are no Pilates here, who are unwilling to hear the reply.—"Take heed, therefore, how ye hear," is a command of Jesus. "Thus calls us to examine the motives which induce us to hear. Are those motives good? Are we influenced by a noble generous spirit—a heartfelt desire to know what truth is? or are our motives less worthy? Do we not hear with a deep-rooted prejudice—a faint-fidelity, or an idle curiosity? We should neither hear with a determination to believe all we hear, nor should we say—'No good can come out of Nazareth,' and we will be have nothing which we hear. But, for the purpose of examination, we should candidly and patiently hear; and if, on due examination, we find ample evidence to convince us, that what we have heard is truth, we shall, of course, then believe it."

In discerning on the subject before us, I have confidence to believe, I shall have the good fortune of gaining the consent, of all my hearers; not on any account of any wisdom of my own, but on account of the clearness of the subject. By a little examination its meaning becomes so very apparent that seemingly there is no opportunity for a difference of opinion.—If divine wisdom had left this subject in the dark, I should not undertake, by any of my own feeble efforts, to remove the darkness.—But God has given it light, and that light, I will endeavor, by his help, to impart to you.

The congregation will receive the assurance that I approach the subject, under a full sense of its vast importance. No subject of greater magnitude could be presented for our consideration. The great question is here involved—'Will, or will not, part of our race be lost forever.' If I succeed in proving that none will be so lost, you will all rejoice, and go from this house, giving glory to God. If I fail to do it, and you are satisfied that the failure is because the truth is on the other side, a shuddering of horror will come over us all, and we shall go away weeping. I think, every one of you, must ardently desire the success of my present labors. As we pass along, your hearts will grow glad, if I am able to bring any evi-

dence from the Divine testimony, of the final recovery of lost sinners; and you will be eagerly receive the evidence, as the hungering children of Israel did the manna which fell from heaven.

Again, I say, I go to the subject, confident of success, knowing that truth is mighty and must prevail.

We will commence by inquiring what is meant by the term gospel, which the apostle has twice used in the text. To gain a correct understanding of this term, we are under the necessity of going to its original, which is *Euangelion*, rendered gospel, or God-spell.—*Euangelion*, is compounded of *eu*, which signifies good, agreeable or glad; and *aggelia*, which signifies a message. To be more particular, we would observe that *aggelia*, is derived from *gala*; that signifies to exult, to leap for joy. Hence the message, *aggelia*, must be of such a character, as to cause those who hear it, great joy and exultation. *Euangelion* translated gospel, can never denote one evil, oppressive, or alarming message. Its meaning is wholly perverted, whenever it is applied to any thing opposed to a joyful message, or good news. For fear the suspicion may be in the mind of the hearer, that we are twisting this word, so far as to favor our views, I will quote the learned Cruden's definition of it. He was a thorough Calvinist. These are his words:—"The word gospel, in the original, *Euangelion*, signifies good news or glad tidings." Cruden also gives this definition; and I believe the learned are generally agreed on this point. If we go to the scriptures themselves, we shall readily discover what meaning they attach to the gospel. And our principal aim should be to learn 'what said the scriptures.' To the Ephesians, the author of our text says—'with reference to Christ:—In whom ye trusted after that ye had heard 'the word of truth, the gospel of your salvation.' Here the gospel is called, the gospel of the Ephesians' salvation, and it existed before they had heard of it. It is here called the word of truth; and when the Ephesians heard it, then, and not before, they trusted in Christ. You see what must be preached to the people that they may trust in Christ; i. e. the gospel of salvation: That gospel, and no other, is the word of truth.—Such a gospel is a joyful message—it is good news. Those who preach it, preach good news; and whenever it is received, the emotions of gratitude burst forth in praises to God.

Paul, again says—'Though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed.' He further says—'There be some that trouble you, and would prevent the gospel of Christ.' What gospel had Paul preached? We have just seen.—The gospel of salvation. Yet, in his day, people were troubled with those who preached another gospel, and prevented the gospel of Christ. But Paul cautions us in the most solemn manner against such deceivers. Even if they pretended to be angels from heaven, if they come to us with a troublesome gospel—one which is not glad tidings—one which is op-

posed to the gospel of salvation, we should reject the testimony. The gospel of salvation, never troubles any one, but remove trouble from those who were in trouble before they received it. If we see people troubled—filled with doubts and fears—heart-breakings and despair, on account of their religious belief, we may be sure that their belief is not in 'the word of truth,' the gospel of salvation.

The gospel, upon which the true minister of Jesus delights to dwell, was communicated to Abraham as Paul informs us, in these words—'The scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, 'in thee shall all nations be blessed.' This, my hearers, is a specimen of gospel preaching—'All nations shall be blessed.' This gospel preaching is repeated several times in the bible, with a slight variation in phraseology; carefully, however, employing words which make the blessing universal.—'Sometimes it is said—'All the families of the earth; at other times—'All the kindreds of the earth; shall be blessed in Christ, the seed of Abraham.' This Paul called gospel, and with much propriety; as it is a joyful message, and evidently good news.

I would just inquire, so that the hearer may think of the question—if the gospel be 'good news or glad tidings,' can the doctrine of perpetual war have any connection with it? In my text, the gospel is called—'The glorious gospel of Christ.' Can the doctrine of endless misery belong to this glorious gospel? If so, let us call it the glorious gospel of endless misery! How does that sound? Awfully cruel! God forbid, that we should call any doctrine glorious which dooms our fellow mortals to sufferings without end!

'Kind hearers, you will not forget that the gospel is good news; it publishes salvation.—It is called in the scriptures—'The gospel of peace'—The gospel of the grace of God.—'The glorious gospel'—The gospel of salvation.' The prophet preached it, when he said, 'All the ends of the earth shall see the salvation of God.' The apostle preached it, when he said—'God our Saviour will have all men to be saved and come unto a knowledge of the truth.' Jesus preached it, when he said—'And if, I be lifted up from the earth, will draw all men unto me.' The God of Heaven preached it, when he said, that men should be blessed in him—that all men should call him blessed—that he would make unto all people a feast—wipe away tears from all faces, swallow up death in victory, and remove all rebuke from the earth, so that sorrow and sighing shall flee away. This is the gospel which was, and is now, hid to them that are lost.

You will perceive, that unless the speaker would forfeit all claims as a gospel minister, he must bring you good news. If this discourse is a gospel one, it must be a joyful message. We are now about to consider the condition of the lost. Can I proclaim their endless woes, and ask Christians to believe that I am preaching the gospel? No, I shall not do it.

In commencing our remarks concerning the lost, we have an important query to propose,

If the doctrine of eternal woe be contained in the gospel, and the lost be those who realize that woe, why does the text say, the gospel is hid to them that are lost? If this doctrine belongs to the gospel, it cannot be true that the gospel is hid to them that are lost. Instead of its being hid to them, they know all about it. Woful experience has taught it to them, and will continue to teach it to them, so long as eternity shall roll on its unceasing ages of pain. But the gospel does not contain the doctrine of endless misery, as it is good news. It was hid to the lost, but this does not prove their eternal wretchedness.

The word lost, is of common usage in private conversation and in books even in the bible where it never brings to mind the idea of endless misery. What right, then, have we to select one or two passages, which are all any one would bring from the bible, and say it there means endless misery, when it has no such meaning anywhere else? We have no right to do so.

The text clearly defines what is the meaning of this word there. The lost they named, were those whose minds were blinded, who did not believe, unto whom the glorious gospel of Christ had not shined. Here we see what it is to be lost. It is to be a state of mental blindness and unbelief, excluded from gospel light; not to be in a state of endless misery.

Who were the lost? Jesus said to his disciples—Go not into any of the cities of the Gentile but go rather to the lost sheep of the house of Israel. This proves that part of the house of the house of Israel was lost. They were still in this world as the disciples were commanded to go to them. If they were in a place of endless misery then Jesus sent his disciples to that place; in which no one would contend. How, then, were they lost? The text replies—in blindness and unbelief. Yes, they had not seen the gospel's glorious light, their ears were deaf to its heavenly melody, and their unbelieving hearts were untaught by its joys.

Paul says of the Israelites—They have not all obeyed the gospel. No, they did not believe in messengers, they crucified its founder, they worked wickedness with a high hand. The blood of the righteous was found on their garments. They were a people, disobedient gain-sayers. They were therefore called—lost sheep. The gospel was taken from them, and given to a nation bringing forth the fruits thereof. See Matt. xiii. 43. The condition of these lost Israelites, is very particularly described in Rom. xi. Paul there says—God hath given them this spirit of slumber, even that they should not see, and ears that they should not hear unto this day. But their condition was not hopeless, for the apostle adds—Have they stumbled that they should stumble that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness. This proves that the lost sheep of the house of Israel, have not stumbled that they should ever fall, but that their blindness and defection was to enrich both the Gentiles, and the whole world, and add to their own fulness.

We have answered the question, Who are the lost? We have found them to be the unbelieving and blinded part of the house of Israel. Should it be contended that others have been

lost, let that be granted; they, of course, must be Gentiles, and their condition will be no more hopeless than that of these Jews. Paul says—Blindness in part hath happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved. If the fulness of the Gentiles are brought in, and all Israel are saved, the lost, whether Jews or Gentiles will be saved. If the Jews are saved, the lost Gentiles must be; for—God is no respecter of persons.

Before noticing more particularly the question as to the lost be saved? which is the main question before us, there is another subject connected with the text, upon which we may bestow a few remarks. When we read, as we do in the eleventh of Romans, that God gave to the Jews the spirit of slumber, and blinded their eyes, deafened their ears, it seems almost a slur on the divine character. We hesitate to believe it. But if we look to the result we need have no hesitation. That very blindness and unbelief of the Jews, under the divine direction, was to benefit the Jews themselves, and enrich the whole world. Their defection was a positive evil, but it produces universal good. This is no dishonor to God. Paul, in our text, represents, 'The God of this world,' as doing precisely the same, which he represents the true God as doing in the eleventh of Romans—Who, then is meant by—The God of this world? Says the hearer—We have always supposed Satan was intended. Can you give any good reason for that supposition? If the true God can blind people, and do by them as he is represented, with us, its dishonoring him, why exclude the God of this world do the same without dishonoring him? And why not in doing so, do the true God? Is Satan actually the God of this world? In Ps. l. 12. God says—The world is mine, and the fulness thereof. The earth is the Lord's, and the fulness thereof; the world and they that dwell therein. The learner will now judge who 'The God of this world' is whether Satan, or the true God. Dr. Adam Clarke, the highly celebrated Methodist, is a quoniam that the true God is intended; and gives strong reasons for his opinion. But we will leave this subject, as it is of minor consequence, and go to the main question—Can the lost be saved? Let our blessed Lord reply to that question. He says—The son of man is come to save that which was lost. Is not this directly saying the lost can be saved? Jesus surely did not come to do what cannot be done. Yet, he did come to save the lost. Then, the lost can be saved—the Lord Jesus, himself, being judge. The lost, then, are not endlessly miserable; for in that case their salvation would be impossible.

By the prophet Jeremiah, God says—My people hath been lost sheep, their shepherds have caused them to go astray, they have turned them away upon the mountains; they have come from mountain to hill, they have forgotten their resting place. Here mountains and hills are used to set forth the lost situation of God's people, a situation into which they were led by their shepherds. They were at rest before, but now they had forgotten their resting place. Every common error is here corrected, viz. the idea that the lost are the people of Satan. The God of this world, named in the text, as we have before noticed, is supposed to be Satan, and the lost there mentioned, as being his subjects, but in the passage just cited, God

says—My people hath been lost sheep.—Are God's people and Satan's in the same condition? I judge ye what is right.

If the circumstance, that the people of God were lost, precludes for ever their salvation, we have no certainty that any one will ever be saved.

If we are careful to examine, I think we shall be able to find considerable proof of universal salvation, in this little word, lost. Jesus came to save the lost. God declares that his people be lost sheep—that 'all we like sheep have gone astray.' Thus all are proved to be in a lost condition; and if the lost are endlessly miserable, all must endure such misery. This is so far from truth, that all being lost, rendered him the object of Jesus' mission; for he came to save the lost. No one else needed salvation, Jesus could not save any one else, any more than a physician could cure a well man. As all were lost—Jesus gave himself a ransom for all. As all were lost—he tested death for every man. As all were lost—he is the propitiation for the sins of the world. As all were lost, it was the work which his Father gave him to do—to reconcile all things to God.

Let us notice the condition of the people referred to in the text, and see if there is anything hopeless in it. What are the articles on which they are lost?

1. They are said to be lost. Instead of that being against, it is a strong circumstance in favor of their salvation, for Jesus came to save just such people.

2. They were blinded. Does that fact preclude their salvation? No, for Paul says—Though blindness in part hath happened unto Israel, yet all Israel shall be saved.

3. They believed not. Does their unbelief preclude them from divine cleanness? No, for Paul, again says—God hath concluded them all in unbelief, that he might have mercy upon all.

4. 'The glorious gospel of Christ,' did not shine unto them. Is this proof that it never would shine unto them, and that they were beyond the reach of salvation? No, for the apostle assures us that all from the least to the greatest shall know God. It further assures us that 'no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him.'

As all shall know God, and none shall know him, but those to whom the Son reveals him, the Son must reveal him to all, and then the light of the glorious gospel of Christ will shine unto all. Many wretched souls, to whom this gospel was once hid, are rejoicing in its light. That light will continue to shine unto all blinded eyes are opened to see it, until it become a lamp to those who sit; even in the regions and shadows of death.

We have considered every particular in the tradition of those to whom our text refers, which can be considered as a specification against them. We did nothing to prevent, but every thing in favor of their salvation. To be lost, they were once lost, in blindness and unbelief, excluded from the light and joys of the gospel; but not a particle of evidence exists to prove, that they must remain so for ever; but there is much evidence, that they will be delivered from the bondage of corruption, into the glorious liberty of the children of God. God says—O Israel, thou hast destroyed thyself; but in me is thine help. See Hosea. xiii. 9.

Ye have sold yourselves for naught; and ye shall be redeemed without money.' See Isa. lii. 3.

We might leave the subject here, confident that every hearer must perceive that Tere's God has salvation even for the lost. But we wish to go through; and must solicit your patience, while we adduce strong, confirming testimony.

The blessed Savior has made use of several parables, to prove the recovery of lost sinners. He represents them by a lost sheep; the owner of which went after it, sought, found, and brought it home rejoicing. He did not seek on successfully. He searched until he found the lost. He then did not leave it to its own evil; whether it would, or not, return to the fold; but he kindly laid it upon his shoulder and carried it home. O, fellow sinners, were our great Shepherd less faithful, our lost condition would be more hopeless; but lost as we are according to this parable, Jesus will seek until he finds us. Yes, he will bring all wanderers home, so that there will be but one fold and one shepherd. The boundless compassion, of this outlying Friend, is set forth, by laying the lost sheep upon his shoulder, and gently bearing it to the fold. He did not frighten, he did not drive the sheep, but bore upon his shoulder. Well knowing our infirmity in the like kind manner, Jesus deals with lost sinners. The prophet represents the divine government as resting upon the shoulders of Christ. Unto him the gathering of the people shall be, and his success shall be so complete, in finishing, and redeeming the lost children of God, that he shall see of the travail of his soul and be satisfied. He will say, as in the parable—

'I have found my sheep which were lost.'

God has given all things into the hands of his Son; which proves that all mankind are his property; even the heathen and the innermost parts of the earth. Jesus declares that of all which his Father hath given him, he will lose nothing. I. e. finally; but he adds, that all which was given him, shall come auto him, and in such a way, that no would in no wise cast them out. Where then will be the lost?—They will be all found—all gathered together in Christ Jesus. Then will be the time, when all shall be taught of God, from the least to the greatest. Then will be the time, when the glory of God shall be revealed, and all flesh shall see it together. Then will be the time, when all the kindred of the nations shall worship before God; and every creature in heaven, earth, and under the earth will praise Him and the Lamb forever.

Jesus again represents lost sinners, by a piece of silver, which a woman lost from other maces. Was it lost forever? No, the woman searched for it diligently. How long? Until she found it. They, who had a season of rejoicing with her friends. By being lost, the silver was not less valuable than it was before; neither did it become the property of another person. Apply this fact to lost sinners. They are still the property of the Savior, and possess a value worthy the love of God, and worthy the redemption which is in Christ Jesus. Silver by being lost, may lose its bright and pure appearance, but it only needs cleansing to restore its brightness and purity. So sinners only need cleansing from moral pollution and spiritual darkness, so shine like the stars of God in heaven.

Jesus further illustrates this subject, by the parable of the prodigal son. Though that un-

wise youth left his father's house, he was a son. Though he beggared himself, and brought condemnation and misery upon his head, by his idly and crimes, yet he was a son. Though he had sinned against heaven and in the sight of his father, and thought himself no more worthy to be called a son, and when he returned home, dared not ask a greater favor, than to be made a hired servant in his father's house, yet his father most joyfully received him, saying—'Thy son was dead and is alive again, was lost, and is found.' Here was a person who was lost, but was not the victim of endless misery; for he was afterwards found. And this parable testifies that mankind, through all their wanderings, belong to God; he exercises toward them utterly mercies and affection, notwithstanding they have shamefully violated their character, abused their privileges, and broken his commandments. 'Hear, O heaven and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me.' Thus, God owns those to be his children, who after he had kindly nourished, and brought them up, so ungratefully and sinfully as to rebel against him. Yes, he even sends his Son to die for the ungodly. This Father is infinitely more kind than was the father of the prodigal. He has made unto all people a feast, death, and all enemies he will destroy—tears he will wipe from off all faces—he will bring the period when there shall be no more pain—when his ransomed children, who are all mankind, (for Jesus gave himself a ransom for all,) shall return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away. The mouth of the Lord hath spoken it.

Jesus says—I am not come to call the righteous but sinners to repentance. This is the way he saves the lost. So long as sinners are impenitent they are lost. It is God's declared will that all should repent and come unto the knowledge of the truth. He does his whole will. His pleasure shall prosper in the hands of Jesus. Consequently all will be led to repentance and salvation.

Who dares limit heaven, in the holy work of leading men to repentance, salvation and endless glory? Where shall that work stop?—Nowhere, until 'sin is finished,' and all the ends of the earth shall see the salvation of God.' Every sinner that repents, raises new joy in heaven; 'for there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance.' When all sinners have repented, when the kingdom of darkness is forever destroyed—when all things are reconciled to God, then the angels of heaven—all the lovers of the Redeemer—the whole emancipated world will rejoice with joy unspeakable and full of glory; singing—Glory to God in the highest.'

Contrast these glad tidings, with the soul freezing doctrine of eternal rebellion against God. Set the kingdom of Satan over the offering of God, in which they shall agonize in dying of war, then ask the hearers of humanity—'but a demon of the cross, to rejoice! No heart but a demon's could comply.

My hearers, do not be guilty of shutting up the kingdom of heaven against men. Do not be guilty of despising the riches of that God's goodness, who is emphatically called in the scriptures—'The Savior of all men.'

Jesus shed his blood for the remission of sins, he

He hated death for every man.' It is enough. His blood shall wash away every stain of guilt, cleanse a whole world from pollution, and bring about the restitution of all things, spoken of by all God's holy prophets since the world began. Such are the glad tidings of the gospel, which the lost will finally see and hear; and in which they will all rejoice.

In closing, we should have been pleased to have presented the hearer with some of the moral reflections growing out of the subject to which we have attended. But I will no longer trespass upon your indulgence. I will only add—Let every one, that nameth the name of Christ, depart from iniquity. Let all maintain good works, for they are good and profitable unto men. Blessed and happy are they, who keep the commandments of God.

ASSUMPTION.

How very common it is for people to be assuming. One assumes to be infallibly correct in his opinions; another to have an exclusive claim to all that is liberal in religion; while a third takes it for granted that all the sound learning, good taste, great wealth and distinguished talent, belong to his denomination.—But of all persons to be met with in this wide world there are none, which for the boldness of their assumptions, are to be compared with the skeptic. He asserts all religion is base superstition; all established order and government, mere oppression; and that all virtue is only a name to be changed as fancy or interest may suggest. He assumes it as an undeniable fact, that since Christianity has been extended over the civilized world, yet it has been effected only by means of deception. What a host of great and learned and good men, have been led away by artful and designing priests. Aye, and what a proud eminence must that be, on which the skeptic supposes himself to be placed! Newton, and Bacon, and Locke, and thousands of other champions of science, freedom and humanity, have been deceived; but this boasting unbeliever has escaped, and triumphantly defies the power of deception! Who can witness such arrogant pretensions and feel a sentiment akin to that excited by beholding a lunatic in his rage, loudly proclaiming himself to be the King of Kings, and to have in his hands the destinies of the world. And yet his very boasting, and these high pretensions, are not without their influence with the young, the inexperienced and unreflecting; who have never been instructed in the pure and benevolent principles of Christianity, through the indifference of their early and Christian friends. O Christian parents, consider what need your children to have to be instructed and guarded against the bold and unblushing arrogance and assumption of skepticism.

Independent Messenger.

The following is from the 'Christian Pilot,' but whether it is original, we cannot say. It relates to the formation of a society in New York which we are very happy to see established.

A society has been organized for the purpose of facilitating the Gospel truth, throughout the city of New York, known by the name of 'A Society for promoting Universalism in the City of New York.'

Persons contributing fifty cents, or more, will be registered as members for one year, and by

paying fifty cents annually, they will retain their membership, all of which monies shall be faithfully expended by the Society for the promotion of the cause.

It is desirable that every Universalist within the City and County of New York, male or female, old or young, should become a member of the Society.

The Society will meet monthly, and notice of such meeting will be given from the desks of the Orchard St. and Greenwich Churches.

The following Officers, constitute the Board of Directors for the Society, and meet weekly for the transaction of business.

C. Harren, President. Samuel Gage, Vice President. T. J. Sawyer, Secretary. C. F. LeFevre, Assistant Secretary. H. H. Brown, Treasurer. Directors.—Samuel Whittemore Joseph Crowl, P. Holley, N. S. Rose, Warren Harriet, M. A. Taylor, Samuel Martin, James Vandenberg, Edward Ellsworth, Giles R. Crary, E. C. Harrison, J. I. Doremus.

A FACT.

Read the following. It is from the pen of Wm. C. Hanson, of Laanprey River, N. H., and was published originally in the 'Star and New Hampshire Universalist.' It manifests a surprising ignorance of the Scriptures.

The writer of this article was called a few weeks since to attend a funeral in a neighboring town. He commenced the solemn services of the occasion, by reading for the consolation of the mourners, the 15th chapter of Paul's Epistle to the Corinthians. While he was reading the chapter an intelligent and pious female of another denomination, in an adjoining room, manifested great uneasiness. She was not aware that the speaker was reading from the Bible, and as he proceeded her uneasiness increased. As he drew toward the close of the chapter, she gave vent to her feelings, by saying to the lady who sat next to her, 'I do not believe any such stuff—that we are ALL *going to be changed*—and he cannot find any good doctrine in the Bible.' This is a fact, and names and places can be given if called for.

A GOOD CONSCIENCE.

"A good conscience is great riches. And indeed what is richer, or sweeter? What on earth is more tranquil and secure? A good conscience fears not the loss of property, nor continuous language, nor corporal tortures, since death itself rather cheers than depresses it. What earthly good can be compared to such felicity? What like it can a flattering world offer to its votaries? What like enjoyment does it falsely promise to its deluded followers? If it offer unbounded possessions, magnificent palaces, pontifical honors, and regal sceptres, are they not all lost in death, even to pass over in silence the dangers which we incur in procuring, or retaining them? For it is written; *they have slept their sleep; and all the men of riches have found nothing in their hands.* But the blessings of a good conscience are perpetual; they do not decay amidst labor nor vanish in death, but flourish anew; they fill us with joy throughout life, solace us in death, refresh us after death, nor do they fail through out eternity." S. Bernard Epist. cccxxiii. The monk Beverlacenii Præpositio.

If men are saved by works, is salvation by grace?

COMMUNICATIONS.

A SHORT SERMON.

Original.

Verily he is a God that judgeth in the earth.—Psal. lviii. 11.

There are two positions laid down in these words, to which the readers attention is invited. 1. He judgeth. 2. He judgeth in the earth. These positions are equally true, and if we receive one, we must the other; for the same amount of reasoning which will prove one false, will destroy the other. Prove that God does not judge in the earth, and you can prove that he does not judge at all. I propose to offer a few remarks on the two positions just mentioned.

1. God judgeth. We are all interested in the inquiry, what does David mean by the expression 'judgeth'? We can derive no advantage from the fact that God judgeth, or that he judgeth in the earth, if we are to remain ignorant of the nature and character of this judgment.

This subject is so clearly illustrated in the context, that he who runs may read and understand. In verses 1, 3, 4. David mentions the wicked who speak lies and are full of deadly poison. In verses 6, 7, 8, 9, he speaks of their punishment; and in so doing, uses very highly figurative language. He then adds, that when this shall take place, the punishment will be as timely, its justice so manifest, that all who see it. 'Shall say verily he is a God, that judgeth in the earth.' To the mind of the writer, therefore, it is very evident, that the inspired penman intended to establish this truth, that God, the moral Governor of the Universe, punisheth the sinner in the earth, for his wickedness.

That the word judgment, frequently signifies punishment, we are prepared to prove.

Prov. xix. 29. 'Judgments are prepared for scorpions and stripes for the back of fools.'

Deut. xxxii. 41. If I whet my glittering sword, and my hands take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me.'

Ezek. vii. 26. Let judgment be executed: verily upon him, whether it be unto death, or banishment, or to confiscation of goods, or to imprisonment.

Ps. ix. 16 The Lord is known by the judgment which he executeth; the wicked is snared in the work of his own hands.'

Having thus established the fact that God judgeth, or punisheth the wicked, I wish also to make plain the second position, that judgment or punishment is in the earth. And to do this, I shall present three kinds of proof.

1. That which is found in the plain language of the Scriptures.

Jer. ix. 24. But let him that glorieth glory in that he be understood, and knoweth me, that I am the Lord, which exercise loving kindness, judgment and righteousness in the earth; for in these do I delight with the Lord.'

In Heb. x. 35. Paul speaks of a certain fearful looking for of judgment. If this judgment was not expected in this life, why should these Hebrews look for it?

Prov. xi. 31, is very plain—'Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner.'

Job xxiv. 18. 'Their portion is cursed in the earth.'

Isaiah xxi. 9. 'For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.'

These passages certainly prove, that in some way, God judges or punisheth in the earth.

If it is argued, that God does punish men to a certain extent, but that these displays of justice are partial and limited; I reply, that I have yet to learn, that the God of justice who is without partiality, has any connection with partial displays of justice. I cannot believe that God would have commenced the work of judgment, and promised to execute it in the earth, if he meant not to complete it. If there are any who are disposed to adopt the idea that Deity has taken in hand more than he can accomplish, we hope they will be content to derive all the benefit such a belief affords, without censuring those who differ therefrom.

2. We prove this position true by the examples recorded in the Bible.

1. Adam was threatened with death, as the wages of sin. Gen. ii. 17. Rom. vii. 6. His wages were to be paid on the day of transgression; and the event with all its consequences was to end with the present life. Gen. iii. 19.

2. Cain was punished in the earth. The sentence against him was—'A fugitive and a vagabond shalt thou be in the earth.' Gen. iii. 14. This was his punishment—for Cain says in verse 13, 'My punishment is greater than I can bear.'

3. The punishment of the antediluvians was in the earth; the judgment of God came upon them because of their great wickedness. It is argued that they are now in misery, it remains for the advocates of annihilation to show, why the lesser suffering is mentioned, and the greater one omitted altogether.

4. That the Sodomites received their judgment in the earth no believer in revelation can deny, who will read Gen. xix. 24—35. This nothing is said of future misery, in this connection, either directly or indirectly, is also very evident. And God's holy prophets considered this as a punishment, purely temporal. This is proved from the words of Jeremiah in Lamentations iv. 6. 'For the punishment of the iniquity of the daughter of my people, is greater than the punishment of the son of Sodom, that was overthrown in a moment and no hands stayed on her.' Yes the punishment of Israel was of a temporal character.

III. Our own feelings afford evidence of the truth of the position under examination.—That the ways of virtue afford peace and happiness; and that the way of the transgressor is hard, few are disposed to deny. But if the present life is one of probation and not of punishment, all these sufferings on account of sin must be unjust. For it would be unjust for a man to give his servant an allotted time to perform a task, and yet inflict misery upon him before the time of trial was ended. Indeed, when we sin, in vain do we seek to hide our iniquity in our bosoms—the heavens will reveal it, the earth will rise up in judgment against us, for our own wickedness will correct, and our backslidings will reprove us. Jer. ii. 19.

The Almighty need not clothe the heavens in blackness, nor rend them and come down; the terrific thunder need not break out in loud and deafening peals; the vivid lightnings need not burst forth in angry flashes to bring the

subject to punishment. No—for in the silence of midnight, when no human eye beholds him, he may be made to eat of the fruit of his doings; in the noon-day of prosperity, he can be made to feel and to exclaim, 'Verily he is a God that judgeth in the earth.'

The rewards of virtue and piety are sure, and the punishment of vice and iniquity certain.—In the egg of the serpent may be found the poison of the asp; so we may judge as certainly, whether our conduct will produce 'the peaceable fruits of righteousness,' or the poisonous fruits of blackness and despair.

Let us then awake to righteousness and sin not; and let us heed not the voice of the charmer, who would entice us from the way of truth and goodness: and may we remember that the man who breaks the commands of the Most High, wrongeth his own soul, and all who hate righteousness love death.

M. H. S.

INQUIRER AND ANCHOR.

SATURDAY, MARCH, 14, 1835.

LUKEWARMNESS.—We regret to say there is quite too much of this evil among those who profess to believe in the salvation of all men. It appears to be the besetting sin of the denomination. We often hear of societies that are cold and dead. They cannot employ a preacher; they do not feel engaged in the cause; they want some one to take the lead, and, even then, they hardly feel sufficiently interested to do much for the support of the cause. One waits for another, and so they all wait, and suffer themselves to be abused and trampled on, by their opposers, without scarcely making an effort to rise and stand upon their feet. We might point to many places where there have been flourishing societies, that are now in this condition.

This is certainly a very unhappy state, and ought not to be. It is true, Universalism is making more rapid progress in this country than at any former period. But how much more might be done, if every one who believes the doctrine would exert himself with zeal and perseverance for its promotion. Other denominations are awake, full of zeal and foundation. We condemn, and very justly, this error in them; but are we not falling into the opposite extreme? Indifference in relation to matters of a religious nature is certainly as reprehensible as fanaticism and misguided zeal. This is no doubt one of the chief causes that lead to remission of the doctrine, when such cases occur. The person feels but very little interest in its promotion; it is seldom the subject of his silent meditations; the evidence by which it is supported is carelessly examined, or perhaps not examined at all; its great object is not appreciated, and the means to effect it very little understood. In such circumstances a few orthodox friends get round him, and frighten him into a belief of endless misery; and then it is vauntingly said that he recanted Universalism; when in fact his great indifference took away all claim he ever had to being a believer in that doctrine.

What then is our duty? We ask the conscience. Let each one answer to his own heart.

We believe the doctrine of Universalism and profess to be made better and happier by its influence. Day then, and humanity require, that we should exert ourselves to extend that influence, so that others may be made happier as well as ourselves. Yea, the doctrine itself sorely demands us to use our utmost endeavors for its promulgation, for the very purpose of increasing the virtue and happiness of society. Why then stand ye idle all the day? Oh! do let us be active and zealous in that which is good, if others can be as, in this which is evil.

We commend to the special attention of our readers, the article found in our last page from the pen of Br. Drew of the 'Christian Intelligencer.' It is worthy of serious consideration.

R. O. W.

BURCHARD.—It appears from the 'Watchman' that this sagacious has been performing in sundry places in Vermont, to the disturbance of the public peace. There are one or two points in which we support our brethren in their course towards this man.

1. They appear to agree in considering him a religious fanatic.

If we could view him in this light we should look with a more charitable eye upon his proceedings. But we doubt whether he is entitled to the charity which is due to the fanatic. We have good reason to consider him a most consummate hypocrite, who knows his Master's will better than to *think* himself a follower of him.

2. They take too much notice of the creature.

He has run himself down in this State, and would soon sink into merited disgrace if he were not so often dragged before the public. The fact is that Burchard is beneath contempt. He may pass himself for a decent man among strangers, but in this city where he formerly resided he is too well known to deceive any one. His moral aberrations and deeds of darkness are remembered with too much disgust to allow him the privilege of exacting his wages here. We will not say that Mr. Burchard once took strange liberties with the wife of a dying man, at the very time the husband was groaning with the agonies of death in an adjoining room. We do not know that. We never did this, and we cannot say it is so. But we have heard men who might be supposed to know affirm this to be a fact, and we do know, that there are those among us, and many too, who do not doubt it. We do not know that he ever squandered his property and villainously cheated his honest creditors out of their dues, but we have feared such things, and we were then half suspect that this is the true reason why in all his rambles he has not showed his face in Albany. It might be too much honored if he should make his appearance here. Poor devil! Let him go, he knoweth he hath but a short time.

I. D. W.

NOTICE EXTRA.—Notice is hereby given to the person who sent us what he calls a 'review' of our Sermon, entitled 'a taste to the temperance ox,' that we do not blame him for being ashamed

to attach his name to the piece. It is again taken up then to give us a review we advise him still to keep dark, for the omission of a name or signature is the only mark of wisdom we have been able to discover in the piece.

When any man reviews our discourse who appears competent to the work he has undertook, we may answer him, but at present we have only to say we do not feel disposed to 'war with boys.'

I. D. W.

REVIVAL AT LUDLOW, MASS.—By a late number of the 'New York Evangelist,' we learn that there has been a wonderful revival of endless misery, in this place and the region round about it, Long Meadow, Peter's Lane, Granby, &c. &c.

'Ludlow has been greatly favored of God during the year past. The Holy Spirit was poured out upon a manufacturing village in one section of the town during the summer, and more than thirty sinners, were, in the judgment of charity, brought to embrace the Savior.—During the autumn, the revival extended over the whole town, and a much larger number are expressing hopes of salvation.'

'In the judgment of charity' then, it seems, 'more than thirty sinners were brought to embrace the Savior.' Now we believe that 'charity covereth a multitude of sins,' and, sometimes, it greatly extends its judgment, and makes most woful miscalculations in making an estimate of converts brought out at protracted meetings, always over estimating the number. We wonder if 'charity' stretched her judgment, as much as usual, in this instance? And, if as many were converted as 'charity' represents, we wonder whether she would judge them to be better in point of moral excellence than they were before they were converted.

If orthodox charity judges in her usual manner on this point, we do not regard, very highly, the labors of Mr. Austin in making converts.—We have seen many, judged by 'charity' to be converted, who were two fold more the children of hell than before. What avails conversion without an improvement in moral character and religious feeling—we do not mean sectarian feelings, but the feeling of love and tenderness for all mankind. We mean that improvement which will subdue the passions, rectify the heart, cherish the social relations of life; and thus make society more virtuous and more happy. We ask not the conversion of a sinner to *Universalism*, unless his heart and life are improved by the sacred principles it inculcates. Are the thirty sinners of Ludlow converted in this manner?

R. O. W.

ALBANY, N. Y.—The inquiry is often made of us how the good cause prospers in this city. Hitherto we have not spoken with great confidence in reply. When we came to this place the cause had indeed been in 'perils amongst false brethren,' and the ill conduct of some who professed and preached the gospel, in years past, had left upon the minds of the people a deep and inveterate prejudice against every thing that bore the

name of Universalism. There were indeed a few good men and true who with a zeal and devotion worthy of all praise had erected a small house of worship, and stood firm in the faith. But their numbers were small and means comparatively feeble. For near five years these brethren have stood by us, and held up our hands, in the midst of discouragements not a few and labors many. We have had the pleasure of seeing the good word of the Kingdom slowly but constantly winning its way onward and believers multiplying. We have now a house of worship which for neatness and convenience is not surpassed by any in the city, and we are able to say in confidence and with gratitude, that a universal degree of prosperity attends the word of truth. From a small handful we have increased to a congregation which for numbers and respectability would not materially suffer by a comparison with other congregations. The services of the sanctuary are attended especially in the evening by a large assembly of devout worshippers. Besides these services we have established a religious Lyceum, whose meetings are held weekly, for the purpose of free inquiry and conversation upon the scriptures and subjects which are connected with our faith.

In these we are happy to see many of the young men engaged, and we confidently anticipate much good as the result. The Lord makes us faithful and give yet greater success to the word.

J. D. W.

EXCITEMENT AND OUTRAGES AT SALEM, MA.—There has recently been a very great excitement in Salem, Mass., occasioned by an article, entitled 'Inquiry at Deacon Anous Giles Distillery,' that appeared in the 'Salem Landmark,' a paper published at that place, and conducted by an orthodox clergyman. The article appeared in the character of a dream, and represented Deacon Giles as being a piously pious man, who owned a distillery, and was not sufficiently favorable to the temperance cause to give up business. He was very voracious, and employed miserable, drunken hands to carry on his business, because he could hire them cheap and pay them easy; and temperate men withal would not work for him.—He, moreover, worked his distillery night and day commonly, sundays not excepted. And to quiet his conscience for this breach of holy time and other sins, especially the sin of making and vending alcohol, he kept Bibles for sale, in 'a little counting room in one corner of his distillery,' and went to church himself, on Sundays, where he 'heard the minister say that God could pardon sin without an atonement; that the words hell and devil were mere figures of speech, and that all men would certainly be saved.'

One Saturday afternoon, when his workmen had quarreled and he was unable to get any one to work his distillery through the succeeding sabbath, certain unceremonious beings made their appearance and offered their service. They were engaged for the night, and were so expeditious in the manufacture of ardent spirits, that the Deacon employed them for several succeeding evenings,

they refusing to work by day light. During this period, they played sundry malicious tricks upon the Deacon, that greatly injured his business; such for instance as putting invisible inscriptions upon the casks containing the liquor they made, which were not seen until they were conveyed into the country to the Deacon's customers; and then they were brought to view in fearful and glaring letters. The inscriptions were as follows: CONVICTION SOLD HERE. Inquiry at Deacon Giles Distillery. CONVULSIONS AND EPILEPSIES. Inquiry at Anous Giles Distillery, &c. &c.

Such was the character of the article that first appeared in the 'Landmark.' It was understood to have intended reference to Deacon Stone, a Distiller in the town of Salem, and a deacon in one of the Unitarian churches. It virtually charged him with high officers against both God and man; and was supposed to be an attack, not only upon him, as a promoter of intemperance, but upon the whole body of Unitarians. Accordingly curiosity was excited to know who was the author of the offensive article. On inquiry, Mr. Phelps, the editor of the 'Landmark,' gave the name of Rev. G. B. Cheever, an orthodox clergyman settled in Salem, who, in the course of editorial duties, styled himself 'one of the Lord's anointed ministers.' Mr. Cheever, therefore, was selected as an object of vengeance; and, a few days after, was assaulted in the street and received a severe contusion. The office of the 'Landmark,' also, was attacked, but without any serious injury. This brought the whole matter before the civil authorities of Salem, and it is now undergoing a course of legal investigation. Mr. Cheever was arrested for a libel and recognized to appear before the March term of the Court of Common Pleas.—Rev. Mr. Phelps and Mr. Andrews, his printer, were both arrested; together with several individuals who assaulted Mr. Cheever, and Mr. Phelps' printing office. Thus the effort stands at present. It is certainly a very pleasant matter for those concerned in it. It was brought about by the injudicious and over heated exertions of Mr. Cheever and those connected with him in the cause of temperance; and has unquestionably done much injury to that high and holy cause. On their heads, to be sure, the avenging stroke may fall; but the public, and the cause of temperance, must suffer exceedingly in consequence of their misguided zeal.

We close the account with the following reflections from the pen of the editor of the Boston 'Trumpet.'

In viewing this whole affair, after the time has given for sober reflection, we certainly think that all parties concerned, have been very much to blame. The principal offender is the Rev. Mr. Cheever himself. The man seems not to have the least degree of judgement. He has offended against the cause of temperance particularly, and has done more in this transaction, to impede the progress of that cause, than he ever has done, or can do, to advance it. The same charge lies against Mr. Phelps. He has put back the cause of temperance in Salem, and perhaps in the whole county of Essex, full five years. It has received a shock which will pay

no effort of its friends for a long time. Again, his offensive article was not written or published to bear on the cause of Temperance, for Mr. Cheever or Mr. Phelps with the least degree of foresight would have seen that the effect would be prejudicial to that cause. No, it was designed as a thrust at Unitarianism. But it was *velum fabule sine fide*.

DISCUSSION OF UNIVERSALISM IN NEW YORK.

By the following from the New York Christian Messenger, we learn that a course of lectures against Universalism has, recently, been delivered at the Orchard st. church, in that city, by the Rev. J. J. Slocum, of the Presbyterian denomination. It is the Orchard st. church in which Br. Sawyer steadily ministers. It is truly a good sight to see a Presbyterian, in the dock of a Universalist church, delivering lectures to a mixed congregation of Unitarians and Universalists, against the latter. We hope, however, its novelty will soon be worn off by its frequent recurrence. Certainly, if Universalists are in error, they do not wish to remain so; and if their views are correct, they do not wish to see their Unitarian brethren in error.

On Tuesday evening last, the Rev. Mr. Slocum, commenced his course of Lectures in Orchard-st. Church, on the *Difficulties of Universalism*, as noticed in our last. It was a novel and interesting sight to see a Clergyman of the Presbyterian Church standing in a Universalist Dock, zealously and bravely presenting the difficulties in his mind to belief of Universalism. We say bravely, for the simple fact of his being there, is evidence to us that he is honest. We are much gratified in being able to acquaint our readers that his objections were presented in a manly and christian spirit. Br. Sawyer immediately followed in reply, each speaking better than one hour. Our paper goes to press on Wednesday afternoon, so that at the writing of this, we have only heard the introduction.—The course comprises seven lectures, and will be continued on each successive evening. The house was crowded to excess, and many were compelled to go away, we understand, without gaining admittance. May truth be promoted.

A SIGN.—A certain Post Master writes to us that one of our subscribers refuses to take any paper from the office, and assigns as a reason that he is a Deist. Very well. If he subscribed for our paper under an impression that he would find it an advocate of scepticism, we are glad he has found his mistake, and we advise him never to do the like again. This is 'a sign' that Universalism is not Deism, all the assertions of our enemies to the contrary notwithstanding.

Another worthy friend of ours writes that with some persuasion he has induced his neighbor, who is a sceptic, to take our paper, and expresses a hope that it may be the means of bringing him to the knowledge and acknowledgment of the truth. We hope so too. This is another 'sign' that those who read the works of Universalism have confidence in them, as the most effectual means of staying the progress of infidelity. This we believe to be a sound and correct view of the subject. We believe that a large majority of the

accepts in our country, have been driven into their scepticism by the absurdities and abominations which so prominently mark the popular creeds and practices of the day. We utter the serious conviction of our judgment when we say that the mysterious dogmas and contradictory doctrines, which now pass for christianity cannot be defended as a system of divine truth, or of heavenly origin. Reasonable and thinking men discover so much repugnance between their teachings, and the lessons that are presented in the volume of nature, that they cannot believe they both came from the same God. Hence, when these absurdities are presented to them as the gospel of Jesus Christ they cast it from them as unworthy of credit.

Now it is the light which Universalism throws upon the sacred volume and this alone, which in our judgment can remove these difficulties. It is this which presents an unbroken harmony between the works of God in this world; and in this light the lessons of wisdom presented in the Bible, are responded from the heavens above and the earth beneath, and in an answering response, in all the best feelings of the heart, as well as in the principles of universal reason. It was a sound view which our friend took of the subject when he put his dependence upon Universalism to lead his friends to the doubts of scepticism to the joys of the gospel. We verily believe that Universalism is the enlightening angel which God has sent forth to purify his church, restore his gospel to its primitive purity and save it from oblation. We are joyful in knowing that this is the view of many of the brethren, and we would that we might feel yet more sensibly the important fact, that upon us rests the double responsibility of purifying the gospel from corruptions within and saving it from enemies without. We may rest assured that we have yet the battle to fight against infidelity, and if we cannot overcome it with the sword of the spirit, those who use the war club of damnation may as well stay in their camp. They will drive us to infidelity where they save us from its darkness.

I. D. W.

RELIGIOUS MAGAZINE.—We acknowledge the receipt of the first number of a new work bearing the above title. It is to be published monthly in New York at \$4.00 per annum and conducted by Origin Bacheiler. Its Editor has rendered himself somewhat notorious, among Universalists, in consequence of having been connected, heretofore, with a dirty publication, called the Anti-Universalist—designed to oppose Universalism by means of slander and abuse. Of course the Religious Magazine will not be supposed to favor the doctrine of impartial grace.

The number before us, however, a sample of the work, is a large and neatly executed pamphlet, an imperial octavo of sixty four pages, stitched and covered, with a list of subjects. It embodies much useful and entertaining matter and promises to be a valuable work. We do think the Editor has now entered a field of labor, where his talents may be far more usefully employed,

than they were when he was connected with the former publication in an attempt to demolish the tower of truth. And so far as he continues in the way of truth, the blessing of heaven will unquestionably attend him.

R. O. W.

A NEW SOCIETY.—To the Editors of the *Inquirer and Anchor*. Brethren—I have the pleasure to communicate to you the pleasing intelligence of the formation of another society in our order. The Universalists met in Colonsville on the 7th of March and formed themselves into a body, to be known by the name of the First Universalist Society in Colonsville, Mass. The following individuals were chosen as the officers for the coming year.

John Chase, Moderator.
Joseph L. Lyott, Clerk.
Austin Chapin,
Elihu Robinson, Committee.
Merrick Murphy,
William Miller, Collector.
Lucius Hamilton, Treasurer.

The prospects of this new society are very good. Their numbers are far more numerous than any other sect in the place. The meetings are well attended inasmuch that the building in which they now meet is insufficient to contain the congregation in a comfortable manner. The writer has now preached there several times.

In the same town, (Springfield, Mass.) there is another society, which has been in existence for a considerable length of time, but which has not had regular preaching. This society is beginning to awake and put on the beautiful garments of Zion. They have resolved to unite with the society first named, and to commence again in the good work by having preaching one sabbath in the month.

In another village, (Chicopee Factory) in the same town, they have concluded to have preaching about one fourth of the time. Here, too, there is a spirit of inquiry. The truth is gathering its strength, and exerting its power over many minds.

Colonsville will have preaching one part of the time, and this society united with the other two will employ a preacher during the year.

Thus, brethren, you see the mighty and glorious cause is extending itself on every hand. A powerful impulse is here open to truth which cannot be overcome.

All that is necessary is for the brethren thus engaged to proceed with the same firmness and unanimity with which they have commenced, and success must crown their endeavors.

CHARLES SPEAR.

Granby, Ct. March 26th, 1833.

ANOTHER LABORER.—Br. E. Mansford who has been engaged in study with Br. Cobb of Malden

Mass. has undertaken the work of a gospel minister.

MARRIED.

In this city, by Rev. M. H. Smith, Mr. William W. Gould of East Hartford, to Miss Lucy Ann Rudge of this city.

DIED.

In Stafford, Feb. 27, Mrs. Martha Field wife of Wm. Field, ^{aged 44 years}—also on the 28th, Maria Graves, aged 5 years.

Mrs. Field was an exemplary christian in word and in deed. She taught the doctrine of charity and good will in daily walk. She lived the doctrine she professed. Her hope was in the God of love. In her last sickness, she was calm and serene, and 'not a wave of trouble seemed to roll across her peaceful breast.'

As her family stood around her dying bed, she calmly said to them, 'We must part soon, but we shall meet again; yes, we shall all meet again, no more to part.' Thus did she gently fall asleep in the triumph of her faith.

'Yes,' said she, 'I have more cause for gratitude than for mourning.' O! how happy the sight, to witness, 'inso peacefully yielding up her spirit to God.'

In the death of little Marilla have parents seen for the third time, their dead hopes blasted. They had been excited to mourn the death of two other children before this event. Now their last child, their only earthly treasure, they have buried. These parents who have suffered a three fold affliction, are fortified with the divine consolations of gospel hope. Verily, verily, there is a holy peace which the truths of universal love, affords the believing heart.

There was a large concourse of people, of all ages and different religious opinions present, who showed a deep sympathy with these bereaved families. Afflictions make friends more friendly. O! generous humanity! the divinity of the heart! Peace be unto the sorrowing.

J. H. W.

The Connecticut Association of Universalists will hold its annual session at Tolland Conn. on Wednesday and Thursday (29th and 30th) of April next.

Per order, A. CASE,
Standing Clerk.

RELIGIOUS NOTICES.

Br. Charles Spear will preach in Granby the third Sabbath in March.

Br. R. O. Williams will preach at Pequone on the 31st Sabbath in March.

Br. Shrigley will preach at Pine Meadow school house (Windor) on Thursday evening March 19th, and at the school house at Boston Neck (Suffield) Thursday evening March 20th.

Br. Shrigley will preach at Broad Brook school house the 4th Sunday in March, and at Dry Brook on the 5th. Subject, (by request) Heb. xi: 6.

Br. W. A. Stickney will preach in Burlington the 4th Sunday in March, and a lecture at New Hartford Centre in the evening.

POETRY.

TO MY SISTER ON PARTING.

Original.

My sister since we now must part,
Let not the scene afflict your heart;
But often think, when far away,
Thou art remembered yet by me.

Should time roll on, year after year,
And all things present disappear;
Should death e'en stare me in the face,
I'll still remember thine embrace.

Forget thee? Oh! not while I've breath;
Until my voice is lost in death,
Nor then; for thy blest image dear,
In hope's latest home, shall still be near.

My lovely child has gone before—
Is now upon that happy shore,—
And in my arms, when earth I leave,
I hope my cherub to receive.

And this dear babe, that still is here,
Companion, kindred, parents dear,
And thou, my dearest sister, thou,
Shall join in songs forever new.

Ah sister! then our griefs will end,
Nor shall we be without a Friend;
No troubles there corrode our joy,
No weeping tears our bliss destroy.

SARAH.

REVIVAL.

There are some thoughts in the following article which are truly worthy of the serious consideration of all our readers. It is from our beloved Mr. Drew, of the "Christian Intelligencer." That paper is worthy the title it bears; it is indeed a *Christian Intelligencer*. We unfeignedly rejoice, that Universalist editors begin to feel the necessity of pressing upon their readers the importance of the religion they profess. Let us all strive to make it the governing principle of our lives; let us be *zealous* in the defence of it; and God will crown our exertions with great success.—*Trumpet*.

We want a revival. We must have a revival. What! says the reader—would the editor desire one of these excitations, so common amongst the antix, which drive reason from its throne in the mind, produce insanity, suicide, and death—revival which shall separate chief friends, array the wife against the husband and produce bigotry, intolerance and sectarian hate in society? No indeed—not by any means. A merciful heaven save the world from all such revivals. What then? Why we want a revival of *real* religion in the land, commencing just where it should, amongst the Universalist churches in our country—the revival of that old fashioned and almost forgotten religion, which was promulgated at Bethlehem in Judea, in the terms and spirit of "peace on earth and good will towards men" And where on earth should the revival of such a religion commence but amongst Universalists believers, the very soul of whose system is love to a God of love, and love to men as the brethren of a common Father. This is the system which possesses in itself all the principles and motives of real religion. We say 'real religion'—for what,

after all is this, but love to God and man.—Eveo the most bigoted Unitarians in their sober moments are obliged to accede to this definition of religion.

Well now—Universalists are the very professors to engage in such a revival—their system requires it. Hitherto we have necessarily been very much engaged in controversial warfare.—Our sentiments have been grossly misrepresented and attacked. Our characters have been continually traduced and abused; and thus situated, we have been under a sort of natural necessity for controversial discussions. And perhaps such discussions have been indulged, till they have acquired for most of our writers a habit of controversy—not to say a belligerent habit. But the war is about over, we trust.—The enemy is forsaking the field. He now does but little more than, as he retreats, to belittle his shafts of calumny. The clouds begin to burn away. The sun is breaking forth.—The fields for moral husbandry present themselves. They are even 'white unto the harvest.' And it is time our laborers went forth to do a work of love by the production of the fruits of the spirit, which are peace, love, joy,—you know the list of these heavenly fruits. The poor and wicked world greatly needs them. It is starving and suffering for the want of them. Let these fruits—they are practical ones—be cultivated and sutured, as amply they must be, by a skillful culture, and under the rays of the sun of love and the gentle dews of divine grace—and what a blessed change—even a radical change from nature to grace,—we should have! How infinitely would the world be blessed! How would the wilderness bud and blossom as the rose, and the solitary places, now inhabited by moral dragons, be made glad!

We repeat—we must have a revival. The world needs it. The community have a right to look to us first of all as the promoters of such a religion. We say to us, because our system more than all others contains the elements necessary to its production.

Our preachers—many of them—we say it with perfect respect—have been too much in the habit of a cold and formal preaching—too Unitarian, if we may make ourselves understood by this term. Their opposition to excitement as existing amongst our opponents, has led them, perhaps, to the other extreme.—Why, we even heard it complained of some months ago, by a Universalist editor—a good brother by the way—that the Universalists, at a meeting in New Hampshire last summer, were so moved by the inspiring theme of the preacher, as to exclaim in the midst of the service, "glory to God—Amen!" Abominable presumption! daring impiety! As if it would never answer for Universalists to vince the power of faith, and of religion in the heart! As if, indeed, they should subject themselves to the charge of being thought religious! Now we are no more friends of 'wildfire in religion,' than our excellent brother Williamson. We deprecate fanaticism as much as he. Equally, too, do we deprecate coldness in our religion. For ourselves, it would never disturb our devotions, nor any notions which we possess of good fashions, if when we were preaching, a brother should feel the spirit of divine exaltation rising within him, he should give vent to his feelings by an audible 'Amen.' On the contrary, as we are all more or less creatures of sympathy, we believe that the emission of a spark of divine

love in this way, would be likely to communicate a kindred warmth to other hearts, and produce a more spiritual flame amongst the people.

Our ministers, it is very true, cannot produce a revival by preaching the fires of hell. Such preaching would at once be inconsistent with their system and with the gospel. And we have all seen its withering and mischievous effects in the world. But if we are deprived of this moving power, we have an infinitely better one at hand. We can preach the fires of heaven; we can kindle up on the altar of the human heart, the sacred flames of divine love, which shall burn without consuming—like the fire which Moses saw in the bush—"without consuming." We mean, any thing but hatred and wrath, strife and malice, and such like;—a flame which shall at once warm the heart, and pour a flood of heavenly day-light into the understanding, which shall lead to the discovery of all the sublime and glorious attributes in the Divine character. Let us pray for God's aid to do this work. Our brethren, as a general thing we fear are justly liable to the charge of being too cold in their religious feelings. The consequence is, there is want of zeal; and without zeal nothing will be accomplished. If we had half a dozen real revival preachers—you know by this time what we mean by revival preachers—in this State, who should go about under the hallowed and exciting influences of their system, and preach with divine power the fire of heaven's love, thereby kindling up the same flame in the souls of their hearers, who does not believe we should soon see Universalism spreading and prevailing with a power hitherto unknown?

We want Universalist preachers;—none of your mere opponents of antodoxy. A man may be the latter, and after all know but little positively speaking, of Universalism. This is a positive system; that a negative. There is in our system something to excite the deepest interest and the highest affections of the soul. Our brethren should cultivate more and more the spirit of their religion. In many places in New Hampshire, and in some in our own State, there is a religious eagerness amongst our brethren. They are alive. They have something more than a name to live. They feel the power of the glorious truths they believe, in their hearts. And they are excited to noble duties. They have arisen from the dust and put on their beautiful garments. They are no longer a race of icebergs; they are warmed by an ardent love for the cause, and are letting their light shine before men. Soon may it be so every where. We may wonder and complain that Universalist societies in many places should do so little for the cause. The reason is, they are cold. They feel not the power of Universalism. Our preachers should put on a new energy, and go forth to awake the sleeper. The divine spirit will accompany them, and breathe on these dry bones that they shall live. God grant it may be so.

UNIVERSALIST BOOKS.

STEPHEN VAN SCHAAK keeps constantly on hand and for sale a general assortment of Universalist books, at his store No. 392 South Market Street Albany.

The pocket edition of "Streeters Hymns" just received as above.

J. E. DIXON, PRINTER

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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I. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

COMMUNICATIONS.

SUICIDE.

Original.

The advocates of endless and inexpressible misery, have racked their wits to invent ways and means to make proselytes, and keep their faith from sinking into eternal oblivion. Among all these projects, which are claimed to rest on scripture evidence, there is not one, but what perverteth that truth which is employed for its support.

One of those inventions sought out by them, to gull the credulous, is manufactured from the acts of suicide, which, as they say, place the actor beyond all hopes of salvation. Because the Bible declares that 'no murderer hath eternal life abiding in him,' and our creed says, there is no change after death, of course, the suicide must welter in hell, with damned ghosts and savage demons to all eternity.

But hark! dear reader, let us, as we pass along, examine that unerring thoroughfare, which is laid out for the wayfaring man, full of joy and gladness, in which we cannot err. Otherwise, we may fall into those serpentine tracks, marked out by partial bigots, which lead along by the footsteps of ravenous beasts, to those dismal abodes, where sorrow and sighing do not leave away. To this end, we will look into the 3d chapter of John's first epistle, and see what is there meant by the phrase, 'no murderer hath eternal life abiding in him.'

It is first necessary to ascertain what sense, the word murderer, is here intended to convey. That the Apostle did not mean by it literal homicide, is evident from his description of the act, which is nothing more or less than hating a brother. And no one will contend that this kind of hatred alone, constitutes the crime of murder. Therefore he must have used it in a figurative sense, to show the deadly qualities of hatred.

In the preceding verse, the word death is twice employed as a figure to represent the morbid state of those who do not love their brethren. In this we are right, because John with others, has passed from death into life, and those who had not made this exchange remained in death, while they were alive. Hence, it is evident, that the words death and murder in this chapter, are used to express in glowing colors, the evil effects resulting from the want of love to a brother, or from hating the same. We should think, if the lack of brotherly love should in every case produce literal death, or just of mortality, would be faithfully increased, and if merely hating a brother, should be considered, and treated the same as the crime of murder, our courts of jurisprudence and executioners, would have more business than they could dispense with. Therefore, to us, the

meaning appears to be simply this, whoever hath his brother, hath not eternal life, or the spirit of the gospel of Christ, which is love, abiding in him, and the word murderer is added as a strong figure to represent the lifeless and unloving nature of hatred. Why we thus conclude, is because the text, as it stands, cannot be literally true, for thousands in all ages of the world, have possessed this hatred, and not one of whom ever intentionally destroyed human life. Consequently, John has said that which cannot be true, or he intended to have it understood figuratively. And if the latter is the fact, the real murderer is entirely out of the question in this case. It is very apparent, that the Apostle was here delineating the life giving effects of love, and the deadly consequences of hatred, without taking into the account, the act of murder, or the punishment of it. We are corroborated in this opinion by Dr. A. Clarke, who says in substance, that this passage has been quoted, to prove the damnation of murderers, but he affirms, that the text says no such thing.

But why it may be asked, has the writer of this article taken so much pains to show that John, by this figure, did not mean to send suicides to endless perdition, when he has not said a word about them any where. This is admitted. But we do it to show, on what a slender thread, the horrid system of elevating wickedness is suspended, and the desperate measures employed for its support. As may be seen in this case, the text in question could do for itself, be tortured into any shape, as to persecute the misery of suicides; therefore it became absolutely necessary, while in the absence of all other scripture, to help it out, either to abandon *their eternal death*, or to manufacture a portion of house-made scripture, that would cap the climax of this damnable theory. Accordingly, of the two evils, the latter, not the least was chosen, and forthwith the necessary and all important term, '*no change after death*,' appeared, and settled the whole difficulty. But it is not astonishing, that rational beings, who call themselves Christians, should be so blind, as to be under the necessity to support their traditions by evidence, diametrically opposed to the truth! But so is the fact, at least in this case, for they say that there will be no change after death, but the word of God positively declares that all shall be changed, not from good to bad, but the reverse, from corruption to incorruption. All—not a part, all that have borne the image of the earth, shall also bear the image of the heavenly. The declaration is positive and unconditional. We shall all be changed without the smallest if, or the exception of one solitary individual. Reader, do you believe that there will be no change after death. If so, St. Paul's preaching is vain, and your faith is also vain, and God's messengers are found to be false witnesses.

Thus it appears that the 3d chapter of John does not contain a shadow of evidence to prove the endless misery of suicides, nor is this evidence to be found any where between the lines of the Bible. So far from this, if we should

exclude all claim to an incorruptible and immortal state, there is enough besides, to produce strong presumptive, if not positive proof of their salvation. Saul, the first king of Israel, while in possession of a sound mind, and at a time when the Lord had departed from him, and became his enemy, destroyed his own life.—No suicide, probably ever left this world, more unfit for happiness than did Saul. While in the very act of shedding human blood, with the towns of his God upon him, he shed his own. Should a parallel case present itself in these days, would not our partial doctors pronounce it a hopeless one? But to what dreadful place was this wicked suicide sent? The answer to his question may be found in the first book of Samuel, xxviii: 29, in these words, 'to-morrow shalt thou and thy sons be with me.' But on he morrow, where was Samuel? He had gone to the world of spirits, and if he had told the truth, was with Saul and his sons. But the question returns, where, in what place were all of them. This we cannot positively answer, but the strong presumption is, that they were not in hell, for all admit that neither Samuel, nor any other prophet of God ever was, or ever will be located there. This, kind readers, and especially those who have been so unfortunate as to love a friend by any intentional act of their own, is in substance all that divine inspiration has revealed in relation to this class of our fellow beings.

It is certain that there is not a particle of evidence from this source, to prove the future misery, but much to the contrary. The final disposition of Saul, by an impartial Being, under all the aggravated circumstances attending it, is strong evidence that no other suicide will ever be consigned to a worse place than was Saul, to rest with prophets. And finally, should we take the fabricated phrase, no change after death, which was invented for their endless damnation, and receive as truth, it would prove the salvation of Saul, if no others. Because Saul after his death was with Samuel, and Samuel was in a salvable state, and if there is to be no change, Saul will eternally remain with him.

E. S.

AN OBJECTION ANSWERED.

Many objections have been raised against the universality of salvation. Among others, one has been drawn and much insisted upon, from a declaration of Paul in the 8th chapter and 9th verse of his epistle to the Romans. 'If any man have not the spirit of Christ, he is none of his.'

In the view of many, and I suppose of a vast majority of the Christian world, this passage browns a powerful and, in fact, insuperable obstacle in the way of universal salvation. The leaders of the respective limarian sects, with their characteristic gravity, have declared this to be the case, and their followers, as is the custom with the obsequious, have implicitly adopted and zealously maintained the opinion.

Christ, it is said, came only to his own, and was ordained and anointed of God to be the

Savior of none but his own. But the Apostle plainly implies in the testimony under consideration, that there are some among men who do not belong to Christ; and to these of course the gospel holds out no prospect of salvation. It makes no provision for such an event.—Christ has nothing to do with these sinners, *for they are none of his.* They were not given to him in the covenant of redemption. They were not included in the number to be benefited by the meritoriousness of his death. He died for his own, and *rose again for their justification,* and theirs only. Those who had not his spirit were not included.

If, therefore, they are saved, it must be through some other medium, than Christ.—They cannot enter into life eternal by him.—He is 'the door' to his own, not to them; and if they get into heaven at all, they must 'climb up some other way.' But this they cannot do. No one can reach the realm of blessedness, but 'through the redemption there is in Christ Jesus'; and of course those who have not his spirit and are none of him, must be lost for ever.

Such are the arguments against the common salvation, which vast numbers of christians derive, as they suppose from the passage before us; and many of them, I am ready to admit, are eminent for their piety and moral worth, and also for their talents and attainments; and such are, moreover, I have no doubt, honest and sincere in the use of these arguments.

But I shall attempt to show in this article, that, however honest and sincere these christians may be in their reasoning, they have, unfortunately for their own cause, misapprehended the meaning of the inspired writer; that the passage in question, when correctly explained, contains nothing in opposition to the eventual salvation of any one. The Apostle did no mean to contradict the great doctrine so solemnly laid down in the Bible, that 'the living God is the savior of all men'; and, that he 'sent his Son into the world, not to condemn the world, but to save the world.' Paul did not, I repeat, design the expression, 'If any man have not the spirit of Christ, he is none of his,' as a contradiction to those and other texts of meiosis of revelation of similar import.

He undoubtedly used the phrase in strict accordance with the general scope of the promise. If he did not, the Scriptures are at war with themselves. Different portions of them contradict each other. But is any christian prepared to admit this? It is believed not. It were better that every sect in Christendom should be found erroneous in its views, than that God should prove unfaithful to his word or contradict himself in it. 'Let God be true,' though it prove every real false.

I readily admit, however, that no text in the Bible contains a stronger objection to the final salvation of all men, than the one I am considering. The fact is, no passage in the Bible contains, when correctly understood, the least objection to *inspiring and glorious doctrine*; and of course, when men would invalidate its truth by an appeal to the sacred volume, it is a matter of small consequence what particular passage, or passages, they adduce. All will tell them.

Should a most mischievous assert that a circle is shaped exactly like a triangle, and a curve line, like a parallelogram, to prove his assertion, he might as well select one set of figures from

a book of diagrams, as another, for his labor must be utterly in vain. It would avail him nothing, that he was sincere and in many respects, learned. The utmost that learning, and zeal, and sincerity could do in such a case, would be to awaken pity for his singular and gross mistake. The nature and value of geometrical principles in general, or the diversities in particular geometrical figures, would not be least benefited by such an effort. They would remain what they always had been, and what they always must be. But utterly fruitless as all exertions must be, when used in defence of a proposition so obviously absurd as the one supposed above, they might, indirectly, lead to the development of new and important truths. They might awaken a higher and more intense attention to the subject of diagrams, and by inducing a more extended and thorough investigation of their nature and uses, contribute essentially to the advancement of useful knowledge.

Now such precisely have been the results of opposition to the doctrine of universal salvation, and of the efforts which have been made to sustain the sinking cause of endless misery. They have excited inquiry, a deeper and more patient examination of the Bible, and people have thereby become much better acquainted with its contents than they were formerly. A flood of light has been poured in upon their minds. Vast and varied stores of biblical knowledge have been opened and made accessible to them. They are beginning to see that the doctrine of interminable torment is indefensible by the word of God, and that of universal salvation plainly taught by it.

The more untiring and zealous the partialists have been, and the more learning they have displayed, in their efforts to disprove the truth of this blessed doctrine, the more probable it has appeared, that the more rapidly and widely has it spread, and the more hopeless has opposition to it become.

The truth is, no weapon formed against it can prosper. It is a plant of God's planting, and cannot be rooted up. It is his own work, and no power can stay it. In spite of all opposition it will prosper, will go on 'conquering and to conquer,' till it fills the whole earth and subdues all opposing sentiments to itself.

But how can it be made to appear that the passage of scripture under consideration, is consistent with the doctrine of the salvation of all men? It strongly implies that some 'have not the spirit of Christ,' and asserts emphatically that such are 'none of his.' How then can they be saved? Are those who do not belong to Christ, subjects of salvation?

Now the only difficulty in this case 'if there be any at all, lies in the phrase 'are none of his,' and the only thing requisite to remove it is, to show, fairly and satisfactorily, that those who are none of Christ's are so in such a sense only as does not interfere with their final salvation by him. This, I shall now attempt to do; and I entreat the reader to lay aside his prepossessions and give me a candid hearing. I will endeavor, considering the nature of the subject, to be brief and plain.

What then is the scriptural meaning of the phrase 'are none of his'? In what senses do the inspired writers speak of men, as being or not being Christ's? They certainly speak of them in these respects, in different senses. A man may not be Christ's at a given time, and at

another time, the same man may be his. At one time also, he may be Christ's in one sense, and not be in another; and at some future time, he may be Christ's in both these senses. In other words, a man at one time may not have the spirit of Christ, and at another time, the same man may have 'the spirit of Christ.'

If I am wrong in these positions, there can be no such thing as the conversion of sinners to the Savior. Revivals and reformation, about which so much has been said and done in the world, are but solemn pretensions, a mere religious farce, played off by knaves or dupes upon the unthinking and credulous. But this is not the case. Sinners may be converted to Christ. They may, and they do daily receive his spirit, the spirit of holiness, and are really reformed by it in the temper of their minds, and in the habits of their lives.

The time was when no man, in the sense of the passage before us, was Christ's. On what grounds then, does he possess any man? I answer, Jesus possesses mankind upon the ground that they were designed for him in their creation. Paul assures us, that 'all things were created by him and for him.' Col. 1.—16. In this sense then, it is plain, all men are Christ's, and one as much as, as another.

2. Jesus possesses men on the ground of a free gift. God gave him the world of human kind. 'The Father loveth the Son and hath given all things into his hands. John iii: 35. See also, Psalm ii: 8, and John xvii: 2. Now in this sense also all men belong to Christ, because this sense also must be obvious, whom the Father gave him are as really his, as though he had produced them independently of the Father. Nor, in this sense, can one be more properly his, than another.

3. All men are Christ's on the ground of being his 'purchased possession.' He bought them all with a price. He 'purchased them with his own blood.' 'He laid down his life a ransom for all.' 'He tasted death for every man.'—Hence, in this sense also, one man is as much Christ's, as another. No one is his own. All belong to Christ, and no being or power in the universe has any right to take one of them from him.

From the foregoing remarks, it will appear undubitably certain, I apprehend, that every man is Christ's, either as a subject to be saved, or as one already saved by him. But,

4. There is a sense in which some are, and others are not Christ's. Some have, and others have not, 'the mind' or, to use the language of the passage I am considering, 'the spirit,' that was in him. Jesus says, 'My sheep hear my voice and follow me.' John i: 27. All men have not as yet heard the voice of their Savior and become his followers; and in this sense many are none of his. They are not, at present, his followers, or imitators. Hosts of professed christians, even those deemed the most sound in the faith of the Gospel, are, it is to be feared, in this predicament. In the temper and disposition of their minds, and too often in their conduct, especially towards those they deem sinners, they are none of Christ's. They have not his spirit. They do not follow his examples.

But they will not always remain in their present condition. They, and all others of a similar character, will eventually have 'the spirit of Christ' and 'walk in his steps.' Of this, we have all the assurance which revela-

tion can give us. 'Other sheep' said Jesus, 'have, which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.'—John x. 16. When this promise is fulfilled there will be none who have not the spirit of Christ, none who are not saved by him. But in the mean time, let it be the aim of every one to cherish the spirit of Jesus, and let it be remembered that his was eminently a spirit of love, of holiness, of tender and universal compassion.

Pioneer & Visitor.

CHRISTIAN FAITH.

BY REV. J. B. PITKIN, OF RICHMOND, VA.

What is christian faith? wherein does its value consist? And how is it to be obtained? There are three important questions, and to each of them we shall endeavor to give a brief, but definite and scriptural reply.

Faith in Christ is a confidence in the reality of his divine mission. It primarily consists in a full conviction, that he was the Messiah, foretold by the ancient prophets, that he was raised up by Jehovah, vested with every requisite for being an infallible revealer of the mind, will, requirements and purposes of the Deity, and that thus armed with unconquerable truth, and clothed with universal authority, he was sent by the Father to be the Savior of the world.

Wherein does the value of this faith consist? Considered merely as an end, it has no value; but regarded as a means to an important end, it wells before the mind, into an object of matchless utility. For if we once truly believe in the divinity of the Savior's mission, it follows of course, that we receive the entire system of doctrine he has declared, as the same declaration of the Father, as that perfect standard of truth, in accordance with which we are all bound to frame our views, feelings and conduct. When the scriptures then declare, that we are saved by faith, they have allusion no doubt, to the saving good works, which that faith produces; for faith without good works, says James, is dead—that is, is utterly valueless. Suppose a sick man to be inspired with confidence, in the professional skill of a physician, and by this confidence he is induced to obtain his services and to follow the exact course of treatment which this physician prescribes; and suppose the result to be, that the sick man recovers his health; the patient is saved from what? from disease and its consequences, pain, and death. To what is his salvation to be attributed? Why proximately to the skill and faithfulness of his medical counselor, and to his own persevering compliance with the directions he had given him, but primarily to that faith in the physician's capacity, by which he was induced to seek and follow his instructions. Thus with truth and propriety it may be said, that he was saved by faith.

A scriptural illustration, very nearly akin to the case we have enquired, may be adduced from the account given of the miracle by which Jesus restored to health, a diseased and unfortunate female. She after having suffered many things, for twelve years, and consumed her estate in the employment of physicians, 'was no thing better, but rather grew worse.' At last, she sought and received a cure at the benevolent Savior. Jesus said to her, 'daughter, thy faith hath made thee whole.' Now the proximate cause of her being made whole, was the miracu-

lous power over her disease which Jesus exercised, for it is recorded by the evangelists that Jesus immediately knowing that virtue had gone out of him, &c. How then was it true that the woman's faith made her whole? Why, it was in Christ, it was a confidence in his ability to heal her, founded doubtless upon the many wonderful works which she had heard or witnessed of his performing, that induced her to seek relief from him. So strong was her reliance on his power, that she said 'if I may touch his clothes, I shall be whole.' Her faith, then, made her whole inasmuch as it determined her, to press through the crowd, or come to the great physician, who at that time was engaged to healing all manner of diseases. And it is on similar grounds, that faith in Christ is the efficient means of obtaining moral spiritual health. It all regard Christ, as an impostor, as having made pretensions to a character which he never sustained, if such are our views of him; why of course, we must regard his whole religion, as bottomed on falsehood and fraud.—And while in the exercise of such views, how is it possible, that his precept instructions should reach and beneficially affect our hearts? But on the other hand, we receive him as divinely commissioned of his Father, to be a sure revealer of his will, in this case, the instructions he has unfolded, the precepts he has enquired, and the example he has furnished, are urged upon our understandings, hearts and lives with Almighty power. Every syllable that comes to us of his uttering, comes stamped with the awful impress of unchanging heaven. We feel that the path of conduct he has prescribed, and followed by his personal example, is beyond all doubt the right path; and that all he has promised as the reward of virtue in the present and future life, and that all he has threatened as the consequence of vice in the present and future world, will be infallibly executed. We feel certain that God is just such a being as the Son has represented him to be, and that he deals with his creatures upon precisely the same principles which the Son has represented. Now if any thing in the world can operate upon our minds, and influence feelings and actions, it must be a certain conviction of this character; and if we are influenced by it to think and feel, and conduct ourselves agreeably to the Savior's instructions, why, then we enjoy as the fruit of our faith, that salvation from wrong views and wrong feelings, and practices, and consequent punishment which the Gospel holds out to us. Christian faith then, saves us just so far it renders us obedient to the law of God; and it saves us no further, and in no other sense, than as it becomes productive of his great and practical righteousness.

How is this faith to be obtained? I answer by just such and rational, and comprehensible means as are exercised for acquiring confidence in the author of any system, or the professor of any practical art or science. Our faith, for instance, in a physician, results either from the credence he has received from a body of men capable of appreciating his merits, or from the satisfactory explanations he is able to give us of the theory of his practice, or from the testimonials of high professional esteem, which are given by those among whom he has practiced, or from our personal knowledge of the skill he has displayed, and of the cures he has effected. On grounds quite as intelligible, is planted and established our faith in Christ.—Those who lived when he was upon earth, and

heard him, and beheld the wonderful works which he did, in attestation of the truth he declared, had the immediate evidence of their senses on which to ground their faith in him.—We have in the New Testament, the record which his apostles have given of the same proof, which satisfied them. We have as the foundation of our faith, a candid consideration of all the circumstances with which both sacred and profane history, as well as the nature of the case, furnish us to establish the credibility of the witnesses who have testified what they knew concerning him. We have a consideration of the fulfillment of a vast chain of prophecy extending down to our own times, and wonderfully exhibited in the present state of the Jew. We have a consideration of the nature, general character and tendency of the system he has disclosed, and a consideration of the beneficial effects which his doctrines have produced, on all who have sincerely received, and humbly practised them. In fine, we even possess, or have the means of possessing, the whole train of testimony to the truth of the Gospel, which has overwhelmed with conviction, the most free and splendid intellects, that ever adorned any age or country, testimony which has won the confidence of minds, such as Bacon's, Milton's, Sir Isaac Newton's, Locke's, and a host of others whose intellectual achievements have filled a world with astonishment, admiration, and applause. From this broad plausibility of evidence, which genius and learning have the power to call up in defence of christianity, a very small detachment is generally sufficient, to subdue the opposition of most minds to its truth.—There are other minds, I am aware, so constituted and unfavorably biased, that nothing short of the whole armament of Gospel powers will disarm their prejudices, and conquer their incredulity. But I am led most solemnly to believe, that few, remarkably few persons have ever patiently, and candidly, and closely scrutinized and weighed all the proofs which can be brought forward to sustain the christian religion without being convinced of the irresistible mightiness of its claims to respect, veneration and trust.—*Pioneer & Visitor.*

DEATH OF THE REV. JAMES B. PITKIN.—It becomes our melancholy duty to announce that Mr. Pitkin died on the 9th of Feb. at St. Augustine, whether he had gone for his health. The particulars of his death have not yet reached us, but we presume that he died of consumption, under which he had so long been labouring, and which for several years, he had apprehended would terminate his earthly career.

In this deeply afflictive disposition, the cause of liberal Christianity in the South, and particularly in Richmond, has suffered, we fear, an irreparable loss. Being the one under whom the Independent Church of Richmond was established; who first opened to most of his followers the excellencies of that faith in which they rejoice, he exerted an influence which few, if any, will be able to equal; and which extended to thousands who never listened to his able and eloquent discourses.

Mr. Pitkin's character was above suspicion: it was respected by all, and universally regarded as a pious and devoted christian, a learned and powerful preacher, a elegant and forcible writer. Feeble in health, modest and retiring in his manners, what he accomplished was by the purity of his examples, and the resistless

eloquence of his sermons. Devoting little or no time to parochial visits, all his discourses were prepared with great labour, and were characterized by profound argument, rich illustrations, bold and glowing figures. His conceptions being clear and his reading extensive, he was able to push his inquiries far into all the subjects which he examined, and to present them with a perspicuity, and throw around them a lustre, which convinced and charmed all who listened to him.

From his 'Pulpit Sketches' and his other productions which have appeared in the Pioneer, some have supposed that he preferred to regulate his hearers with the beauty and fragrance of flowers, rather than present that substantial food which alone can satisfy and sustain a congregation. But could they read his doctrinal discourses, they would readily acknowledge, that he was as skilful in demolishing the strong hold of error, and presenting in their strongest light the great doctrines of his creed, as in charming by the fascinations of style. As a specimen of these, take his reply to Baker on the two natures of Christ, which for closeness of thought, correct reasoning, and convincing argument, has seldom been excelled. And though Mr. Baker's Discourse was admitted to be masterly, the very best defence that could be made of his doctrine, it is allowed on all hands, that Mr. Pitkin's is a full and unanswerable refutation of it.

Had his life been spared, Mr. Pitkin intended to continue his 'Pulpit Sketches,' through the columns of the Pioneer, and give a concise defence of all the doctrines peculiar to liberal Christianity. But an inscrutable Providence has otherwise ordered; and has called him from this scene of labour to the felicity of heaven. We are aware of the difficult state of his papers, and of the extreme difficulty there would be in arranging his manuscripts, and in preparing them for the press; yet we are not without strong hopes, that this will be done, and especially as he has so long laid in contemplation the publication of a volume of sermons.

About two years previous to his death, Mr. Pitkin was ordained over his congregation in Richmond, by the writer of this notice, an Rev. Bernard Whitman, who has also gone down to the tomb of buried notions. What a solemn reflection! What a melancholy shade does it throw over the scenes of human life! How loudly does it speak to us of the uncertainty of human hopes! Then they were a full of hope and vigor as we now are, furnished with plans for increasing usefulness in their Master's cause! But alas! in the very morning of manhood, and the midst of their greatest usefulness, they have been cut down! O Lord, how mysterious are thy ways!

Mr. Pitkin has left behind him a widow near three, to mourn his early death, who was denied the privilege of watching at his dying pillow, a mitigating the severity of his last sufferings, and the melancholy solace of ministering to him the rites and solemnities of the tomb. May the Lord give her grace equal to her affliction, and enable her to trust in his superintending Providence.

Through death, Mr. Pitkin yet speaketh to his congregation. He speaketh by the holy life which he led, by the heavenly doctrines which he taught by the important duties which he inculcated. May the Lord sanctify both his ministry and death to their good, and enable

them so to live, that they may also die the death of the righteous. *Pioneer & Visitor.*

CONQUEST OF JERUSALEM BY THE RUSADERS.

On the 7th of June 1099, the Christian army encamped before the city. Battle, desertion, and disease had frightfully thinned its ranks; of the seven hundred thousand fighting men who had marshalled in the plains of Bithynia, there remained, exclusive of the garrisons left in the conquered cities, scarcely twenty two thousand left for the field. The pious zeal of the crusaders, however, had survived all the vicissitudes of their long and toilsome march. When they beheld the hallowed city from afar, the vanguard uttered a shout, which rolling backward in the line of march, was echoed by the whole host. The more devout manifested their rapture by kneeling down in the dust, and shedding tears of joy, and many bared their feet or p. reaching the sacred walls. The Counts of Flanders and Normandy pitched their tents to the northward of the city, near the church erected on the spot where Stephen the protomartyr died. Godfrey and Tancred erected their standards on the first swell on Mount Zion;—and Raymond of Toulouse occupied a position to the south of Mount Sion. On the 8th day of the siege, the crusaders made a furious attack; and amid a storm of arrows and iron balls, burst the first barrier, and strived to surmount the walls by escalade. The want of engines to batter them down, and ladders to scale them, rendered the assault abortive; and the crosses were driven back with shame and slaughter to their camp. This defeat was followed by a grievous scarcity of provisions and water; and the excessive piquations which this scarcity occasioned, overwhelmed the whole army with suffering and anguish. So extreme was the thirst of the soldiers, who vainly sought for water in the stony ravines that scented the country, that they dug holes in the ground and exposed the camp close to their lips to mount the wall. On the 13th of July, the army again launched to the assault. Through the exertions of Godfrey and Raymond, some Greek monks from Jaffa instructed twelve thousand towers of timber, brought from Pichonia, a place thirty miles distant and rolled them against labor to the fortifications. Draw bridges were made to extend from the top of these towers to the battlements; and when the sun rose on the beleaguered city, they were seen crowded with chosen warriors, eager to grapple hand to hand with the Muslim foe. Raymond's tower was pointed to ashes by the fire which the beleaguered bastion set it, but the Count himself was fully answered the purpose for which it was constructed. Armed as an archer Godfrey posted himself on the summit, and for a considerable time his bowmen aimed with fatal effect. "But at the hour," says the chronicler, "when the Saviour of the world gave up the ghost, a warrior named Letoldo, who lounged in Godfrey's tower, leaped the first upon the ramparts. He was followed by Guicher—the Guicher that vanquished a lion; Godfrey was the third, and all the other knights rushed to assist their chief. Throwing aside their bows and arrows, they now drew their swords; at the sight of which the enemy abandoned the walls and ran down into the city, whither the soldiers of Christ with loud shouts pursued them." And

hence in the afternoon, the standard of the cross saved in triumph on the walls, and, after about our hundred and sixty years of bondage, the Holy City passed from under the Mahometan yoke.

The victory thus bravely won was tarnished by the ferocity of the conquerors. All who showed the smallest disposition to resist were slain down, and for three whole days, promiscuous massacre and pillage prevailed. Ten thousand miserable beings, who had been promiscuously quartered were barbarously put to the sword; and infants were even butchered in the arms of their mothers' breasts. In the court of the Mosque of Omar, a structure built on the site of the famous temple of Solomon, to which thousands of fugitives fled for sanctuary, the Latin knights rode fellock deep in Saracen gore.—The whole city swam with blood, and the victims, sated at last with slaughter, looked their eyes with horror on the desolation which their own inhuman fury had made.

When the work of death was over, the chief crusaders, in accordance with the devout zeal which animated them, laid aside their bloody arms and bareheaded and uncovered repaired in solemn procession to their Redeemer's tomb.—The fierce warriors who had so recently slanted themselves to the most revolting atrocities, were seen kissing with pious fervor, the memorials of the sufferings of Him who had seen the messengers of peace to man, and the only republic resounded with their triumphant anthems and repentant groans. In the height of their enthusiasm, they fell at Peter the Hermit's feet praising God as glorified in his servant.

ATHEISM.

The existence of God is stamped in the most legible characters on the whole economy of nature, as is written in the face of day, in characters of radiant light, by every sunbeam which comes down to earth, and is reflected by every orb which glitters in the canopy of night.—Had inspiration never revealed this truth to man, had the lips of the prophetic never been sanctified with holy fire, still we had not been without evidence of the existence, the power, the goodness and the providence of God, as strong as proof of holy writ. Let the gloomy atheist open his eyes that he may see, and unstop his ears that he may hear, and let him go forth and stand beneath the cerulean vault of heaven, surrounded by the wonders of his creation, and his proud philosophy will be rebuked. "Atheism," is inscribed on the scroll of nature spread abroad and round him, there is an admonition comes from the solitude of the forest, there is a voice in the breath from the hills, there is a language in the rustling leaf, there is a hand writing on the rocks, there is an expression in the silence of inanimate creation, to confute his idle reasoning and reprove his errors; and here is stamped on every object above and around, some attribute of the Creator to inspire his admiration and command his reverence.

And not only is the existence of God revealed in his works, but he is made manifest in the high and lofty One that inhabiteth eternity. He who created all things, himself most uncreated, existing in infinite majesty, living in the plenitude of his own Omnipotence, forever sending forth the word which creates, governs, and supports all things.

New-York Amulet.

INQUIRER AND ANCHOR.

SATURDAY, MARCH, 21, 1835.

EXTRACT FROM A SERMON.—The moral character of all nations takes its complexion from this principle. In the scale of moral excellence the nations rise or fall in proportion as the appeals upon the subject of morality are made to the *fears* of the better feelings.

I believe this will be found to be the fact without an exception on the face of the earth or in the history of the world. Go to that nation in which crime has abounded more than in any other, and examine the means which are in operation for the promotion of virtue's cause, and you will find, that the whole system is based upon the efficacy of fear.

On the other hand, go to that nation or people which has been most celebrated for benevolence and every virtue, and you will find a corresponding mitigation of the rigor of their religious principles, and the severity of their laws.

The same general remarks will be found true, when referred to those changes which have been wrought in the moral character of the same nation, or the same people. When they have commenced the work of driving with the lash of fear, then have they begun to tread the downward road that leads to the sink of iniquity. And the principle is true, not only in reference to the sanctions of religion, but also when referred to the penalty of the civil law. In all countries it will be found true, that where the laws have been most sanguinary there has been the greatest amount of crime. I shall not select a few instances, which would show the truth of these remarks.

The history of Israel will furnish us with an instance in point. When David set upon the throne and evaded the mild sceptre of a government which was characterized by clemency and mercy, then the moral character of the people ran to a point of excellence unknown before. But when the government was in the hands of a tyrant—when a wicked Ahab was upon the throne, ruling with a rod of iron, then treachery and deceit and every evil passion and work walked abroad unmasked in noon day.

So it was in their religious capacity. When the people were steadfast in God's covenant and staggered not at his promises. When their faith in the divine protection was such that they could unreservedly trust themselves in his hands in the midst of the sea or in the devouring flame; without a doubt or a fear, then was there the least of crime, and most of virtue.

But no sooner did they begin to doubt and fear, than the scene was changed. That moment they began to worry and devour each other, and indulge in crimes of a secret die.

Take as an instance to point their conduct when they went after the idols of the heathen. They had learnt to fear and tremble before gods of cruelty and wrath, and to dread the pains of the fabled hell. Instead of growing better under the discipline of these fears they waxed worse and worse. They built the groves of Baal and buried

their children in quiet, and from one end of the land to the other, it was full of adultery and every abominable thing that the evil heart could imagine.

If you wish further confirmation of the principle you can find it in the present state of the world.

Cast your eye across the mighty waters and examine the moral aspect of a large portion of the Eastern hemisphere. All is anarchy and confusion, and the rough and boisterous passions of human nature are left to fawn out their own claims, to whelm nations in blood and wring cities in fire. A dark and restless tide of corruption rolls over the land and there is no sanctuary of virtue that is not desecrated by lawless violence. May I not ask, why are these things so? Is there ought to make the people *fear and tremble*?

Alas! here is the difficulty! There is too much of fear and trembling. Every system of government or religion that exists in that position of the earth is based upon the position that men must be governed by their fears. There the sword, and fire and faggot, and gibbet and dungeon, are held up as a terror to evil doers, and the safeguards of public morals, and the preventives of crime. There tyrants sit in all the majesty of power, and hold the lives and fortunes of the people in their hands. There every thing that can move to subject fear is held up to procure obedience to the laws, and peace in the state. But the effect may be seen in crime and rebellion, wars, fightings and blood.

Nor are their religious principles less calculated to induce fear and trembling. There the pagans listen to the descriptions of the unconrollable anger of his gods, and the power of his devils.

There the Mahomedan priest with his seven blazing helmets out the fiery streams from the visages of Jehovah's wrath, and there also the priest of Rome, can seize the guilty and shake them over purgatory or heave them in at his pleasure. In truth it may be said all that fear can do is to keep the people in order. But what is the result? Why, they stand like Israel around Sinai, and quake with fear. When they imagine they see the wrath of their gods in the lightnings and hear it in the thunders voice, and are told that all this is but the writhing of Jupiters brow they are more afraid. When they fancy their seven hell burning before them, they offer their propitiatory sacrifices, and like Israel promise to do all they are commanded. But no sooner does the thunder cease to rove and the lightning to dazzle, than the rash vow is forgotten, and they are ripe for blood and murder.

Now if fear is the powerful instrument of reformation; why are not those dark portions of the earth reformed. There fear reigns triumphant and exerts all her power. There is not a wind that blows, nor a storm that sweeps the plain, or howls in the mountain, in which the people do not recognize the avenging wrath of some of their divinities. I ask again, why has not virtue crimped over vice? The answer is obvious. There is no reforming power in fear. It cannot touch the heart and subdue the evil pas-

sions of human nature. This work if done at all must be done, by the still small voice that speaks of love and mercy for it is this and this alone, that can melt and subdue, regenerate and reform.

I. D. W.

CHRISTIANITY ADAPTED TO YOUTH.—It is much to be regretted that Christianity is too frequently presented to the minds of the young, at the present day, in a manner that is calculated to create a disrelish of every thing of a religious nature. There is no period of existence when the influence of correct principle is more needed, than in the days of youth, when the mind is tender and susceptible of being moulded into almost any form. It is then we lay the foundation of a character that will go with us as we glide along the stream of time and, more or less, affect the interests of all our after life. No means therefore should be spared to allure the young mind into the delightful paths of virtue and hope, whose ways are pleasantness, and all whose paths are peace. Parents do not always attach that importance to this subject which it actually possesses. They do not always pursue those mild and captivating measures which they might, to allure the young into the embrace of the christian religion. They are content to leave them religious, to be sure; but it is a religion of a cold, unsocial and forbidding character. Indeed the young mind is frequently made to believe that religion consists in a grave and gloomy austerity—that every thing gay, and social, and charming must give place to sad and sober reflection. And, in the full flow of youthful spirits, when mature appears most lovely, and every thing exhilarates the soul, it is impossible for the young heart to submit to this drudgery of religion. There is something so un-social, so in contrast with the gaiety and innocence of youth, that nature revolts and the heart turns instinctively away. Maturer years, experienced in the deceptions of the world and sobered by disappointment, can better endure its gloom. The young heart flies away to the more enchanting scene of liveliness and love. And what is the result of this view of religion? Often a distrust is created that diffuses itself through all the variations of after life, and finally settles down in confirmed infidelity. Parents weeper over the inability and delusion of their children which, perhaps, they themselves have brought about, by their neglect or inconsistency. And ranting religionists condemn them as heirs of hell, when in fact the greater blame rests upon their own shoulders. They have made them what they are, by clouding the native simplicity of religion, and representing it as something in gloomy contrast with the order and brightness of youth.

Christianity, however, unconnected with the fancies of men is different—it is adapted to the young mind. We cannot better express our sentiments on this point than in the following extracts from the pen of B. R. Smith, of Clinton, N. Y. And we do think more attention should be paid to this subject. What a fearful responsibility rest upon parents in this respect, the proper discharge of which will sweeten their de-

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clining years and smooth their bed of death; and the neglect of which will embitter their cup of life and perhaps bring down their gray hairs with sorrow to the grave.'

R. O. W.

Christianity recommends itself to the youth, because it is also that the *character* must be formed. It is in youth that the foundation must be laid, on which must be reared, by each individual, the super-structure of honor or dishonor, virtue or vice, happiness or misery, in which he shall tabernacle through all his days. How important, then, that they should imbibe those principles which shall direct them how to use the world without abusing it; and which will qualify them to sustain the burden of cares that life inherits, with beaming fortitude—to bear up under afflictions with patience, and finally, to sink in death, calmly retro-specting a life of virtue, and looking forward to a better world where all is life, and joy, and peace.

It should not be overlooked, that the Christian system is the gift of a Father, and differs from the best bestowments of earthly parents to this, that while these 'perish in the using,' that grows brighter with every new examination, and furnishes augmenting joys through the duration of eternity. And it was given by a Father who knew all the wants of his children—who knew what would best satisfy them, and in what manner to apply his benedictions for their present and eternal comfort and happiness. He wisely and mercifully left his offspring to find little but disappointment in their earthly pursuits, that they might feel the need of some more substantial good, and more fully appreciate the favor of its bestowment.

Christianity not only reveals the character, and perfections of its divine author; but it purveys largely of his spirit. It breathes nothing but kindness, and was designed and communicated for the diffusion of its own gracious temper over the race of man. This spirit is so congenial with the warm, unsophisticated, and cordial feelings of youth, that it seems impossible for them to know and not to love that gospel in which it is embodied.

Happiness is the great, the fundamental, and indeed the only object of pursuit with the youth. It is surprising with what persevering tenacity they pursue this object, through the changes of fashion, the mazes of dissipation, and the continued succession of disappointments—where every gratification tends to exhaust the pursuer, and terminates in disgust—till at length the wearied wanderer gives over in despair, and looking back upon a life of labor, care and vexation, gravely, but erroneously concludes, that human life is made up of a succession of mortifications.

To such the Christian doctrine comes with renovating power; pouring sun-light upon the dark places of earth's pilgrimage, and brightening the pathway to death with the hopes of the just. Instead of a few isolated moments of rest, the servant of truth ascends an eminence, where his future labors are pleasures, and where every successive effort to perform his duty will be accompanied with new and interesting ability to 'run the race set before him.' The bread of everlasting life shall nourish his moral nature, and the waters of salvation, fresh from their eternal springs, shall refresh his soul with the prebials of immortal joy.

Let the youth become what they should be—innocent and virtuous; let them be gay with-

out folly, cheerful without levity, and good without austerity, and peace will reward and crown their lives, and comfort them in death.

AN UNGRATEFUL SON.—Once on a time, there was a man who had a family of ten children, on whom he doted with the fondness of parental affection. He was very wealthy and every thing which wealth and the tenderest kindness could do for the happiness of the children was done by the parent. It came to pass that the parent found it necessary to take a journey to a far country and leave the family alone for a season. He promised that he would make all diligence to return. He assured them that the land where he was going was a land of delight, and he intended to purchase an estate and fit up a mansion for his family, and the moment this was done, he would come and take them along with him to the better and happier country. He left them saying, 'My peace be with you.'

He had not been gone long before the eldest son called the family together and said he had a message from his father which he would lay before them.

The children flocked around him, and with a solemn look and voice he addressed them as follows:

'I perceive with sorrow that you are all resting in confidence that our father will take care of us all, and make us happy; and you are giving yourselves no trouble about your welfare. It is time that you were awake lest this carnal security prove your ruin. I have heard from our father and I am credibly informed that he is as he saith, preparing a mansion for us; but it is not such a mansion as you anticipate. It is divided into two parts, one of which is none other than a furnace of fire. In that furnace he is going to burn five of his children alive; and the other five, myself among them, will be his favorites and roll in affluence, and enjoy his presence and smiles. But you, ye reprobrates, he will torment and render as miserable as his power is able.'

Such was the solemnity of voice and manner with which the speaker delivered his message and declared it came direct from his father, that the children believed the story, and from that hour joy departed from that house. Can you kind reader imagine a more wicked or ungrateful son than this? He made the lie himself and told it to the children; that he might make gain of them by selling to his brethren his interest with the father on their behalf. He was a wicked child and of all the falsely described most the displeasure of the parent. Think of this when thou hearest men tell a similar story of thy Savior, who is gone to prepare a mansion for you, in that country where the wicked came from troubling and the weary are at rest.

I. D. W.

IMPORTANT DISCOVERY.—We have recently received a long communication from New Hartford, written by a Methodist, 'unrepeatably assisted,' the object of which is to disprove Universalism. We consider it an important document from the fact that it fixes the locality of hell—

The following extract embraces the only new idea of much interest contained in the whole article. We give it for the information of our readers, and the Methodist generally. It has been a subject of some difficulty, with believers in endless misery, to ascertain whether hell is a local place, or only a state, or condition of punishment. If the information given below is correct we must credit the assertion of a visionary old man named Zimri Smith, who once told us he had seen the mouth of hell. We should think the writer of the following extract was a disciple of the celebrated Capt. Symmes. He cannot reconcile the scripture with universal salvation,

'Because hell is revealed clearly in scripture as a local place of punishment after death; and the grave, as a figure of it, just as 'a field is of the world,' (Matt. xiii. 38.) not to show that there is no world, but to illustrate, and just so, the grave is a figure of a future place of punishment, and is used to illustrate, not to show that there is no other place of punishment, aside from hell, in Hebrew, called hell.—and as hell is down, not up; (as per scripture) therefore, it is the center of the earth, no doubt, and burning mountains, are a lively figure of the place where hell is located, and the grave is called the 'gate of hell!' (as Matt. xvi. 18) and a glorious good figure, if the earth's center is indeed the place of location.'

A REVIVAL WANTED.—Br. Drew of the 'Christian Intelligencer' has recently put forth some excellent remarks upon the subject of zeal among Universalists. He says 'we must have a revival of that old fashioned and almost forgotten religion that was promulgated at Bethlehem in Judea, in the terms and spirit of peace on earth and good will to men.' Right! Br. Drew! There is sought on earth we more ardently desire than to see this religion revive, run and be glorified. But we do not believe with our Brother that our 'preachers are too much in the habit of cold and formal preaching.' We know not how it may be in Maine, but we are sure that such is not the fact in New York. We hardly know a man in our state who can in justice be called a 'cold and formal preacher.' It is true that our brethren are not boisterous in their manner of communicating the word, but yet we risk nothing in saying, that there is no class of preachers amongst us, whose feelings and whose hearts enter more deeply into the word, or who preach with more of what some call 'unction' than Universalists. Thus much justice to the 'household of faith' requires us to say in favor of our brethren. The situation of the writer of this article it becomes us not to notice at large. The intimation, that 'our opposition to excitements may have driven us into the opposite extreme' may perhaps be just. Of it is not our province to judge. Those who listen to our feeble communications of the word of life, can best say, whether we are 'cold and formal' and they will do us justice. But we will let Br. D. speak for himself. We assure him we desire a revival as much as himself, and bailing the things above noted we give to his article our approbation. Only remember Br. Drew, that noise and shouting

are not sure indications of a genuine or useful zeal. We have no doubt that by pursuing a particular course, it might soon become as fashionable for Universalists to shout and cry glory! Amen! as it is for Methodists, when at the same time there would not be a fraction more zeal among us than there is at this moment.

I. D. W.

DINO THINGS RIGHT.—We perceive by the Universalist Watchman that the good people of Woodstock, Vt. have taken a somewhat decided stand against the modern revival measures. It appears that the vagrant Burchard has been there "playing such autistic tricks before high heaven as makes 'em angels weep." This meeting had continued for a long time, to the no small disturbance of the public peace, and to the production of insanity in at least one instance. It further appears that a meeting of the town was held at which a resolution was introduced, setting forth and regretting the evil state of things, recommending the people to keep away from the convocations, and desiring the authorities of the town to take proper measures for the removal of so great a nuisance. This resolution was advocated by Dr. T. F. Powers, J. Chandler, and Metcalf Esqrs., and approved by sundry others.

But after a spirited discussion was passed by a large majority. From our personal knowledge of the respectable gentlemen, who engaged in this discussion, we opine that it must have been exceedingly interesting, and that bigotry and fanaticism did not escape without a merited reproof. This is what we call doing things as they should be done. We would not unless infringe upon the religious rights of another, but would leave all, free to worship God after the dictates of their own conscience, provided always that an exercise of this right does not interfere with the rights of others. There are boundaries, beyond which even a sincere religious zeal should not be allowed to pass with impunity. But when the ranting fanatic takes it upon himself to disturb the peace and endanger the health of community by his mad schemes of proselytism, when he makes it his business to break in upon the hallowed sanctuary of social felicity, and hurl thunders and vile slanders at the innocent, and when the business people to walk the streets, we are clearly of the opinion that it is the duty of the sane and sober part of the community to arise and frown upon such indignities. Our friends in Woodstock have done their duty fearlessly and we hope that this merited rebuke coming from the majority of one of the most populous towns in Vermont will have a salutary effect. Woodstock is the home of our youth, and we are glad to perceive that there is a redeeming spirit there which speaks well for the cause of truth. The Lord grant that those who have not bowed the knee to Baal may remain steadfast, and that those who do worship the beast may be brought to repentance.

I. D. W.

'PROPOSITION TO THE BRETHREN.'—The fol-

lowing suggestion from Br. A. C. Thomas, we think is very good and worthy of consideration, whatever measures may be pursued in reference to it. And we have no question, it would meet with a hearty response from all our ministering brethren and lay delegates, provided it were not attended with too much inconvenience. As the Convention is to hold its next session in this place, (Hartford) its continuance, for so long a period should depend in some measure upon the feelings and wishes of our lay brethren here. What their opinion is, we are not now able to state.—The few we have consulted on the subject, are not unfavorable to the proposition. For ourselves, we should greet it as a *Jubilee* indeed. And we think it would be generally satisfactory to the society in this place. We can speak more decidedly, however, when we learn more in reference to the matter.

The United States General Convention of Universalists will meet in Hartford, Conn., in September next. Would it not be advisable for the Convention to be in session six or seven days? The undersigned is of opinion that it would—and the object of this article is to make a proposition to that effect. The following considerations deserve some attention:—

1st. The ensuing session will be the *fiftieth anniversary* of the organization of the Convention. It will be a *JUBILEE*—a season of special rejoicing.

2d. It is probable that a great number of ministers will be present on that occasion than have ever been assembled—and it seems impossible that a general acquaintance could be formed during a session of two days—which is the usual duration of the meeting.

3d. The *Universalist Historical Society* will have much business to transact—and this, in addition to the ordinary attentions of the Council, will occupy considerable time.

An objection may occur. A session of six or seven days would render it necessary for the preachers to be absent from their Societies regularly one Sunday. In reply, it may be remarked, that there is not a Society in the order which would object to changing the Meeting House on the occasion of the *JUBILEE*. Any Society with which I am acquainted, would feel disposed, in such event, to deduct a fortnight from the salary of the Pastor.

This subject is affectionately presented for the consideration of the brethren. A. C. T.

REMOVAL.—Br. Charles Spear of Granby, Ct. has received and accepted an invitation to settle in Springfield, Mass. He is to remove to that place about the first of April. He leaves many warm and ardent friends in the societies in Granby and Barkhamsted who will rejoice in his prosperity. The good cause has increased greatly, and the word of God been glorified in those places, through the instrumentality of his judicious labors. But a field of greater usefulness presenting itself, he was induced to accept the invitation of the brethren in Springfield, and is to be employed, alternately, at that place, Cabotville and Chickopee. The two latter places are manufacturing villages in the town of Springfield, 3 or 4 miles distant from the principal village. Here also he will find many excellent friends, tried

friends, 'good men and true.' We trust that both he, and the societies will mutually have occasion to rejoice in their new relations.

He wishes all letters and papers, designed for him, to be directed in future to Springfield, Mass.
R. O. W.

DIVINE JUSTICE.—If there is any doctrine clearly revealed in the Scriptures it is that in God just. He will not clear the guilty; but will reward every man according to his works. Now kind reader if you are a believer in the doctrine of endless misery, I have one question to ask you. An eternity of punishment you believe to be the just reward of sin. The question is, when will the time come, when it can be said in truth that God has rewarded every man according to his works? Suppose the myriads of the damned have suffered as many millions of years, as there are made upon the sea shore. Have they yet received their just deserts, and has God rewarded them according to their works? No for there is still an eternity of woe before them. When then can it be said that God has fulfilled his word and rewarded them according to their works? Let him that readeth answer the question.

I. D. W.

TO CORRESPONDENTS.—Br. L. L. Sandler's article is acknowledged with many thanks.

A new Society of Universalists, we understand has lately been organized in Concord Vt.

A CARD.

The subscriber wishes to express his gratitude to those editors and publishers who have kindly favored him with their periodicals. Such aid as his other duties will admit of, will be readily and cheerfully rendered at all times to forward their laudable efforts in building up the cause of Zion.

CHARLES SPEAR.

The Connecticut Association of Universalists will hold its annual session at Torrington Conn. on Wednesday and Thursday (29th and 30th) of April next.

Per order, A. CARL,
Standing Clerk.

RELIGIOUS NOTICES.

Br. R. O. Williams will preach at Barkhamsted on the 5th Sunday inst, and at New Hartford on the evening of the same day. He will also preach at Upper Middletown to-morrow.

Br. Shrigley will preach in the school house at New H. (Suffield) Thursday evening March 26th.

Br. Shrigley will preach at Broad Brook school house the 4th Sunday in March, and at Dry Brook on the 5th. Subject, (if request) Heb. xii. 6.

Br. W. A. Stickney will preach in Burlington the 4th Sunday in March, and a lecture at New Hartford Centre in the evening.

UNIVERSALIST BOOKS

STEPHEN VAN SCHLAACK keeps constantly on hand and for sale a general assortment of Universalist books, at his store No. 322 South Market Street Albany.

The pocket edition of 'Brothers Hymns' just received as above.

POETRY.

HYMN.

Original.

Almighty Ruler of the skies
And sovereign of the world;
Thou biddest the suffering nations rise;
And kings are head-long hurld
From thrones usurped by lawless power—
Ambitions towering heights
Shake to their centre—tyrants cower—
And men resume their rights—
Right by the God of nature given—
That just equality,
Bestowed on all alike by heaven—
Man's richest legacy.
For he who orders all, ordains
His creatures to be free;
Who binds his fellow man in chains,
Sins against Deity.

Southampton, L. I. Jan. 14, 1835.

D. H.

CESAREA PHILIPPI.

This place was the scene of an interesting conversation between our Saviour and his disciples, on which occasion the former uttered the memorable words, "Upon this rock, i. e. upon the confession of Peter that he was the Christ or Messiah I will build my Church, and the gates of hell shall not prevail against it," (Matt. xvi. 18.) Satan may rage—the powers of darkness may strive—but it will avail nothing.—The Kingdom of Christ is an everlasting Kingdom, into which all other governments are finally to be merged—when there shall be one Lord, and his name one. Rev. xi. 15, Zech. xiv. 9.—
 Cesarea Philippi is situated at the northern extremity of Palestine. It was originally called *Lais*, and settled by a colony from Sidon. Its inhabitants appear to have been a quiet, inoffensive people, having but little intercourse with their neighbours. After the Israelite came out of Egypt, a portion of the tribe of Dan possessed themselves of it, and changed its name to *Dan* in honor of their father. Judges xviii. 29. As this place was in the northern and Beersheba in the southern part of the same country—hence arose the expression from *Dan* to Beersheba, signifying from one end of the land to the other. It was to this city that Abraham pursued the armies of the five kings who made war upon Sodom and Gomorrah, and carried away Lot captive. And he divided himself against them, and his servants by night, and smote them, and pursued them unto *Idolab*, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people." Gen. xiv. 14-16. In process of time *Dan* fell into decay, but in the reign of Tiberias Caesar it was rebuilt by the Tetrarch Philip, and (in honor of that monarch) named *Cesarea Philippi*, or *Cesarea*, of Philip, to distinguish it from another *Cesarea* on the coast of the Mediterranean Sea. Dr. Adam Clarke, though usually correct in matters of history and chronology, has fallen into an error in respect to this place. He says, "its ancient name was *Dan*—afterwards it was called *Lais*," whereas Moses writes: "they called the name of the city *Dan*, after the name of their father, who was born unto Israel; howbeit the name of the city was *Lais* at the first." Prob-

ably the Dr.'s error is a slip of the pen. The place has once more changed its cognomen.—It is now an inconsiderable village, and known by the name of *Barrias*. By the way, Mr. Malcom in his Bible Dictionary, p. 87, has committed a slight mistake, unless he has authority which I do not find in the Gospels. He says: "Cesarea Philippi was the residence of the woman healed of the issue of blood," (Matt. ix. 20.) He should have said *Capernaum*. This was the residence of the Ruler whose daughter or favourite restored to life; and the woman referred to was cured by him while on his way to perform that miracle.—*Ind. Mrs.*

*Comment on Matt. xvi. 13.

A PARALLEL.

In the ship Rubicon, that belonged to the late Wm. Gray of Boston, and which made repeated voyages to Europe, there was a very singular character. He was one of the most ardent hands that ever reed a top-sail. But he was troubled exceedingly on one of the voyages with a species of monomania. He insisted that the vessel, crew and all, rose up from the bottom of the deep. In vain did the crew inform him that the vessel was built by human skill; that it showed ten thousand evidences of art; that the courage, the masts, the sails, the cables, the blocks, the rudder, the anchor, all showed the most evident proofs of design; he remained in the delusion that the whole was the work of chance, and that it sprang up from the unknown abyss beneath them. He further insisted, that they should very soon sink into the ocean. He ridiculed the idea of a floating land; he said there was no such thing. But all vessels came up as their's did; and after sailing a little while upon the waters, the wind shifted beneath the waves, and he forsook. When he was asked, what good object was effected by their sporting a few days upon his waves, he could give no answer. The vessel, the stock of provisions below, the boys and crew, and tried to convince him that there was abundant evidence that they were destined for a long cruise; but the argument failed upon him. They showed him the ship's papers, the consignment of the cargo to a merchant in a distant land; but all in vain. He was not relieved from the main a small sail, and he sailed on port.

Such is the Atheist. He is afflicted with a sort of monomania. He tells that we all sprang out of nothing. That all the evidences of design in our frame are no proof that we had a Creator. That we are not moving onward to an eternal place of rest, but that we shall live in brief existence, and then sink and be forgotten. The Atheist furnishes no less proofs of monomania than the sailor of the Rubicon.—*Trumpet*

PROPOSALS

For publishing the Fourteenth Volume of the RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

This publication is one of the oldest periodicals connected with the denomination of Universalists. It has long been a messenger of peace and glad tidings to the children of men. It was commenced with a small patronage, continued for some time at a pecuniary sacrifice—has made its way through "good report and through evil," through the various changes and fluctuations incident to such publications, and has been sus-

tained to the present time. And it can hardly be presumed that those who have heretofore been its friends and patrons will, at this advanced stage of its existence, suffer it to discontinue for want of support.

The present proprietors have spared no pains to render it useful and interesting, and every way worthy the patronage of an enlightened public.—They have, to be sure, met with many difficulties and discouragements in their course. They can assure their patrons however that such arrangements are made as, with the blessing of heaven, to insure, positively, the publication of another volume. And while they acknowledge their many obligations, do they look in vain for support and patronage from a liberal community? They trust not. They are compelled indeed to solicit renewed exertions on the part of their friends and subscribers to extend the circulation and advance the interests of the paper.

Grateful for the patronage already received, and encouraged by the growing interest and confidence in favor of the paper, they will assiduously endeavor to render the coming volume still more worthy of patronage. The course they have taken, since the paper came under their control, will give some idea of the course they intend to pursue in future. They are not however without their faults and errors; and will therefore avail themselves of every improvement which may be suggested in reference to its future management.

The Inquirer and Anchor will be devoted, as heretofore, to the exposition, defence and promulgation of the Christian Religion in its primitive purity; and especially that part of it which develops the first Adams and happiness of all intelligent beings, and the great duty they owe to God, themselves and their fellow creatures. It will contain Sermons and Essays on various subjects; Illustrations of Scripture; Religious Intelligence; Hymenals and Obituary notices; Poetry and Miscellany. Articles from opponents, as well as some of the opinions of the great old doctors of universal reconciliation, will be admitted into its columns, if written in the spirit of the gospel.

It will be the zealous advocate of religious freedom, and the uncompromising enemy of intolerance, bigotry and superstition. In fine, it will be steadily devoted to the inculcation and advancement of truth, virtue and piety, in opposition to error, vice and impiety.

The favors of many valuable correspondents, whose contributions have heretofore enriched its columns, will be secured; and no pains will be spared to present a pleasing variety of useful matter, and combine instruction with delight.

The typographical execution of the 14th Volume will be materially improved, and of course its expense considerably increased. The proprietors therefore expect, as they intend to merit, and must rely upon, the increased exertions of their patrons to extend the circulation of the paper, so as to meet the expense. They trust that they shall have an increased list of prompt and paying subscribers.

CONDITIONS.—The Inquirer and Anchor will be published simultaneously at Hartford, Ct. and Albany, N. Y. every Saturday, (commencing on the first of April) on a Royal sheet of five white paper in quarto form, with new type, at \$2.00 per annum, \$1.50, if paid in advance, or within four months from the time of subscribing will be received for one year's subscription. Agents and subscribers who become responsible for nine copies, shall be allowed the tenth gratis and so in proportion for a longer number. City subscribers and those who receive their papers by carrier will be subject to an additional charge of twenty cents. Letters and communications, in order to receive attention, must be addressed, free of expense, to the Editors, either at Albany, N. Y. or Hartford, Ct.

J. E. DIXON, PRINTER

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE CHRISTIAN RELIGION.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOL. XIII.

SATURDAY, MARCH 28, 1835,

NO. 52.

PUBLISHED SIMULTANEOUSLY IN HARTFORD, CONN.
AND ALBANY, N. Y.

I. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

COMMUNICATIONS.

BUSTANCE OF AN ADDRESS,
Delivered at the organization of the First Uni-
versalist Society in Stratford, Ct.

BY A. CARR.

Original.

Brethren and Friends—Having spoken to you some time this evening, before I was aware that you had decided to proceed to organize a society, I shall now be brief, in what I have to say, relative to its formation, and only detain you, that I may offer to your consideration a few remarks on the utility, importance and obligation thereof.

It is evident that the formation of this society, will be beneficial to the best interests of the cause in which we are engaged. We are aware that combined effort has far more influence than that of individual, and it is manifest that societies afford superior advantages, to isolated individual effort. Then as lovers of truth, we should be active in the formation of a society, and thereby prevent the suffering of our cause in consequence of the influence of opposing denominations. All religious sects manifest the sincerity of their faith, by their zeal and energy, in their profession. And will others believe us to be sincere, if we fail to manifest our regard, in some respects, for the truth of the doctrine we profess? Certainly not. We have had instances in this vicinity, where professed believers in the doctrine of 'impartial grace,' have neglected even to attend meeting when the gospel has been preached, and their neighbors have been led to doubt their sincerity on this account; they manifest no regard for the doctrine they profess to love. In this view it becomes us to manifest our attachment to the glorious doctrine we profess, the doctrine we sincerely believe to be the 'truth of God,' that others may be led to view our sincerity—examine the doctrine, and embrace its truths. How much have we already done to build up error? Who among us, but has heretofore aided and assisted, to build up that which we are convinced is a corruption of Christianity, a relic of Heathenism, and in opposition to the glorious gospel of God's impartial grace? And if we have, shall we continue longer thus to do?—Shall we assemble here with faint hearts, because we fear the doctrine we have espoused is here unpopular? No, my brethren. Let us be on the *Lord's side*, though it may, for a season, seem unpopular. We are not so feeble a denomination as many imagine us. We now have societies and preachers in almost every part of New England, a great number of societies in New York, and they are being formed in almost every state in the Union; and in almost every town in some of our states. Many are

now openly avowing the doctrine, as the 'truth of God,' and many who have secretly believed it in their hearts, are confessing unto salvation. And shall we longer remain inactive? Shall we still strive to form shackles for the minds of the rising generation? Can we expect the doctrine will flourish, will be received and be popular among us, so long as we conceal it, and show that we have no zeal to promulgate it?—Certainly not. Then let us rise from our inactivity, and let our light shine before men. We need not fear to vindicate the sentiment that God our Father, 'is good to all,' and 'his tender mercies are over all his works.' Whatever be our character, as a denomination, how degraded soever we may be considered, by our brethren of the Unitarian faith, we have one consoling reflection—that we have not embraced a system, which implicates the character of our Creator by ascribing to him an attribute of infinite partiality. The doctrine is not ours my brethren, which represents God as vindictive, and cruel. Nor is that ours, which would virtually exclude him from the moral universe. If our Christian brethren have changed the glory of the incorruptible God, into an image made like to corruptible man, by clothing him with a robe of cruelty and vengeance, and representing him as sporting with the endless miseries of those he created and pronounced very good, who stand to him in the relation of children, this, can never be said of us. And shall we be ashamed of a doctrine which ascribes to the Almighty, every possible perfection? Shall we longer bear the character of the God of all the earth misrepresented, and in so base a manner as we have and not raise our voices to vindicate it? The doctrine we profess views him as being infinite in wisdom, power and goodness. These attributes, it is conceded by all, belong to God, but we ask where, is the sentiment except ours that thus ascribes them? We listen in vain for an answer. The fact is, there is none other. His power, his goodness, and wisdom, are competent to accomplish all he designs.

We believe the character of our heavenly Father is misrepresented, and his goodness distorted. Let us then step boldly forward, and defend it from the vile imputations, of those who profess to be his *favoured people*. Would we listen, in silence to hear the characters of our earthly parents misrepresented? Should we listen and hear them defamed, and not stand forth and defend them? How much more, then ought we to defend the character of the Father of our spirits.

'If I be a father,' saith God by the prophet Malachi 'where is my honor?' Surely my brethren, if, as is represented, God burns his own offspring eternally in an endless hell, where is his honor? Echo only answers *where?* How can he then, be a father? It is contrary to our ideas of a parent, even though he were our earthly one. Let us never dishonor God, by laying such things to his charge, while we presume to call him Father; let us give unto him the glory due to his holy name.

Ours my brethren, is the cause of universal good will; 'tis not confined to a few, but extend-

ed to all—to the world of mankind. The doctrine we are so happy as to have received, allows us not to denounce our fellow creatures, our brethren of the human family, as victims of God's vengeance, because they differ from us in opinion, nor does it allow us to confine the blessings of heaven, to ourselves, exclusive of others. It expands itself, and embraces the family of man, as children of the same heavenly Parent, who has willed to each and all the same divine inheritance. It assures us all are destined for the same immortal felicity. Then let us love all—even our enemies, that we may be like unto our Father in heaven—he is 'good unto all'; he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just, and on the unjust.'

To those who unite to form this society, I say brethren, give a due weight to these considerations, and may our lives conform thereto—'that others seeing our good works, may glorify our Father which is in heaven.' Let us endeavor to employ our doctrine aright, that we experience the highest degree of happiness to which it is designed to lead us. May we be animated by its spirit, and each strive to live the life of a Christian, that we may advance the cause we espouse, and be instrumental in causing others, early to see the great salvation of the Lord, which he hath spoken by the mouth of all his holy prophets, since the world began.'

NICODEMITES.

Mr. Weld, of the New-England Galaxy, has committed the following article, in a late number of that excellent and spirited journal.

BLAKE HERMETICS.—A dictionary printed in the last century, defines *Nicodemites*, 'a sect of heretics in Switzerland so named for professing their faith in private, like Nicodemus.' Wonder if there are any remains of that sect in existence? It were worth a trip to Switzerland to become acquainted with the members of a denomination who inculcate such an unfashionable heresy.'

The ignorance of friend Weld astonishes me! If he will turn preacher of some unfashionable heresy, say Universalism, and visit some sections of this or the more Southern States, preaching the doctrine, he will find vast numbers of the heretics. How they came hither from Switzerland, has never been explained to my satisfaction, but I am certain of their existence in this country, having become acquainted with great numbers of them, at different places and at different times. They are so very zealous and tenacious in their heresy, that they carefully attend some church whose sentiments they do not believe, (nay, even reject with much horror and aversion,) during the day time, and in the evening, they will sneak along through back lanes and alleys, under cover of every shadow that offers itself, to attend on the services they delight to hear. This hypocritical, or Nicodemite like, conduct is explained by phreologists (friend Weld is no phreologist, though his associate, John Neal, is) on the ground that their cautiousness and approbation.

ness are larger than their *formities* and reverence, and their *ecclesiastical* larger than their *conscientiousness*. But plain unlearned folks hesitate not to say that they love the praise of men rather than the praise of God; and prefer being like foam and drift wood, floating on the surface of the stream of popularity, to honesty, duty and a clear conscience.

They are a very singular people, these same Nicodemites—I mean the American, not the Swiss sect. They are very silent among opposers—seldom doing more than nodding assent to what they do not believe, when they ocean (*internally*) to dissent—and looking pleased, when they perfectly abhor the sentiments advanced. But with those who agree with them in *sentiment*, (not in *practice*), they are very fluent in expressing plainly their sentiments. In doing so, however, they look very cautiously around to see that no one is within ear shot, and mostly speak in a *whisper*!

But let members of both parties be in a company, and more pitiable looking fellows friend Weld never saw, than these same Nicodemites. It is a complete and continual struggle with their fears and hopes—their love of truth and love of popularity. The sweat will roll down their faces in great drops of agony, if asked for an opinion that may jeopard their secrecy of faith. And in such cases, no lawyer is better at evading the case in point than a Nicodemite.

Time will not allow me to tell all that is curious in the conduct of this singular and too numerous class of heretics. If friend Weld would know all, he must become better acquainted with them by observation and experience. I am credibly informed that there are some in the New England States—perhaps a few even in Boston—but as they keep their secrecy from the public eye as much as possible, I have not been able to learn their names, living as I do at this distance from them. They are not organized into societies, as that would defeat their aim at secrecy. Some folks call them Hypocrites; some, Any-thing-arians; some, Every-thing-arians—but their proper name is Nicodemites—for they *publicly profess* only the popular faith, (be it what it may!) and keep their real sentiments as secret as possible.

A. B. G.

BE CAREFUL.

There are many persons in the community, who seem to prize their religion more on account of its safety, than its happiness. If it does not give them great joy and peace in believing, it gives them a better chance for future happiness, and an upon principles of safe policy they embrace it. Now we have always supposed that it was safe enough to believe the truth without reference to the consequences that should flow from it. But to such as think it best to look out for a safe religion, let it be true or false, we have a word to say. As your present ease and comfort is nothing when compared to an eternal state of bliss, we shall say nothing of that rest which the believer in the unbounded blessings of the Gospel enjoys on earth. But if your future destination depends on your faith and practice here, then are you safe in giving to your heavenly Father such a character for wrath and cruelty as would disgrace the most wicked tyrant of the earth. Nero, it is said, danced, while the cries of men and women, burning to ashes, made music in

his ears. But had Nero lived, and those sufferings continued, we apprehend his ears would have been satisfied with the cries of despair, long before endless ages would have rolled around. This misery was temporal. But God you say, will inflict endless misery. Then is not his character as much more awful than that of Nero, as the pain he inflicts is greater! And will this character so much please the Deity as to make the future happiness of the one who ascribes it to him, certain! But if endless misery is true, is there not danger of that person's suffering it who entertains such views of the character of God? If there be danger in this case, it must be in thinking too bad, and not too well, of our heavenly Father. The Universalist, then, is certainly on safer ground than the partialist, if endless misery is true. But if our conduct is made the test, where then is safety? Let the partialist live up to his faith, in practice—imitate the character of his God closely, and if he is safe in doing that, the rest of the world is in no danger. If endless misery is a truth, and my object in embracing religion was solely to avoid it, I should still adopt the faith and practice of Universalism. F.

Universalist Watchman.

INQUIRER AND ANCHOR.

SATURDAY, MARCH, 28, 1835.

CLORER OF THE VOLUME.—The present number brings to a close another volume of the *Inquirer and Anchor*. The time and circumstances are calculated to awaken many pleasant and painful recollections of the past, and many hopes and fears that look forward to the future.

Before attending to our patrons, it is meet for us to pause in our course and perform a 'higher duty'—that of expressing our sincerest gratitude to that bountiful Father whose mercy has blessed us—whose grace and truth have enlightened our hearts—whose approving smiles have encouraged us to pursue our way rejoicing, and by whose assistance we trust, we have not spent our labor in vain. It is our earnest prayer that we may always so live, as not only to secure the affections of our fellow-men, but to stand approved before the searching eye of him who seeth the secrets of all hearts.

We look back over the past and discover many things, in our intercourse with our patrons, which were to do again, we should probably do in a different manner. But imperfection is common to all; and we trust, that, with those who, though they may be more experienced and more discreet than ourselves, are yet subject to the common frailties of our nature, we shall find some excuse, when we assure them that what we have done, has done in a good conscience, according to the best of our judgment. We have set our faces as a flint against every attempt to build up the 'middle wall of partition' between Jew and Gentile, that was broken down by the world's Redeemer; and, with equal firmness, have we arrayed ourselves against every one who, with rash hand, shall attempt to level in the dust the fair fabric of the christian religion, and throw a withering blight over all the best and dearest hopes of the children of men.

It is quite possible that we have not been able to please and satisfy all our readers. It was more than we could expect. The height of our ambition has been, so to conduct our paper as to look back upon our labors with the consciousness that we had done our duty. One will complain that we have been too severe, and another that we have not been enough so—one that we have been too orthodox, and another, too heterodox—one that our paper has been a coarse, 'scurrilous,' abusive affair, and another, that it has been a 'kind of milk and water concern,' hardly worth reading. Now amidst all this variety of opinion and feeling our course has been marked out, and we have pursued it 'with steady aim.' If we have satisfied our patrons, happy are we; if not, we have the consoling reflection that we have done our duty, and trust in God that we shall be sustained in the performance of it to the end of our lives.

But now, the year of our labor is closed—the work is done and cannot be recalled. We can only look back upon it and learn to correct in future the errors of the past. And we shall always seek the friendly advice & instruction of those who see the errors that we do not. The volume is closed! and with it our connexion with more or less of our subscribers; for some, without doubt, will no longer wish to patronize our humble efforts. Well, be it so; if part we must, we bid them an affectionate farewell. If we cannot have their patronage, we trust we shall still retain a small share of their influence in favor of our paper, and, perhaps, have their assistance in extending its circulation.

There are some that we cannot ask to continue their patronage—such for instance, if any such there be, as have expected us to speak in a manner detrimental to the interests of all religion. We entertain no hostility towards them. We have no thundering anathemas to call down upon their heads. On the contrary, we have many excellent friends among such, and would gladly convince them of the truth, importance and value of unadulterated christianity. But if they have subscribed with the expectation that we should favor their views, they have been disappointed, and we cannot promise to gratify them in our future labors. Hence we cannot ask them to continue subscribers to our paper. Nevertheless, if, under such circumstances, they see fit to do it, they will please accept our warmest thanks for the influence they will thus lend towards the advancement of human happiness. There is another class that we earnestly entreat to *discontinue* their papers—such as do not design to pay us their dues, if we have any such on our list. We do not allude to those to whom we design to send the paper gratuitously, or for the voluntary contributions they may feel disposed to make to us in columns—but to such as have received the paper through the year, and from whom we have a right to expect a remuneration. If they are poor and cannot pay us, we freely give them all. But if they can pay and do not intend to, we ask them as the last remaining exhibition of moral principle, to send in their discontinuance. We believe however, that we

have but few, very few, on our list, that belong to this class.

Finally, to our patrons, one and all, we tender our best respects, and most cordial thanks for the kindness they have extended to us heretofore; and when a few more suns shall have ushered in a smiling April day, we shall greet them again and begin our toils anew.

EDITORS.

THE CLOSING SCENE.—Reader do you believe in dreams? No matter whether you do or not, we will tell you a variable dream that we had, and whether we dreamed it waking or sleeping is no business of yours. The prophet that hath a dream, may tell a dream, and no one need ask him whether he was awake or asleep. Well, we were sitting in our 'chair editorial', and were driven to our wits end for an article—or rather for a subject upon which to write an article. We had cudgelled our brains for a long time, with less good fortune than Balaban cudgelled his head, for the best spoke, but our poor brain had nothing to say. We had written one article and wanted another, but what should it be? was a question upon which we cogitated, as intensely as Walter the doubter, was wont to think of 'musters and things' in days of yore; and in fact we began to fear that we should have a three months' job in coming to a conclusion. Our brother editors will understand well enough the extent of our misery; for we opine that they have all been in the same predicament, and can sympathize with us. Reader, we advise you not to be an editor, if you would avoid coming into the like condition. Well we were going to tell you, you know what 'we' means, when an editor came—see we were sitting in our chair, had spun out one article as long as we could in order to fill up our page, and yet there was room for another, and we must furnish it or run the risk of getting a censure from the printer. Now and then a straggling idea, lean, lank, and lantern jawed would sit before our mental vision, but no sooner did we take pen to write it down, than it would evaporate, and leave us without a solitary thought in our head. We had been in this condition, no matter how long, when we began to dream, but as we told you before whether sleeping or waking, we are not bound to tell. It is enough for us to tell the dream.

A figure appeared before us in the form of a man, decent in his appearance, though evidently some what poor, and near the end of his days. His countenance was marked with care, and his general appearance indicated incessant toil and some hard fare. He bowed politely and inquired if we knew him. We replied, that he appeared like some one we had seen, but we could not tell his name. 'Not know me?' said he, somewhat mortified at our stupidity, 'I am of the race of beings called religious newspapers, and my name is 'Inquirer, and I am surnamed 'Anchor.' I have been travelling about the world, whithersoever I have been sent, and as my days are soon to end, I have thought I would come and tell you of my affairs, and close my eyes in hopes of a speedy

and a better resurrection. We begged the old gentleman to be seated and commence his tale. He complied with our request and spoke as near as we can recollect as follows.

I have been (said he) in many places, and have mingled with all classes of society, and have labored with all diligence to promote the peace and happiness of those among whom I have sojourned. By some I have been caressed, by others neglected, and by others despised and persecuted. Some have called me an infidel and forbid me to enter their doors, others have received me kindly and listened to my words when they were alone; but no sooner did a neighbor appear, than I perceived that they were ashamed of me, for they would thrust me in a closet, and compel me to keep concealed till their friends were gone. At sundry times pious dames have torn me in pieces or thrown me in the fire, declaring that I was a liar, and must be burned. Others again have received me kindly, but would not even listen to what I had to say or heed any of the instructions that I would gladly communicate to them. These are some of the trials which I have had to encounter besides bad roads and hindrances which have at divers times prevented me from performing my journeys in season, and subjected me to the displeasure of my friends. But in all these trials I have kept on my way, and believe I have some friends left and have done some good. I am greatly indebted to those—and many there are—who have invited me to their houses, heeded my counsels, and not only provided for my wants, but introduced me to the kindness of their friends and acquaintances. To those I am indebted for the prolongation of my life, for without their aid I should certainly have perished. But my glass is almost run. I have seen many come from darkness to light, as I have preached the unsearchable riches of Christ, in my humble manner. I have the satisfaction of knowing that I have given happiness and instruction to some. I have spoke the message of my Master to the sick and they have been cheered. I have spoken to the dying of those glorious riches, and they have been resigned. I have spoken to the mourners, concerning the upper world, and they have been comforted. I have wiped the tear from some poor widows, and I have instructed and comforted some orphans on earth. For these things I am grateful. And now I am going the way of all the earth. Let my errors which are many be forgotten, and especially do I charge thee, to tell these brethren with whom in the indiscretion of my youth I contended, that I die in peace with them, and with the world. I have told my brief story and shall close my eyes in peace. Of worldly goods I have none, save a few accounts, and these I give to my friends the editors, a poor and small compensation for their services, but it is all I have. Charge those who owe me to pay their dues lest I rise from the dead and haunt them.'

He said this and was gone. Thus ended the thirteenth volume of the 'Inquirer and Anchor,' who will soon be followed by another volume, we trust, in some measure free from the worst faults of its predecessor. Will the friends of the for-

mer receive it kindly, and minister to its necessities? I. D. W.

¶ We have the pleasure to announce to our patrons that we have engaged the services of the following gentleman as regular correspondents to the coming volume of the Inquirer and Anchor
M. H. SMITH, HARTFORD, CT.
J. BOYDEN, DUDLEY MASS.
CHAS. WOODHOUSE, LANSINGHAM N. Y.
These gentlemen enjoy a high reputation in the order, and their contributions cannot fail to give a pleasing variety and increase the interest and value of our paper. With the two former our readers, especially in Connecticut and Massachusetts are well acquainted, and no commendation on our part can add to the reputation they already possess. With such assistance we hope to merit and receive a more extended patronage from our friends and brethren in the good cause of a world's salvation.

RELIGIOUS NEWSPAPERS.—Br. Drew, in a late number of the Christian Intelligencer, has some very judicious remarks on the subject of religious newspapers. It is very true that no measures are better calculated to advance the interests of any denomination than the extensive circulation of the newspapers that advocate its particular tenets.—Universalists are not, perhaps, sufficiently impressed with the importance of this subject. As this number closes the present volume of our paper, we think it not amiss to lay before our readers the following remarks from the worthy editor of the Intelligencer. And we wish to call to them the special attention of our ministering brethren. Possessing withal a little matter of selfishness, we would be very grateful indeed if they would act in reference to our paper on the principles suggested below.

Amongst the means employed, under God, for the diffusion of light, the spread of truth and the correction of error, none, perhaps, have been so extensively blessed, as the establishment and circulation of religious newspapers. The advantage which the act of printing has been to the cause of science, freedom, morality and religion, is incalculable; but for centuries the press was employed—so far as religion was concerned—only to giving birth to books,—some of them, indeed, too cumbersome for common use. The idea of publishing a religious newspaper, we believe never showed itself till near the commencement of the present century, and that in this country. Why this mode of promoting the cause of christianity was suggested at so late a day, can hardly be conceived; but since its adoption, almost all sects have established their newspapers, and to say nothing of the mischief which some have occasioned, it is clear to our mind that this method of promoting the cause of truth, is one of the most potent which could be devised. The friends of any cause, will, or ought to, of course encourage those which are devoted to that cause. An indifference to the success of the religious periodicals which are established for the benefit of truth, as any denomination may understand it, is indifference to the best means of promoting the cause. We fear that our brethren, in com-

men with many people of other sects, do not consider this subject so seriously as they ought. If they have any love for truth, that love should show itself in energetic efforts to promote the widest possible circulation of the papers which they believe indicate the truth.

Editors of religious papers have, it would seem, a special right to look to the ministry for co-operation and aid in conducting and circulating their periodicals. These weekly visitors go into their societies regularly, as co-workers with them in the great cause which they mutually love and maintain. And are they not aware of the importance it is to them and their societies, that such papers should be well conducted, and that they are put in possession of such facts and arguments for publication as will be the most interesting, judicious and useful? They must, then, feel an anxious desire for the character and the support of these weekly visitors; and feeling so, must also feel willing to contribute to the editor a share of reasonable advice, instruction, and such articles for publication as shall give variety, and interest to the paper.

We are led to these reflections by noticing in the Charleston Observer some editorial remarks upon this subject, addressed to the auto-didactic public. The remarks are founded in truth—and may be turned to the benefit of Universalists. With this view, we present an extract from them:

He who adds to the influence of a well conducted religious newspaper, renders a greater service to the church than ministers are usually able to do in the ordinary dispensation of the gospel from the pulpit.

I have already felt that editors of religious newspapers need and deserve the aid of the ministry. What higher influence is more important in a congregation than the religious newspaper which is there read? Every minister knows the force of this interrogation.

A religious editor, therefore, should not be left without the collateral influence, co-operation and aid of the ministry. His spirit should be tempered, his labors assisted, his heart encouraged, and his influence unmodified by the free, judicious, practical letters and communications of the pastors of the churches; that the religious print which comes weekly into the congregation, may have something adapted to the state of the people, to interest them and to co-operate with the labors of the pastor in every good design. Then it will be sought after—its arrival will always be anticipated as a weekly treat, not to inflame the passions, but to allay them; not to furnish amusement merely, but instruction—and the religious newspaper will do good.

The same article also contains sundry very judicious remarks relative to subscribers paying their dues in season, and some reflections concerning those who receive their paper year after year without paying for it—such for instance as the following:—

There is, indeed, something like a want of moral honesty in withholding payment from the proprietor of a newspaper, when he knows it has become due, and has been apprised of the printer's wants. And this delinquency injures the publisher, not only because he is thereby kept or defrauded out of his honest dues, whereby he is made to suffer in a pecuniary

point of view, even to the risk of having to let the paper go down, but the preception of such dishonesty in any of his subscribers, must give him serious moral pain as he reflects upon it. Above all, must such a circumstance be painful to a Universalist editor. His principles teach him—as he endeavors to teach others—the supreme importance of moral honesty; as the best test of true religion in the heart; and whenever he sees that his principles are violated and his instructions lost amongst his subscribers, he can but weep to see to what extent he has labored in vain.

We would be highly gratified if our delinquent subscribers would take these things into serious consideration, and not be found among those who are deficient in moral honesty. We have faithfully served them with the paper to the end of the volume; and now shall we look in vain for a remuneration from them by a speedy remittance of their dues?

ENIGMATIC.—The editor and proprietor (Br. L. F. W. Andrews) of the Southern Evangelist, in a long list of queer 'Items,' has the following singular paragraph. We do not clearly understand it. Speak out, brother. Do not deal in parables.—*Chris. Men.*

One of the editors (brother P.) of the New-York Messenger thinks that 'as our Denominational advances in numbers and popular favor, pretenders in the ministry who preach but practice not will multiply.' Very probable. And the most contemptible of all 'pretenders,' are those who affect great piety and much disinterested zeal for the purity of the Church—those who look upon their brother's faults through a solar microscope, and on their own through a pair of patent self-righteous goggles! Such pretenders are very apt to prefer putting down an opponent by denunciation and the anathemas of self-conceited priestly convales, than by any other process. From all 'gag-laws,' and all ecclesiastical dominion! Good Lord deliver us, and our beloved order.

Has it come to this, that to express disapprobation of a 'brother's faults' is considered as the enactment of 'gag-laws' and the exercise of ecclesiastical dominion? R. O. W.

TO CORRESPONDENTS.—S. A. D. of HUNTER, and D. H. of Southampton, will accept our thanks for their favors. The request of our friend D. H. for the publication of a sermon of ours shall be attended to in the course of our next volume.

We acknowledge the receipt of our excellent essay on the intellectual and moral power of Universalism, from the pen of Br. C. Spear. It will be inserted next week. 'J. M.' 'C. W.' 'J. R.' and 'M. H. S.' will also accept our thanks for their favors.

OF Br. A. Case of Danbury, we understand has received an invitation to become the pastor of the Universalist society in Plymouth Mass.

Br. J. M. Austin of Montpelier Vt. (says the 'Trumpet') has accepted an invitation from the Universalist Society in Danvers (south Parish), to become its pastor.

OFFICE REMOVED.

THE Office of the INQUIRER & ANCHOR will be removed to the room recently over H. Walkley's Store, fifteen rods South of the State House, Main st. previous to issuing the first Number of the Fourteenth Volume. Hartford, March 25, 1835.

MARRIED.

In this city (Hartford) on Monday morning last, by Rev. M. D. Smith, Mr. Philip Norton, of Berlin to Miss Elizabeth Newbury of this city.

In this city (Hartford) by Rev. W. A. Stickney, Mr. Isaac T. Pease of Enfield, Ct. to Miss Margaret Ferre of Springfield, Mass.; Mr. Henry Burbanks to Miss Louisa Markham, both of Enfield.

DIED.

In this city (Hartford) on the 13th inst. Mr. Samuel Beckwith aged 21 years. Mr. Beckwith was a promising young man, highly respected for his uniformly correct deportment, benevolent heart and well disciplined mind.—He lived in the enjoyment of that faith which embraces all mankind in the covenant of mercy and love, and died in the hope of a resurrection to a blessed immortality.—*Com.*

In Berlin on the 9th inst. Adeline, eldest daughter of Mr. Seth Dickinson, aged 14 years. Although Mr. and Mrs. Dickinson feel that the hand of affliction has been laid heavily upon them, they 'sorrow not' under their present bereavement, 'as those who have no hope.' May they, with all the connections of the deceased, still find that the grace of our heavenly Father is sufficient for them.

In Berlin, on the 13th inst. Emily, daughter of Mrs. Horace Steele, aged 7 years. This child perished another of earth's fairest flowers; but we trust she was destined to a more congenial clime, and that she will now bloom in unfading loveliness, in the paradise of God.—May the consolations of divine grace be continued to all who mourn. W. A. S.

The Connecticut Association of Universalists will hold its annual session at Tolland Conn. on Wednesday and Thursday (29th and 30th) of April next.

Per order, A. CASE,
Standing Clerk.

RELIGIOUS NOTICES.

Br. R. O. Williams will preach at Barkhamsted on the 5th Sunday inst. and at New Hartford on the evening of the same day.

Br. W. A. Stickney will preach in Cheshire, at the school house near Mr. Russel Niles, the first Sunday in April, and a lecture at Yaleville in the evening.

Br. R. O. Williams will preach at Granby on the first Sunday in April; and at Broad Brook on the second.

Br. J. Shrigley will preach at Killingworth on the second sabbath in April, and at Durham on Friday evening April 10. He will also preach at Broad Brook on Friday evening April 17, from the parable of the 'net and fishes,'—Matt. xiii: 47—50.

Br. M. H. Smith will preach in Tolland Ct. the first sabbath in April.

He will also deliver a lecture in the evening in the Baptist Church by request, from the Parable of the Rich Man and Lazarus. Luke xiv: 19—31.

THE
RELIGIOUS INQUIRER

AND

GOSPEL ANCHOR;

DEVOTED TO THE

EXPOSITION, DEFENCE AND PROMULGATION OF THE
CHRISTIAN RELIGION.

ISAAC D. WILLIAMSON, } EDITORS AND PROPRIETORS.
RUFUS O. WILLIAMS, }

'These bringest certain strange things to our ears—we would know, therefore, what these things mean.'

VOLUME IV.—From April to November.

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1835.

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The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

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Communications.

AN ESSAY

ON THE INTELLECTUAL AND MORAL POWER OF UNIVERSALISM.

ORIGINAL.

A firm persuasion that our Creator is possessed of every possible excellence, that he is our constant and best friend, that he will eventually establish the universal and eternal reign of purity and bliss, cannot but tend to expand the heart, to cherish the benevolent affections, to soften the manners, and to unite the whole human race in the tenderest bonds of friendship and affection.—*Illustration of the Divine Government*, p. 340.

Among all the doctrines advocated among men, no one has met with more opposition than that which maintains the final purity and happiness of the human race. Every possible objection has been urged that the mind could invent.—These have been presented in all possible forms, and they have been answered in every way that judgment and reason would approve. 'Pertness and ignorance,' says Bishop Horne, 'may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written upon the subject.' There is an impropriety and unfairness in the incessant repetition of an objection. We are willing, however, to meet our opponents on every hand; feeling satisfied that the time must soon arrive when this kind of warfare will cease forever.—Among the allegations presented, that of the licentious tendency of Universalism maintains a conspicuous place. It is urged alike by the learned and the ignorant; and its falsity has been shown till we are almost weary of going over the same ground—like the traveller, who passes the same road a number of times with pleasure, but who, at last, becoming wearied with the same objects, desires to turn to other scenes to refresh his mind and engage his attention.

To consider the objection above named will be the leading object of this article, commencing with some remarks on the charge itself. This is

a very serious and heavy accusation; still it is generally urged without reflection. Could it be proved, it would at once show great weakness and absurdity in our tenets.

The objection comes in two wide and extended forms: for certainly those who urge it do not mean that every principle of our doctrine is corrupt. There are some points in which we agree with our opponents; such as the belief in the existence of one Supreme Being—that he sent his Son for the salvation of man—the authenticity of the Scriptures—the observance of the Sabbath, etc. etc. We suppose that it is meant that the great conclusion to which we have arrived respecting the destiny of men, will, if believed, corrupt the heart. But it should be remembered that we only maintain that universal happiness will be the result of the moral government of God. A higher object we could not ascribe to our heavenly Father, and a less object we do not. We cannot discover in what possible way a belief in the final purity and happiness of the human race can corrupt the heart. It is generally assumed that such a view will increase the sum of human enjoyment; but then again, it is supposed that this very fact has an immoral tendency. But there is one consideration which is generally overlooked, and not well understood, but which is beginning to be seen and duly acknowledged: to make men happy is one step towards rendering them virtuous. The eloquent Channing undoubtedly had this in his mind in the following remarks, and meant to give it his influence:—'Private Christians, selected, at once for their judiciousness and philanthropy, must connect themselves with the solitary prisoner; and by manifestations of a sincere fraternal interest, by conversation, books and encouragement, must touch within him chords which have long ceased to vibrate; must awaken new hopes; must show him that all is not lost.' The preceding remarks have led us sufficiently far to state with some degree of precision the plan and object of the present labor. It is to show the INTELLECTUAL AND MORAL POWER OF UNIVERSALISM. Our subject will divide itself into three parts:—

- I. The influence of Universalism upon the Intellectual Powers.
- II. Its influence upon the Passions; and
- III. Upon the Affections.

A wide field is now presented before our view, and all that can be expected is that we should explore a small portion of it. Even a limited consideration of the mental or moral powers of the soul would be a work far too extensive to attempt in an article like the present. The only way to determine the value of a doctrine, is to ascertain

its effects. We are satisfied that it is the nature of our doctrine to give life, energy, and freedom to the mind; and we are not without hopes that we shall convince others of the fact.

I. The influence of Universalism upon the Intellectual Powers.

We do not mean to enter into a discussion of the nature of the human mind, or to consider the effort of our religion upon them all. The simplest enumeration I have ever seen is the following:—*perception, reason, imagination, memory, and judgment.* We shall select the third, and then take a general view of the whole. 'The imagination,' says Dr. Good, 'is that faculty of the mind which calls forth and combines ideas with great rapidity and vivacity, whether congruous or incongruous.' This is the most active and lively faculty of the soul, and one which has more influence on the conduct and happiness of men than is generally supposed. To this faculty, the poet, the divine, the painter, and the statuary particularly appeal. They gain this first. The passions and inclinations come over next, and the reason surrenders itself with pleasure. This power of the mind is more frequently addressed than any other by the advocate of endless suffering. The doctrine itself never calls into exercise the reasoning powers: for if these were exercised, it would be abandoned forever. It seeks out all that is horrid and revolting. It loves to carry the mind to scenes of wretchedness and woe, in order that it may gather up some faint idea of that terrible fate which it is to aid, awaits the sinner beyond the grave. In like manner, it goes through creation and selects the most awful objects as illustrations of itself. It dwells on the awe-inspiring tempest—the overwhelming earthquake—the red lightning and roaring thunder—the funeral dirge and the sword, lit, giving wings to the imagination, it supposes objects and scenes that have no earthly existence. Then, as if purposely to show the doctrine in all its horror, it is confessed that creation itself furnishes no object that can convey even a faint idea of that misery which is to be inflicted on a large portion of the human family. Even language itself is corrupted in the very attempt to express the sentiment.—Thus, the imagination is filled with the terrific images, while language, the medium of thought is distorted and wrested from its original purpose. The intellectual powers become disordered, passion disordered, the affections blighted, and the conduct too often resembles that of a brute, and inhumanity on which the sentiment of endless misery is founded. Such a doctrine extinguishes the

—'Book of Nature. Series iii. Lecture iv.

glow of hope, and 'freezes the genial current of the soul.'

The doctrine of the ultimate perfection of our race presents to the imagination the most sublime and beautiful imagery, and every variety of illustration. It fills it with the most glorious thoughts, and pleasing representations. Around this system cluster every thing that is pure and elevating. It examines every religious theory on earth, and appropriates all truth to itself.

We shall now prove the purity of Universalism, and its benign influence, by calling to our aid a well known fact within the experience of every public advocate of the doctrine. I allude to the fact that they are obliged to seek out the most beautiful illustrations in order to convey the sentiment; and the purest language in order to express it to the mind. Were it a corrupt system, it would then require the opposite of both. Indeed, the greatest difficulty in maintaining Universalism, is not in finding a sufficient number of arguments, nor in meeting objections, but in obtaining language and illustrations sufficiently pure and elevated to express its excellencies. As every science demands appropriate terms, so with religious truths. Many attempts have been made to express the fulness, the principles and the effects of the doctrine, but we believe it never has yet been done to perfection, save in the volume of inspiration.

Thus far in this division of our subject, we have spoken of the influence of our doctrine on a single faculty of the mind. We shall now present a few remarks upon its general operation on the intellectual powers. It strengthens and expands the whole, and imparts a life and energy which can be gained from no other source. They acquire a vigor and clearness never experienced before. The tongue is unloosed, the ear unstopped, and the eye unobscured. You see an individual who can scarcely maintain a partial system against the slightest attack. He becomes a convert to the doctrine of impartial grace. His mind is enlarged. He possesses more intellectual strength. He reasons more clearly on the whole science of religion. Once he avoided all conversation upon the subject, but now he readily meets, even the giants of Partialism without fear or hesitation. The whole mind is open to conviction, and is willing to receive truth from whatever quarter it may come. The individual looks in every direction. He sees no being, however impure, excluded from the mercy of heaven, and he rejoices 'with joy unpeakable and full of glory.'

II. The influence of Universalism upon the Passions.

In an essay like this, designed only to present a few leading features of a great subject, a full and distinct view of each part must not be expected. An enumeration or classification of the passions, therefore, will not be attempted. This is the work of Moral Philosophy. Perhaps Dr. Good has performed this labor as well as any author at the present day. The following extract relative to the nature of the passions is worthy of attention:—'In sailing over the sea of life, the passions are the gales that swell the canvass of the mental bark; they obstruct or accelerate its course, and render the voyage favorable or full of danger, in

proportion as they blow steadily from a proper point, or are adverse and tempestuous. Like the wind itself, they are an engine of high importance and mighty power. Without them, we cannot proceed, but with them, we may be shipwrecked and lost. Reined in, and attempted, they constitute our happiness; but let loose and at random, they distract and ruin us.'

The great cause of human guilt and woe, is in suffering the passions to control the reason instead of allowing the reason to control the passions.—Some divines and moralists have boldly contended for their extraction; maintaining that they were the cause of more vice than virtue; of more sorrow than joy. Others have maintained that they must pass through a mysterious change before they are prepared for virtuous action. With out passion, man would be like the image sculptured from the sleeping marble, possessing all the features of humanity, but without life; or like the ship lying on the slumbering ocean ready to be freighted for her voyage, but without the propitious gale to waft her to the desired haven; or like the locomotive of modern times, ready for its mighty burthen, but without the propelling power.

There are two unhealthy conditions of the passions: *torpor and excitement*. It would be difficult to determine which is the most injurious to community, or the cause of the most unhappiness to the individual. A religion that produces either extreme must be of bad tendency. The doctrine commended for its easy harmoniousness to the powers of the soul; giving each its appropriate sphere, and presenting such motives as are calculated to refine and exalt the mind.

It is said that Universalism agrees with the depravity of man; that it suits his lowest desires, and allows him the free indulgence of all his basest passions; that it presents him with no object to bury that, though his whole life may be marked by the grossest crimes, he will not be adequately punished for his transgressions.

The above remarks have led us to a very desirable point, a point, where we can select what we wished in the commencement of this division of our subject: two passions—*which, though not wholly allied, yet, perhaps, are not entirely distinct*—ANGER and FEAR. They are sometimes found separately and sometimes in company.

'Anger,' says Horace, 'is a short madness.'—Bentley says, 'When in any degree violent it is truly said to deprive a man for a time of the use of his reason; occasions absurd and immoral conduct, and if long continued, may terminate in total frenzy.' The doctrine of final holiness and happiness regulates this passion. It gives no room for its gratification. If a believer in this sentiment is angry, even to madness, he cannot consist only with his religious views, pronounce endless curses on his victim. He is constrained, and obliged, however contrary to his present feelings, to acknowledge that the blessings of eternity are as sure for his enemy as for himself; that the time must arrive when all purity will cease and perfect harmony reign forever. There is one

broad position which we are assured, will bear the test of investigation. The more vicious the mind, the more it seeks out the doctrine of endless misery; i. e. for others, not for itself: the more virtuous the heart, the more it delights in the sentiment of universal purity and happiness. A variety of facts which might be cited, if it were necessary, abundantly confirm the truth of the remark. The more corrupt the heart, the more difficult is it to believe that Abolition love and power can cleanse it from sin. And if there were a totally depraved being in existence, or such a creature as a personal devil, I do not believe any argument could convince either of the truth of universal purity and happiness. On the contrary, a perfect being must, even, if unconvinced, desire the truth of this sentiment, from his very nature; for he could wish for no less, nor act on any other principles than those on which the system is founded.

When anger governs the mind, then it seeks out the doctrine of endless sin and misery to gratify its revengeful spirit. Then the most horrible truths are uttered; the most shocking imprecations are pronounced. Partialism then takes possession of the whole soul. It cherishes the spirit of the individual in his fury. With it, he can deem the object of his wrath to be deserving wretchedness. He follows him through life and to the tomb; then regales his imagination with the horrid thought that fierce pains await him beyond the grave than could be inflicted on him while on earth. Now it must be admitted that a believer in universal salvation may have such feelings and may use profane language, but then he acts 'inconsistently with his own doctrine; for he believes on one will be forever miserable, and in his religious vocabulary there is not even a profane term. He is one thing in theory, and another in practice.' Universalism, to say the least, will in proportion as its moral power is felt, regulate the passion of anger and suppress profanity.

Fear is the next passion to be considered.—'There are so much danger and evil in our world,' says Dr. Rush, 'that the passion of fear was implanted in our minds for the wise and benevolent purpose of defending us from them.' A very particular view will not be given of this passion, for its influence is very extensive. The term itself is used to denote two states of mind; in the one, the mind is completely enslaved; and in the other, it is free, and is influenced by one great principle—the fear of violating the commands of heaven. 'Combined with a sense of failure or imperfection in our own powers, it takes a right direction, and produces caution, timidity, hesitations, diffidence, respect and complaisance: united to friendship, love and complacency, it engenders gratitude, devotion, reverence, veneration and awe, which are only different degrees of the same feeling.' 'In this sense, it becomes an apt and beautiful type of every religious affection; of desire; as love, gratitude, zeal, devotion and awe.' Fear is solitary, if ever, found alone.—There is a twin-sister—Hope. She is of lovely and beautiful form, and never fails to attract the admiration, and gain the affections. But we must

¹Book of Nature. Series iii. Lecture ix.

²For some just remarks on the deification of the passions, see Rush on the Mind, Chap. xvi. § 22.

³Elements of Moral Science. Part I. Chap. ii. p. 175.

⁴On the Diseases of the Mind, p. 321.

⁵Book of Nature. Series iii. Section ix.

suffer her to pass by unnoticed: for she would soon lead us away from the more rugged path which we have marked out for our present labor.

We proceed now to show in what manner Universalism influences the passion under consideration. One single fact will be presented. We are the only sect that holds to the absolute certainty of punishment. Those who maintain the opposite ground contend for a longer duration of pain for transgression. But then it should be remembered that it is a principle in all correct systems of Moral Philosophy, that it is not the duration or severity, but the certainty of punishment that produces the greatest moral effect. Herein lies the moral power of Universalism. It provides no way for the sinner to escape. At the same time, it urges him to repentance not that he may avoid punishment, but in order to prevent a repetition of the offence. While punishment is proved to be certain, it is shown to be remedial, and proportioned to the offences; and of such a nature that it must terminate, not in rebellion, but in the complete reconciliation of all moral and intelligent beings to the Parent of creation!

From the fact that we maintain the termination of all punishment, an inference has been drawn by our opponents wholly unwarranted by the premises. The weakness of the whole system is supposed to lie in this very point. But two facts are overlooked that ought always to be remembered in reasoning on the subject of punishment, and in the infliction of all pain for the violation of moral principles. 1. Both punishments and rewards are means, not an end. 2. Excessive punishments produce as bad effects as no punishment. The writer thinks it would be no greater error to proclaim no punishment for sin than to contend for that which will never cease. The former would produce torpor, the other, an excitement, bordering on phrensy. Either, of course, unfits the mind for all moral duties. The doctrine of the endless existence of sin and misery leaves no room for repentance. The sinner may desire to reform, but his fate is sealed forever. There, according to that doctrine, all heaven storms with wrath upon the helpless wretches.—The vast machinery which has been so long preparing for their torture, is put in full operation. Their past momentary delights are brought forward to upbraid them: the useless calls to repentance, with which they had once been pursued, now exact the long delayed, but cherished demand of vengeance: their once slighted means of salvation come in to increase their torture; and the death of their rejected Savior, is made the choicest dart to transfuse them with immortal pang. Their omniscient Judge, who through time had foreseen the result of all, now beholdeth realized: they behold their existence; they bitterly mourn the protraction of their lives; they blaspheme heaven in their sufferings. Eternity rolls on, but the arm of a vindictive God tires not. His wrath is as lasting as the throne on which he reigns.*

III. The influence of Universalism upon the affections.

A few remarks on the nature of the affections will first be presented. They cannot be controlled. The body may be thrown within the cold and si-

lent dungeon. Around it may be placed the chains of iron or fetters of brass, but no human power can chain the heart. Man cannot love or hate from choice any more than he can believe or reject according to his pleasure. If he could, he might then, with great propriety be termed a free agent, and in some measure, beyond the power of Deity himself. But we are satisfied that He who created man can influence the Intellectual Powers, the passions and the affections, at pleasure.—This alone places us on broad ground to prove the doctrine of final reconciliation. The affections do not operate on surrounding objects, but surrounding objects operate on the affections. Notwithstanding all that has been said of the native depravity of man, there are but few who do not admire the sublime and beautiful. It may be said that Taste comes in here, but then we must remember that it is as things appear to different minds. After all, it is what the mind calls beauty that it seeks after. It is in the wisdom of Providence that all do not fix on the same object. If it were so, our pleasures would be extremely narrow and confined. To show why all do not agree in the admiration of certain objects would be beyond our province. That the affections are involuntary is evident from a single fact. Present a disproportionate and horrid form before the mind, and to power can call forth admiration—a passion is then aroused; aversion or anger. Present an object that the mind acknowledges to be lovely and beautiful, and no power can take the affections from it. If we would have the affections spread themselves and grow, we must present a wide field. The Deity must be seen, at once, as the Creator, Preserver and Redeemer of the world.—No doctrine can more effectually place the affections on the Deity than the one that maintains that he will never cease to love all the moral and intelligent beings that he has formed and brought into being. Indeed, if this does not warm the heart, and kindle the affections into life and rapture, it would be difficult to say what will produce that effect. Wrath cannot do it. Terror is equally powerless.

No other doctrine than the one under consideration, can lead to reverence and admiration. It places the institutions of public worship in a most engaging and beautiful light. It shows that the Lord of the universe ought to be continually adored for his great goodness; that to love Him, is to bind ourselves to a being, who is fitted as no other being is, to penetrate and move our whole heart, in loving whom we exalt ourselves; in loving whom, we love the great, the good, the beautiful, and the infinite, and under whose influence, the soul unfolds itself as a perennial plant under the cherishing sun.* This constitutes the chief glory of our religion. It ennobles the soul. In this, its unsullied dignity and happiness consists. The more the mind learns of the vast, immeasurable subject of a world's salvation, the more pure its aspirations, and the more ardent its desires after the services of the temple.

The doctrine of universal purity produces love to the world. It shows that we not only have all our origin, but one common destination. It leads the mind forward in a period of everlasting harmony and love, throughout the flaming universe

When the heart receives these burning, kindling thoughts, then a desire for self-reformation fills the soul. Then, too, the mind looks out upon the evils of society, and an ardent desire is experienced to correct them to as great an extent as human power will permit.

There is one fact which fully proves that Universalism has a strong hold on the affections. All good beings desire that it may prove to be the truth of God. Survey the whole world, and wherever man roams, or dwells, on the height of the Andes, on the burning desert of Africa, or the frozen regions of the Arctic world, there is one strong, unquerable desire—and that is for the ultimate restoration of the whole human race to truth, purity and enjoyment.—A single exception only must be made; when passion governs the mind, then, and then only is the doctrine of endless torment desired for the victim of human wrath. Then too, is the mind in a disordered state, and unfit to judge even for itself. If our doctrine were corrupt, it would not be desired by man in the purest and most healthy condition of his mind.

Finally, all good beings are Universalist in practice. No one can act nobly, without acting on the fundamental truths of this system; or to change the form of expression, without acting on universal principles. A parent, who is kind to all his children, is a Universalist in the family circle. A Magistrate, who is impartial in the distribution of justice, and is guided by mercy in his decisions, is a Universalist in the discharge of his official duties. So in the political world. He who acts for the benefit of man, and is guided by the broad principles of freedom, is a Universalist acting on the great theatre of life. Hence, a host of worthies, who never professed an adherence to any particular sect, have been guided by the same principles that compose the system of impartial grace. So in the moral world. What spirit moved a Howard to action, if it was not universal love?

The farther an individual goes from Partialism the more sublime and noble will be his conduct. To act on wider principles than Universalism is utterly impossible: for like the river which Ezekiel saw, it cannot be passed over.* He who receives this faith, enters not a narrow sect, but one that binds over all sectarian bounds, and includes not only all men, but all that is good; that teaches the noblest conclusion the mind ever grasped—that of the final triumph of truth over error, and virtue over transgression, and presents a universe holy and happy before the throne of God.

Every other doctrine has been tried to reform the heart. Failure has been the fate of all. Let now the prospect of the final holiness of all beings be presented. If this fails, hope ends in despair. We believe this system is destined, not only to outlive all others, but to purify the world from all unrighteousness, and to be the everlasting song of angels and men, when suffering humanity is redeemed and made fit for the regions of endless purity and enjoyment. c. s.

One of the greatest misfortunes of life is that of being compelled to live with those who, by the very character of their own minds, are prevented or incapacitated from appreciating ours.

* Universalist Reporter, Vol. I. 122.

* Channing.

THE POWER OF EXAMPLE.

Original.

The power of example is admitted by nearly all persons; yet how few of us conduct as it we were setting patterns for those around us to copy! If we are creatures of custom and habit, we are doubly so, of example; for we copy the ways and imitate the conduct of those among whom we mingle. If a friend makes a purchase beyond his income, or maintains a style of living beyond his means, he offers as an excuse, that others do so. And we indulge in habits, not because they are useful, necessary, or comfortable, but because others so indulge.

In some countries may be found amusements which captivate the whole nation. The same amusements would fill another nation with the deepest horror. And customs which are held in abhorrence by many people; are regarded by others, who have been educated by example, as sacred and pure.

If a man of an intemperate, idle character, visits a place of great industry, he will soon feel its influence; and the example of others will induce him to leave the place, or go to work. Let a young man of sound principles, and of stern integrity, become a resident in a village given up to dissipation, and he runs a desperate risk of being thrown off his guard and of being enticed into the ways of sin. For it is extremely difficult to mingle with men of degenerated habits and not learn their ways.

Children are governed and educated by example; and precept is lost, when opposed by example. The language, habits, and disposition of parents, have a powerful influence upon children.—Let the domestic hearth be characterized for cheerfulness, order and kindness, and how soon do these principles develop themselves in children? But let hatred, unkindness and confusion reign at home, and your children will drink of these troubled waters.

Men in exalted stations are not always safe examples; we should be careful how we imitate even them. They are men subject to like passions with us; they are acquainted with those infirmities to which human nature is subject, and they are often tempted to leave the ways of truth and justice. Nor are they thus sensible, if of great influence their conduct has upon others; they are not cautious enough to be good examples. I have a circumstance at hand, which will show the influence of public men, and prove that they are not sensible how much their conduct affects others. A few years ago, the President of the United States introduced into the capital a billiard table; and in that season there were more of them set up, than at any other time. A person was prosecuted for keeping a billiard table; his counsel did not attempt to prove the man to be innocent, but rested his defence upon the fact that there was no more harm for him to do so than it was for the President.

People of fashion are not safe patterns. They will sacrifice health, comfort, and true enjoyment at the shrine of that idol. Fashionable people

are not always sincere; and to dissimulate, to be un candid is often fashionable.

From these reflections we learn the importance of mingling with those, who by their examples, will not lead us from the ways of wisdom. We learn also the importance of guarding our lips, and controlling our conduct, that the words of our mouths and fruits of our lives may have a good and salutary effect upon all with whom we may come in contact.

Hartford.

M. N. S.

IMPORTANT INQUIRY.

Original.

Messrs. Editors.—I desire the privilege of inquiring through the medium of your valuable paper for some information on a subject, which would be exceedingly important in the eye of every Arminian. I allude to the subject of *infant damnation and adult damnation*. I was present at the funeral of a child a few days since, where a Methodist minister officiated. I cannot say that he attempted to prove any thing; but he made many statements without proof, and perhaps, without good authority. It was those statements, that brought the subject of this Epistle to my mind.

To begin then, I would inquire, first, if the salvation of infants is certain, because they die without actual sin, whether it is not an act of infinite mercy in God to deliver them into the hands of the spoiler, ere they arrive at a state of accountability?—and whether it is not an act of cruelty in God, to sustain those dependent on him, at the risk of their eternal ruin?

2. If Methodist or Arminian parents, are called to yield their infants into the arms of death, ought they not to rejoice over the deed, with joy unspokeable that they are delivered from the wretched and all the flames of hell? And ought they not to be clothed in garments of sorrow for the firing, that they are condemned to live, and be exposed to a doom of unmitigated woe? Yet where is the parent that acts or feels thus?

3. At what particular age does a child cease to be an infant? If it be replied—We cannot tell; then I ask, how can you be satisfied in any given instance, that it is well with the child? You know that a child must be made at the age of four years for instance, to understand what you tell the conditions of the gospel, or the new birth. And yet children at that age do willfully disobey those wholesome rules, and precepts, which the gospel recognizes. Now when they willfully disobey, they are guilty of actual sin, and according to the Arminian hypothesis, they must be damned. If I mistake, who will undeceive me? At present I am unable to see any sufficient ground for the opinion, that the spirit of the infant, fares any better in the hands of Him that gave it, than the spirit of the adult. And when men undertake to make a distinction between their future states, on account of something they have done or neglected to do, I feel that they are striving to lay some other foundation than that is laid, which is Jesus Christ.

For ever? will he punish any of his children world without end?

Is there any present pleasure in sin?—rather is not the way of the transgressor hard?

Will a repentance produced by the fear of future punishment not profit any thing? Is it not the foolishness of God which leads to true evangelical repentance? Is the fear of Almighty vengeance the best incentive to virtue and dismission from vice? Does not that repentance produced by a conviction of the goodness of God and a sense of the propriety of obeying the divine requirements—and not the fear of punishment—enable us to place the utmost confidence in our Creator, and cause the heart to rejoice and abound with love-fulfilling the law? What but a full conviction of God's love can take away the enmity of the sinner's heart?

Is not the new birth synonymous with repentance or reformation? What is being born again but a change of belief—of conduct—ceasing to do evil and learning to do well? And what will produce this—the love of God, or the fear of hell? Does it not appear, from plain and positive declarations of scripture that all men will repent—become holy—the humble devoted worshippers of the living and true God—that tell the ends of the world shall remember and turn to the Lord and all the kindreds of the nations worship before him? That the time will come when they shall not teach every man his neighbor saying, know the Lord, but all shall know him from the least to the greatest—when every knee shall bow at the name of Jesus, and every tongue shall swear that in the Lord they have righteousness and strength? Shall not Christ make an end of sin, bring in everlasting righteousness, destroy the devil and his works and reconcile all things to God? Can the devil and sin, his work, be said to be destroyed, if intelligences eternally remain in the same rebellion as now against God?

Is future salvation to be purchased by present obedience. Is not virtue its own present reward. Or shall we be happy in the coming world, because we are holy here. If we have any holiness here have we not now our reward? Will not a full assurance—an unwavering belief in the unlimited, unchanging benevolence of our Creator in preparing an eternal rest of holiness and happiness at his right hand for our reception forget in us love and gratitude to him for his loving kindness. 'The grace of God that brings salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lust, we should live soberly, & godly and gently in the present world.—' Will not the grace of God appearing, have the effect without the hope of future recompense?

D. B.

* FEAR NOT.*

Original.

QUESTIONS TO LIMITARIANS.

Original.

If God will not be always wrong nor keep his an-

The reader will readily observe, that this was the declaration of the Angel to the Shepherds on the birth of Jesus. It was the introduction to that memorable Sermon which has been the theme and the joy, of every generation from that time to the present.

It is a fact worthy of notice, that the same sentence occurs as the introduction to the Sermon, delivered by the angel to the troubled women, after the resurrection of the Son of God. And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him, the keepers did shake and became as dead men. And the angel answered and said unto the women fear not ye, for I know that ye seek Jesus which was crucified. He is not here but he is risen as he said. *Matt. 28: 2-6.*

Thus the gospel of Jesus is calculated to ally our fears and inspire us with confidence in the God of our salvation. It is good news to all people, for it is the testimony of God's universal love.

What a striking contrast between the preaching of the angels of heaven, and the preaching of mortal man! The first, say, 'fear not,' for unto you is born a Saviour; for Jesus is risen, as he said. But the latter declare that we must be anxious, and fear, and feel, that God is our enemy, and hell our just desert.

Dudley, Mass.

INQUIRER AND ANCHOR.

SATURDAY, APRIL 4, 1853.

INTRODUCTORY ADDRESS.—The time is fulfilled—the dawn of another year of arduous toil in conducting the *Inquirer and Anchor* has opened upon us. And, as we intimated at the close of the last volume, we again appear to tender our warmest congratulations to our numerous and indulgent patrons, and bid ourselves to the work of the coming year. The involuntary ejaculation, so frequently drawn from the lips of man in almost every stage of life, is now forced upon our hearts with double energy—'How rapid is the flight of time!' But a few short days, and how many things were not, whose history is now recorded and laid aside among the things that *have been!* A few short days have brought us to our present connection with individuals in all parts of the country, to whom, though we have never seen them, though hills and dales separate us from many of them, yet we are endeared by a thousand tender associations. Their very names speak to us of hearts that beat in union with our own. We have received heretofore according to the best of our ability, and are thankful that we have received in return an expression of their appreciation in the continuance of their favor and support. And now, we have again assumed the responsibilities, and entered upon the work of breaking the bread of life to thousands of our race; and we shall endeavor to be faithful through the year in the discharge of the high and important duties which we have assumed.

We confess however that we have some fears as to the result. It would be presumption in us perhaps to suppose that we can judge with such exactness and act with such discretion, that in looking back, at the end of the year, upon our labors, we should not discover a single act which we could wish had not been done.—We know full well the frailty of human nature; and our apprehension is that we may do, or leave undone those things which will, in a greater or less degree, bring dishonor upon the holy cause in which we are engaged—the cause of our common Lord and Master.—But, trusting in the God of heaven, we have hopes that we shall sustain us—the hope of divine assistance in all our labors for the promotion of pure religion, peace and love.

And for this we most devoutly pray—that we may know and do our duty in every case.

It would be superfluous, perhaps, for us to entertain any fears in relation to our pecuniary resources; for our patrons, we trust, knowing our wants, will relieve us of all apprehensions on this point by a speedy and prompt remittance of their dues. Without such assistance, we should indeed be apprehensive as to our ability to furnish them with the paper in due season through the year. But we make the promise—and we venture nothing in doing it—that, if they will be punctual with us in settling their dues, we will be equally so with them in furnishing the paper on each returning week. It must be evident to all that success depends, in a great measure, on promptitude and efficient action, as well on the part of our subscribers, as on our own.

We enter upon the work before us with hope and confidence. There are many encouraging circumstances that induce us to pursue our labor without hesitation.—A few years since, and the doctrine of universal benevolence was comparatively little known, and opposition to it was of the most bitter and malignant kind. But now the denomination has assumed a rank and importance among the sects in Christendom which secure us in some measure against the violence and contumely with which we have heretofore been treated. The 'clubs and staves,' resorted to in times past, and in some places even at this age, to suppress the doctrine recoil, with tenfold force upon heads of those who use them. In despite of slander, intrigue, and violence the denomination is rapidly increasing. We are therefore encouraged in the work we have undertaken, not only by the aid we derive from the increasing numbers of the order, but by the assurance thus given that we have truth on our side, and that there is a power in truth whose onward course is indicative of universal reception.

Duty and philanthropy, also, claim our unremitting labor in the cause of our Master for the promotion of the happiness of our race. Although many have borne the fetters of sin—and worse than sin—a cruel creed—yet many others remain enveloped in the dark night of moral death. These claim our tender regard—humanity calls for their deliverance; and it would be friend-like us—it would be imitating the character of the God whom they worship to turn a deaf ear to supplicating voices. We are impelled, therefore, by the call of duty, and in imitation of the meek and lowly Jesus, who went about doing good, to go forward in our labor.

In relation to the course we design to pursue in the management of the paper during the year before us, very little need be said. Those who have patronized it since it came under our patronage, can form some idea of the character it will possess in future. The principal difference will be an endeavor on our part to render it more dignified, more courteous, and less objectionable, both to those who are with us and those who are against us in matters of religious faith. While it will remain the zealous and unflinching advocate of universal salvation; we shall endeavor to treat with respectful attention those of a different faith with whom we may have intercourse. In conducting the paper we shall never shrink from the conscientious discharge of our duty; and, in doing this, it will be our aim, to exercise, as far as we are able, the spirit of our Lord and Savior. We design to give the paper a truly religious character—to make it in word and spirit a 'Religious Inquirer,' as well as a *standfast & Gospel Anchor*.—How well we shall succeed in fulfilling our intention, the close of the year alone can tell. But we pray God to direct us, assist us and support us.

As we again salute our patrons—and salute them with the first number of another volume, our hearts glow with gratitude for their past favors and the promise of continued patronage. And we pray God to pour upon them his choicest temporal and spiritual blessing—that,

when another year shall have passed away, those who have gone to the land of rest, may rest in the arms of Jesus; and those who remain in their earthly estate may be made wise and better—better prepared to enjoy the good and endure the ill of life. And, finally, when time shall be no longer, may God receive us all to himself, to enjoy his presence and the smiles of his love in a world without end. *Ros.*

SHORTNESS OF HUMAN LIFE.—That life is short, and death certain, is a truth which forces itself upon the understanding with the power of intuitive certainty. In relation to the fact there can be no difference of opinion; but in reference to the use which we ought to make of it, people indulge various and very contradictory views. 'Life is short,' says the man of the world; I will therefore be diligent and lay up in store, an abundance of this world's goods for my children: 'Life is short,' says the spend-thrift, I will therefore spend as fast as I receive; for if I increase my wealth, I shall not live long to enjoy it. 'Life is short,' says the temperate man, but I will by a course of temperance lengthen it out as much as possible. 'Life is short,' says the drunkard, I will therefore enjoy my bottle for a season.—'Life is short,' says the preacher, therefore make your peace with God, before death comes and it shall be forever too late.

In this manner we might go on to the end of the chapter and though there is no dispute about the premises, yet we should find that the conclusions are as various, as the courses of life, pursued by the individuals, who use the proverb. Each one will alledge the shortness of life, as an important reason why he pursues his general course of conduct. But we will not pursue this picture. We took up our pen to offer a word upon the use which Job made of this fact. He was in deep affliction. He had lost his property, and was from affliction reduced to beggary. It addition to all this, wasting disease had laid its withering hand upon him, and he was to all appearance hastening to the grave. Under these circumstances his friends gathered around him for the purpose of administering to his comfort. But instead of comforting him, they immediately set about tormenting him. They told him that his hands were stained with crime, and that God in his displeasure had sent these afflictions upon him as a punishment for his sins. And when the good man asserted his innocence, and expressed a hope that he should see better days, and declared that his trust was in God, they told him that the hope of the hypocrite was as a spider web, and he should perish forever. It was not enough that their friend had been deprived of his property and children, and struggling with disease and sorrow his eyes were streaming with tears.—These officious friends must break in upon the hallowed sanctuary of his grief, and attempt to dash from his lips the last remaining cup of consolation. 'Miserable comforters (said he) are ye all,' and in the language of expostulation he addresses them saying, 'Are not my days few? Cease then, and let me alone, that I may take comfort a little before I go whence I shall not return, even to the land of darkness and shadow of death.'

The reader will perceive, that the shortness of his life is here alleged as the reason why the friends of the good man ought to let him take what little of comfort remained for him on earth.

Had there been in our day no events analogous to the case of Job and his friends, we should have so

mained silent upon the subject. But the opinion that it is necessary to torment a man on a bed of death still prevails; and practice upon this opinion gives many a child of sorrow, reason to plead with his friends, 'cease then and let me alone that I may take comfort a little before I go whence I shall not return. In our day as in the days of Job, when a man is afflicted or laid and drawing near the close of his earthly pilgrimage, it is common for his friends to gather around him. But they are sure not to let him rest or take comfort. Indeed the only thing they seem to fear is that he will make himself comfortable in mind. Hence they usually 'heap up words against him.' They tell him he is a great sinner; and if he replies that he has full confidence in the kindness of his heavenly Father, that confidence will be denounced as carnal security, and he will be gravely told that his hope is useless and he will perish forever.—Now, saying nothing about repeated commands of the scriptures to comfort one another, one would suppose that the common feelings of humanity would incline a man to pursue a different course. If they cannot say anything to soothe the aching heart, mercy should teach them to hold their peace, and let the sufferer remain as comfortable as possible.

Some of the reasons however, which are rendered for pursuing an opposite course, are worthy of a passing notice.

1. The shortness of life is offered as a reason for troubling a man on a bed of death.

When a minister goes to the chamber of sickness, and harkens up the soul of the dying with a proclamation of endless wrath, he will usually render as a reason, the fact that the man is near the end of his days. His days are few, and he is standing on the shores of eternity, and that is the reason why I endeavor to alarm his conscience. According to the reasoning of Job, this is the very reason why you ought to let him alone to take what little of comfort he could. Was it not enough in your view that the poor man was racked with excruciating bodily pain; that you must needs labour to afflict his soul also?

Was it not enough to content you, that he was grappling with the king of terrors, and the stern features of death were staring him full in the face, that you must needs plunge a dagger in his heart? Was it not enough that streaming tears flowed down his cheeks, as he looked upon his wife and children and sobbed the last farewell? Must you of necessity scatter firebrands, and urns of death around that sad scene, and turn the fountains of grief from the very bottom with threatenings of the deep damnation of hell? His days are few. 'Cease then and let him alone that he may take comfort a little before he dies.—If you cannot say as your Master said, 'be of good cheer' then for God's sake and for mercy sake, hold your peace.

2 Another reason is that the soul is in danger of hell?

So much the worse! If the poor soul must go to hell as soon as a man dies, in the name of humanity, you ought to let him take what comfort he can while he lives. Is it not enough to content you that the man's soul must howl with devils as soon as he is dead, that you must needs prolong around the dying pillow and torment him before the time?

Will it be said that this is the way to save a man from that awful doom? Pray who has taught us that souls are saved by being tormented with fears on the bed of death? We pay the delusion of the heathen

who tears his flesh and tortures his body in order to save his soul, &c yet shall we be told that we must afflict our own souls, or those of our fellows in order to save them? If such is the fact it were better to be a heathen than a christian. Bodily pains are not to be compared with mental anguish. It is better to have the flesh cut than the heart broke. To pluck out the hair and tear the flesh are small things compared with thorns planted in a dying pillow. If therefore heathen Gods require the former and the christian's God the latter, then it were better to be a heathen than a christian! And yet we pity the heathen? For what? Why because he thinks he cannot be saved without torturing his body. Spare those emotions of pity, kind reader, and if thou hast tears to shed prepare to shed them over those deluded mortals around you who hope for bliss only by wading through mental agonies compared with which the pains of the body are but a drop in the bucket. Go to the couch the dying and behold there the professed minister of the gospel pouring wormwood into the mind of the languishing sick, and when you see the mental poison take effect, and witness the struggles of mental despair, say not that heathen priests alone are cruel, or that heathens alone are to be pitied.

But no; dear reader, rest assured that God does not require of us to afflict ourselves either in body or mind in order to secure his favor. His mercies are shown us every morning and they are fresh every evening. High as the heavens, mountains upon mountains they rise, and the whole earth is full of his goodness. He asks us only to confide in him and be happy. Thus making most of the few days he gives us on earth, we shall live in peace, and when our appointed time arrives, with cheerful resignation bid adieu to earth,

'Nor cast one longing lingering look behind.'

I. D. W.

WITHOUT NATURAL AFFECTION.—The following paragraph, which we cut from the last number of the Christian Secretary, contains some remarks in relation to the unfortunate and fatal accident that recently occurred in this city (Hartford) which for inhumanity and a reckless disregard of the feelings of a bereaved family we have seldom seen equalled.

An alarm of fire was given on Wednesday evening last. It was occasioned by an explosion in the Rock & manufactory of Mr. N. Ruegels. This establishment is in the heart of the city, near the State house square; and is presumed to be permitted by law, and conducted by the proprietor, as a special privilege of the city from fire. It is said the manufactory was fired on the spot to the value of his clothing, a part of his skin, and the suffering of great bodily pain, besides the loss of windows, and many finished and unfinished rocks, which disposed of themselves according to their own time and pleasure. We regret to add, that Mr. R. is seriously indisposed from the wounds and lacerations received by the explosion.

We can hardly persuade ourselves that this is the language of Mr. Boies, the Editor of the Secretary, and a professed preacher of the gospel. We had formed a better opinion of the man than to suppose he could thus wantonly turn a scene of suffering and death in its most aggravated form, into ridicule and jest. Had he been present himself to witness the scene of suffering—he would be watched, as we did, at the bed side of the sick and dying man, and behold him waste away in the most excruciating pain, bereaved, with a resignation worthy of the devoted christian, but not the less intense on that account—had he seen the anguish of an affectionate wife, deep and silent while her heart clung to hope.

even till the breath of life was gone, and then burst forth with an almost maniac wildness—and he behold the distress and listened to the cries and entreaties of two young and affectionate daughters, who, young as they were and deep as was their affliction, yet had strength of mind sufficient to entreat their mother to be composed and bear her misfortune as a dispensation sent from heaven—had he been present to witness this heart-rending scene, we do not think he would have been betrayed into the use of such unfeeling language—such cruel sport—as the above, even in reference to his voracious enemy. If he could have witnessed this without a tear, we are sure he must be ripe for the enjoyment of heaven in full view of the inexpressible miseries of an endless hell! But we do not believe he could. We apprehend the paragraph was penned in haste, without due reflection; and in his more sober moments he will regret its appearance. E. O. W.

A SBILLOQUEY ON IMPIDILITY.—Infidelity, what is it? A dark and cheerless system of unbelief which orphanizes the whole creation, and robs man of his Father and his hopes. Where did it come from? Is it the offspring of folly, for 'The fool hath said in his heart, there is no God. Why should a man be an infidel? Will it make him any better? No. 'For as a man thinketh so is he.' If he thinks he is poor, he will act like a poor man; and if he thinks he is a beast, he will act like a beast. Will it make him happier? No. Can it give bread to the hungry? No. Medicine to the sick? No. Clothes to the naked? No. Eyes to the blind? No. Legs to the lame? No. Comfort to the dying? No. Hope to the mourner? No. Life to the dead? No. Who then needs the instruction of the infidel? The wise man? No. He is wise enough without it. The fool? No. For he is fool enough already, and has no need to say there is no God in order to convince the world that he is a fool. The christian? No. He would make a sorry hainpin, to exchange God for chance, or a mansion in heaven for a narrow grave.—Why then should infidels wish to spread their unbelief? Cannot a man come into the world without it? Yes.—And walk without it? Yes. And till the earth? Yes. And laugh? Yes. And cry? Yes. And eat and drink, and sleep? Yes. And die and be buried? Yes. What more can he do with it? Nothing. What advantage then is infidelity? None. E. D. W.

Dr. E. S. ELY.—The controversy, which, for more than a year past, has been carried on between Dr. Ely and Dr. A. C. Thomas, has finally terminated. Dr. E. does not see fit to continue it any farther. We are sorry it was closed so soon, for much more might be said to advantage on the subject; and the controversy has been conducted in so courteous and amicable a spirit, we were in hopes it would continue till the subject was fully investigated. But the Doctor ungenerously saw that it was operating to his own disadvantage, and being a *carphid* man, thought proper to close it with all convenient despatch. We give below his closing letter addressed to Dr. Thomas.

Philadelphia March 5, 1855.

DEAR SIR,—I have now published your last letter, which I believe is one more on your side of the controversy than on my own. I shall here desist from all further polemical correspondence, because I expect soon to start for a journey of two months at least, and all my time before my departure will be required in preparation. Your letters in the Philadelphia are sufficient to show my readers what is the present sentiment of universal salvation, and what are the chief arguments by which it is supported; my letters, published in some of your papers, (to the Editors of which I make my respectful acknowledgments,) will show

all who read them the principal scriptural arguments which are adduced in proof that some of the human family will be punished with everlasting destruction from the presence of the Lord and the glory of his power.

On the score of politeness you have the advantage of me, for you very compassionately feel confident that I am sure of reaching heaven; you are satisfied also of the final salvation of all whom you style patibulars; will I am compelled to say, that I have personally known but a very few Universalists who were persons of good moral character; and I verily believe there is no desire of the devil so well calculated to blind men to their ruin, and leaden them against all the edifications of decency and wisdom, as your scheme of universal holiness, a ill happiness, resulting merely from the resurrection of the dead to a state of immortal existence.

That our discussion should thus close, without any unfriendly personal litigation, is to me a matter of satisfaction.

I pray you to free from the wrath to come, while you be me to be assured of everlasting bliss beyond the resurrection. Respectfully Yours,

ELIZA STILES ELY.

WHAT GOD REQUIRES.—The Lord hath shown thee, Oth man, what is good and what doth the Lord require of thee, but to do justly, love mercy and walk humbly with thy God. Reader, when you see a man who lee, is the above command, you may set it down as a fact about which there is no mistake, that he is in the scripture sense of the word a man of God.—No matter where you find him; whether in the church or out of it, in the palace or the lowly hut. If he is an honest man, and in his dealings with his fellow men at all times guided by the uncompromising principles of real honesty and steady integrity—if his moral hand weeps over the sinners of the afflicted, and his heart gives relief to the needy, and yet he is humble, and meek, and his professions of piety, mark that man. He is saved and in truth the righteous man. Selfishness, phariseeism may despise him, and contumacious hypocrites denounce his works as dead morality, and a deceitful artifice of the devil to enslave his soul; but depend upon it, this is the righteousness of God, and to him who practices it the scripture be applied with truth. He shall dwell on high, and the place of his habitation shall be the mountain of rocks. To him bread shall be given and water shall be sure.

B. O. W.

THOUGHT AND PRACTICE.—In a letter recently published in the Magazine and Advocate, Wm. George Rogers, who is now on a tour to the west preaching "good tidings of great joy," gives the following account of his reception at Lancaster Pa. Here we see the decline of ends of society, called fairly and fearfully to practice, as yet, as its advocates have power to do. This is the doctrine which claims to hold in rest on the turbulent, and who is a person of mind. How very salutary in its influence!

Lancaster has a population of nine thousand and is situated in a very fertile fertile region. Appointments were advertised for me in the following papers for Friday, Saturday and Sunday evenings, in the German Lutheran church the pastor of which church is not only a Universalist in fact, but in profession—here is worthy and intelligent, and a majority of his congregation is with him in sentiment. The Universalists have not in the use of the church for a year, at stated times—to which message he strictly. Part of the congregation, a small minority, are bitterly opposed. Friday evening passed over peaceably—but on Saturday evening a body of Germans rushed into the house as the people were assembling, and shutting the doors, threatened vengeance to any who should enter. They attacked one of the very men with clubs and a brick-bat, and cut and

bruised him severely. They also attempted to smother the sexton with his own hammer-bell— but would probably have effected their object but for the generosity of the informal vestry men, who rushed to his rescue, and cut the hammer-bell sounder. Time will not admit of my going into further details—suffice it to say, that the rioters were arrested, and consigned to prison for future good order, and my meetings on Sunday and Monday evenings were attended by an immense concourse of people, and I am persuaded that great good was the result from the whole affair.

TO CORRESPONDENTS.—Our correspondents are informed that communications designed for this paper should be directed to the Editor at Hartford Ct. Though our paper is published simultaneously at Hartford and Albany, and our subscribers in N. York State, have their papers mailed at Albany, yet the printing is done at Hartford. Hence all communications must be forwarded to that place. If they are sent first to Albany, the consequence is, that their insertion will be delayed necessarily, and an additional expense of postage incurred.

PORTFOLIO.—The name of Bureau Post Office, Saratoga Co. N. Y. is changed to Fortville.

THE PRESENT NUMBER.—Our readers will perceive that we have made a material alteration, and, we trust, an improvement, in the appearance of our paper. The size and format are the same as the preceding volume; but having smaller type, it embodies a greater amount of reading. Though we cannot expect to suit all, yet we have full confidence that the present number at least will give very general satisfaction. We have not been able to pay a premium for a "Price List," but we have borrowed with an excellent Essay on the moral and intellectual power of Universalism, which we append as well as as useful as *exposition*. We have endeavored to present in the present number as great a variety as possible, in order to give our readers a specimen of what we intend to make the paper through the year. Add to this particular time we earnestly but respectfully request them to make special efforts to increase our subscription list. Our present arrangements have been attended with considerable expense, but we design to make still further improvements, whenever our postage will warrant it.

WE shall send this number of the Inquirer & Anchor to those who have ordered it discontinued, hoping that they may still be induced to continue their patronage. If they do not wish to take it longer, they will please to send it in a wrapper and return it as soon as possible, with their name and residence written on the outside, if they can circulate it and obtain other subscribers, we shall be very thankful for any responsible names which they may send.

SPECIAL NOTICE.—We have taken the liberty to forward this number of our paper to many persons whose names are not on our books as subscribers, hoping that they may be benefited as well as their patronage. To those we have forwarded a prospectus enclosed within the paper—to others we send the paper without the prospectus.

Those who receive the paper with the prospectus, if they wish to become subscribers, are requested to send in their names as soon as possible—otherwise the paper will not be continued. If they do not wish to become subscribers, they are respectfully requested to send the paper and prospectus to some of their friends and solicit their patronage; and to use their own influence to extend its circulation, whether they do, or do not design to become subscribers.

Those who receive the present number without the prospectus, are requested to use their influence to obtain

other subscribers; and, if they do not wish to patronize it themselves, to return it, with their names and the name of the Post Office where they reside, written on the margin. To those who do not thus return it we shall continue to forward it as to subscribers.

WE wish our friends and those who may receive this number to be particularly careful in attending to the instructions above given, as it will save us much trouble, and will be very little to them.

While we are on this subject we wish to remark that there are instances in which Post Masters have returned papers with these unkind words written on the margin.

"Returned," "not taken out," "But returned from where?" "Not taken out of the office?" were difficult questions. How in the name of wonder can we tell by the looks of an old paper how far or how near it has travelled?—The subscriber's name and that of the Post Office should in all such cases be carefully written upon the margin.

BALLOU'S SERMONS.—We learn from the Liberatorist that the Sermons lately mentioned by B. Thomas as in preparation for publishing, are now just from the press. The following is the title: "Nine Sermons on important doctrinal and practical subjects, delivered in Philadelphia, November, 1834, by Hoses Ballo, pastor of the 2d Universalist Society in Boston." Taken in short hand. With a brief memoir of the author, and an appendix. Published by A. C. Thomas.

REMOVAL.—B. Case, we understand, has accepted the invitation, noticed last week, from the Universalist society in Plymouth Mass. and is to remove to that place and take the pastoral charge of the society about the first of May. We regret that he has removed on leaving this section of the Lords heritage; for we very much need efficient and steady preachers in the land of steady habits. We pray that the divine blessing may, as heretofore, attend his ministrations.

BOOKS.—We have received from Boston a new supply of "Whittier's notes on the Parables," and "Pae's Selections," and can now accommodate those who may call for these works at our office in Hartford.

POCKET HYMN BOOK.—We acknowledge the receipt of the Pocket Edition of *Street's Hymn Book*. It is a small, improved and neatly executed edition, and much more convenient in many respects than the former editions. We have a quantity on hand for sale at this office, (Hartford) B. O. W.

A NEW SOCIETY.—We understand, has recently been organized in Prospect Maine, numbering thirty four male members.

Religious Notices.

A Lecture to Young Men, will be delivered in the Universalist Church, in this city, (Hartford) a week from next Sabbath evening.

By M. H. Smith will preach in Tolland, Ct. the first Sabbath in April. He will also deliver a lecture in the evening in the Baptist Church by request, on the Passions of the Rich Man and Lazarus. Luke xvi. 19-31.

A discourse will be delivered in the Universalist Church in Berlin in the afternoon of the 2d Sunday in April, in reference to the death of the late Hon. Samuel Hoar.

By W. A. Stickney will preach in Burlington the 2d Sunday in April and a lecture at New Hartford Centre in the evening.

By J. Shrigley will preach at the School house near Col. Samuel Norris in Suffield on the 1st Sunday in May. Subject, "Thence birth."

By R. O. Williams will preach at Broad Brook on the 2d Sunday in April.

PORTAL.

Weep not for the Dead.

Original.

Let not a tear
Bedew thy down cast eye—unveil thy head,
And gaze unshrinking on the lowly bier
Where rests the silent dead.

They calmly lie
Unmoved by grief that rends the mourner's breast;
Nor does the land lament—the piercing sigh
Disturb their hallowed rest.

Go, go thou then,
And strong in virtue, mingle tears with those
Who wrestle only with the strength of men,
Against earth's heartless foes.

Go, where the glare
Of lighted lights, reveals the crowd who stem
The midnight banais of vice—then spare,
O spare, a tear for them.

Go, drop a tear
O'er fallen innocence—weep tears of blood—
The priceless gem, that woman holds most dear
Is swept as by a flood.

The fever'd breath,
The burning brow of the inebriate slum—
The moral darkness of a living death;
For them let tear drops flow.

Oh, give the tear—
The living claim to—even angels shed
A tear for those who darkly linger here,
When all the lov'd have fled.

But weep not for the dead.
No more by virtue allured, or weight of sin oppress
The young sleep sweetly in their narrow bed—
The aged calmly rest. A. A. D.
Hunter, March 9, 1835.

The Last Supper.

Original.

In a lonely chamber the captain of our salvation met his chosen band, from whom he was soon to be separated by the rude hand of violence, and suffer the ignominious death of the cross, 'the just for the unjust that he might bring us to God.' He had before spoken of this time, and with great faithfulness had forewarned his disciples of his own sufferings, and of the relentless persecution which would follow all who should confess him to be the Messiah.

With uplifted eyes he blessed the bread and broke it; with outstretched hands he blessed the wine, and gave them both to his trembling followers. A solemn hymn closed the feast, and all went out; Jesus as a lamb to the slaughter; Judas with the treacherous kiss to betray him; Peter to deny him, with a solemn asseveration; and the remainder to flee, when the hour of darkness came, and to gather renewed courage when it had expended its awful, and fiend-like power.

Years have passed, and the command 'this do in remembrance of me,' is still cherished by many hearts; and the simple memorials, the bread and the wine are found in every christian clime. By these, we remember the babe of Bethlehem; the youth amid doctors and lawyers; and the Son of God doing good. We remember his doctrine—its consoling power, its comfort and hope. We remember him before Pilate, in mock array; on the cruel tree, where amid his

agonies, he forgot not his mother, and where he prayed for his enemies. We remember him in the tomb; we forget not his exultation to glory; and gratefully keep in mind his gracious promise—'Because I live, ye shall live also.'

M. M. S.

Hartford, Ct.

Beyond the reach of Mercy.

Original.

Many such phrases as the above are to be found in the vocabulary of partialism. This however seems one of those, which are more entitled to attention; for like a true coin it bears the impress and superscription of the system. Its advocates employ it, tho' in face of Prov. xi: 31—in reference to persons punished, as they suppose, in a future state for their sins. Having committed them to the Supreme, an paternal judge, they, without modesty or hesitation, boldly declare, they are beyond the reach of mercy! However reconcilable such language may be to the system just mentioned it is most evidently adverse to the Divine character. But how? the partialist inquires; let him read.

1st. It annihilates a Divine attribute. God cannot exist independent of his attributes; and mercy is as essential to his character, as justice, goodness, wisdom, knowledge or power. He cannot be without them. That God is omnipresent, and will be so always, few will deny. It seems then, that throughout the universe, & to the latest periods of futurity, his attribute will, reach of them, exist, under some modification. And that each must be in *exercise*, is equally evident; for if one may be dormant, they may all be; and then, like the heathen and atheist, we should have a God void of sense and feelings!

2d. It does more than to annihilate an attribute, for it establishes another in its place directly the reverse. Every quality of Divinity must be *positive*, and there cannot be an intermediate or neutral ground. To say he is without power, or that something is 'beyond the reach of it,' is to say he is weak. To say he is without knowledge, is no less than to assert he is ignorant. To represent him without justice in any case, is to ascribe to him the reverse. And so to say he is without mercy; is to say he is cruel. These are axioms, that need no demonstration.

3d. One thing perhaps may be said in mitigation, for the partialist, tho' go about he would blash, to say it for himself. In using the above phrase he, undoubtedly, means, that the individual must be *somebody*, when 'beyond the reach of God's mercy,' and he may suppose; that this 'somebody' is not included in the Divine omnipresence! Could he honestly make this plea, it would be equivalent to one of *compos mentis*, and render him far more excusable; for on this supposition, he limits God—the Holy One of Israel, and his attribute as; who is otherwise, to annihilate and reverse them. Yet both are sufficiently heinous and absurd; if however he choose that which is less so, he is consistent, let him apply the phrase in a similar manner, to a few other attributes. Let him speak sometimes, of those 'beyond the reach of omnipotence—of omniscience—of infinite wisdom, and those 'beyond the reach of Divine justice! It is rarely if ever, we hear phrases so absurd as these used. Why then

does the partialist pass these over, and make no selection till he comes to mercy? Is there anything in 'mercy' obnoxious to him? No, it is far from being so to him. Its repugnance does not consist in this. But the question still presses—why does he single out the Divine mercy, and banish it so deliberately 'beyond the reach of mortals? The answer must be; it is adverse to him—but utterly adverse to his system. And tho' this solution is obvious, and unavoidable (unless to a partialist,) we may in charity suppose, on immoderate attachment is what may render him unconscious of it.

To remark further on this subject Dr. W. would be only to detain you. It will be sufficient to say that the few thoughts now submitted (in penning which the writer cherishes to wards the partialist no unfriendly feelings) are such as have been naturally suggested. If approved, and in your opinion such as to promote the cause of truth, I hope you will take occasion hereafter to place the subject in a more suitable shape before your readers. J. M.
Amherst, Mass.

FATALITIES.

In Enfield on the 10th ult. Mr. Norton, of South bridge, Mass. to Miss Clarissa Moody of Springfield, Mass.

In East Haddam, by the Rev. Mr. Miner, Mr. Solomon Down, a revolutionary veteran, aged 85, to Miss Abigail Chapman, aged 83.

In Great Barrington, on the 5th ult. Mr. Oliver G. Law, merchant of Philadelphia, to Miss Eliza C. Hall, of the former place.

Deaths.

Died in this city (Hartford,) on Friday evening, March 27, Mr. Nathan Ruggles aged 61 years.

It is related that we are called to record a death under such painful circumstances as those attending the death of Mr. R. For some time past he had been engaged in the manufacture of Rockets, and on Wednesday evening previous to his death, while trying some composition which he had prepared, the fire was communicated to a large quantity of the same material, and it produced a tremendous explosion. Mr. R., in attempting to extinguish the fire, was dreadfully burnt—lingered in great agony till Friday evening, when he was released from all his sufferings by death.

Few men have experienced more of the changes of life, than our departed brother; and few have borne the allotments of Providence with equal fortitude—since death, but assuredly his friends that his faith was unshaken, and that his consoling power, supported him amid his agonies.

To the cause of Universalism, Mr. R. has been, for many years, a firm and devoted friend; and to its support he has ever lent his aid.

May an indulgent God sanctify this bereavement in the afflicted widow and fatherless children. May God be reconciled to that Being, who appoints his own time and his own way, to take his own to himself.

In Berlin Ct. on the 27th ult. Hon. Samuel Hart, aged 74. Enq. Hart was a man of exalted worth and respectability and has been eminently useful to the cause of impartial grace both at home and in Senate and house of Representatives, in this State—and not only to Universalism, but to the cause of freedom and happiness, by his labor for the permanent foundation of our republican institutions.

In Knox, Albany Co. N. Y., on the 18th Jan. last, widow Mary Brown, consort of Rev. William Brown, deceased, aged 73; and on the 2d of March ult. her brother Christopher Chesebrough, aged 80, a soldier of the revolution. They were natives of Stonington, Ct. Methodists order. They lived respected by a numerous circle of acquaintances and relatives. And in advanced age, were gathered to their fathers, by shocks of corn fully ripe.

In this town, very suddenly, on the 29th inst. Capt. John B. Stanton of Uthbertsville, aged about 62. At Windsor, Mr. Thaddeus Barber, aged 62.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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A SERMON.

Delivered at Preston on the occasion of the death of Miss Louisa S. Gristed.

By R. O. WILLIAMS.

Though he slay me, yet will I trust in him. Job, xiii. 15.

It is not the mere purpose of paying our vows to the blessed Creator and Father of all—not to unite our voices in rapturous songs of praise, and expressions of fervent gratitude to the kind Benefactor of men, for the rich blessings he has bestowed upon us—that has called us together on the present occasion. A subject of a sad and solemn nature, and one that more deeply affects the social relations of life, now claims our undivided attention. We are painfully reminded of the frailty and uncertain tenure of our present state, and our dependence upon something other than a mere arm of flesh. There are times, indeed, when the deepest wounds upon many a fond and conflicting heart. We look back over a few fleeting days, and behold, in the bloom of youth and vigor of health, one who now sleeps in the dust of the earth. We almost hear that voice so rich with affection, and behold that eye, kindling with the fire of genius, which gave promise of so much enjoyment to surrounding friends. How many hallowed recollections are awakened by a retrospect of a few brief days! Alas! that tongue is mute, that eye is closed in the mysterious sleep of death, and that countenance has lost its rosy bloom. A father mourns, a mother weeps, brothers and sisters lament; kindred and friends combine their voices in plaintive notes to sing the sad requiem of departed worth. This, however, is but a single instance of

—and the numerous ills
Involved with our frame."

And while we remember with emotions of joy and thankfulness that 'the Lord gave,' we are also called upon, in devout recognition to the all-wise and providence, to acknowledge, without murmuring, that 'the Lord taketh away.'

It was a holy submission of the will of heaven,

It was the exercise of devout piety and unshaken confidence in the Being who holds in his hands the destinies of men, that drew from the most patient man the language of my text. Such was his estimate of the divine character, and such his confidence in the wisdom and goodness of the Father in whom he trusted, that, amidst the vicissitudes and fluctuations of life—its sorrows and calamities he remained unmoved, and 'was strong in faith giving glory to God.' He had received such unspeakable blessings, and such unqualified testimonies of divine favor, in the sunny days of his prosperity; that, when the scene was changed and the clouds of adversity began to gather, and thicken, and blacken around him—when, in fact, they burst with tremendous violence upon his unprotected head, in successive calamities, even then he could not relinquish his hope, nor curse the hand that blessed him. Assured of protection, he saw through the gloom and knew that the storm would soon pass & be succeeded by a brighter and more joyful day. 'I know,' says he, 'that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God.'

There is an example in the conduct of this individual, whether he was a real person, or only the hero of fiction, that is certainly worthy of our imitation. If we would take a comprehensive survey of the extent of divine goodness and duly appreciate the blessings we are daily and hourly receiving, we should soon acquire such confidence in the great dispenser of good, as would not be shaken by the clouds of sorrow, and the storms and misfortunes of life. We might soon learn by sweet experience that 'blessed is the man whose hope is in the Lord.' It is a contracted view of the administration of divine providence, which induces that 'peevish peevish complaining' so frequent in the earth. When amidst the storm and the whirlwind, we behold a faint gleam of that light that presages a calmer heaven and better days; though we may lament the desolations of the tempest, yet we do not mourn 'as those who have no hope.' Constrained as we are with superfluities of social enjoyment, it would be brutal not to mourn the loss of those who are endeared to us by the ties of affection and consanguinity; but that sorrow would be tempered and chastened, and rendered far less intense by an unwavering trust in the Father of all mercies.

It is truly a 'vale of tears,' in which we live? No one is exempt from a share of the common miseries incident to this mortal existence. Every day of our lives brings to view some new scene of distress—some disappointment of our hopes—

some friendship betrayed—some confidence misplaced—some cruel act of base ingratitude—some lowering tree of luxuriant growth torn by the relentless gale, or some tender plant cut down by the fatal shafts of death. The dreaded 'king of terrors' is often cruel in his advances, selecting the fairest flowers as the objects of his fearful sport. No age, nor sex, nor condition is secure from his approach. Even the greatest profusion and elaboration of beauty are destined but for a single day! We part, for a brief period, with those we love, ardent in our expectations of meeting them again in a little season; but, perchance tomorrow's passing breeze bears to our ears the sad tidings of their departure to the land of shadows. We pore in painful remembrance over the joys we have shared with them, until awakened by the solemn reality that these and they are now forever gone. But their image is left indelibly impressed upon the tablet of our memory. There are, without doubt, many here present—and some too who are far away and cannot be here to weep with those that weep—who, in truth, can adopt the language of the poet, in application to the young female whose sudden 'exit they now lament.

'Eternity will not efface,
The records dear of transports past;
The image at our last embrace I
Will little thought we 'twas our last.'
And parents in the 'sad solemnity of woe' will exclaim,

We saw thee shine in youth and beauty's pride,
And virtue's light, that beamed beyond the sphere,
But like the sun eclipsed at morning tide,
Thou left'st us darkling in a world of tears.
The parent's heart that ached in grief and care;
That heart how sunk, a prey to threat and care;
So decked the woodbine sweetest you aged tree,
So from it ravished, leaves it bleak and bare.

I need not here attempt to eulogize the virtuous dead; nor need I ask whether the young and tender female who now rests in the icy arms of death was prepared to appear in the presence of her Maker. I cannot so impeach the character of God as to suppose he would call her hence when unprepared to die, knowing that her departure in such a state would prove her endless ruin. These things therefore may be passed by in silence; and we may rest in the assurance that in the hands of a just and merciful Father, it is well with her. It is for better to fix our attention upon those things which will impart consolation and assuage the grief of those who mourn her untimely death.

If then we are made subject to sorrow and affliction in our present existence—'if man, that is born of a woman, is of few days and full of troubles'—if 'he goeth to his long home and the mourn-

crago about the streets—it is no small satisfaction, that we are not left without the hope that a brighter day will dawn upon us. God has given us unquestionable evidence that the mortal life we here enjoy, is not all we shall ever have of existence. The many tokens of his favor, the unspeakable gifts of providence, and the fulfillment of his promise in the bestowment of temporal blessings—these are no trifling evidence of the final accomplishment of that better covenant which brought life and immortality to light through the gospel, and gave the promise of a blessing to all mankind. The word of God is passed, and cannot return void. And the prospect presented by this pledge of divine goodness cannot but exercise a happy influence in soothing the sorrows of our present state. Assured that the gate of death is but the opening passage to a more glorious and enduring theatre of life, we can feel that confidence and resignation, which drew, from the patient man, the words of my text—'Though he slay me, yet will I trust in him: for with this assurance, we can discover, in 'all partial evil, universal good.'

Miserable indeed would be our present life, if all hope were confined within its narrow limits. Whatever may be our condition in life, we look forward to a period when we shall attain to something better. If prosperity be our lot, we hope for greater; and if adversity, we still hope for better days. Nor is it a mere idle curiosity that asks, where are they who have gone the way of all the living? Even when death lays his pale, icy hand upon us, we still cherish the hope that life with us will not be forever extinguished.

'Hope looks beyond the bounds of time,
When what we now deplore,
Shall slide in full immortal prime,
And bloom to fade no more.'

Koen indeed must be the stroke of fate that strikes the dearest ties of affection and friendship, keen and bitter to those who see in death, nothing but a dreary, blank oblivion. There may be time who can arm themselves with the principles of a false philosophy, and look at death with a cold and stoical indifference; but they certainly pervert the principles of our common nature. They are among the monstrous deviations from the established order of things—nature's cruelties—and, though they belong to the human species, yet partake none of the common feelings of our race. And however sincere may be their intentions, yet very unfortunate are they in the selection of means for the promotion of human happiness, when they attempt to inculcate the principles of universal scepticism. Why should they wish to tear away the foundation of that hope of future life, which, even though it were false, can do us one any hurt, and may do much good? If it is connected with the fearful dreams of endless woe, then wake us from these unreal and unpleasant visions; but do—I ask it with a tear—do let the hope remain of re-uniting with those we love in a better and happier world. It is cruel—nay brutal, to take away this last comfort of the dying man and his surviving friends.

What are life, and love, and friendship, and affection without the hope of enjoying them in a purer and more enduring state? Ask again what are they? And echo only answers, what are

they? But our experience would tell us that they are mere names, fancies, fooleries, implements of torture, given but to tantalize us for a little season, and then involve us in disappointment and despair! 'Live while you do live,' the infidel would say; but oh! who could cherish those tender sympathies, or cultivate those fond affections that intertwine with every fibre of the heart, if these must be dissolved forever by the stroke of death? How fearful is the attachment of friends and ties of love, if this life is their only sphere of enjoyment!

O thou, whose thoughts have no nest home above!
Captive of earth! and canst thou dare to love?
To nurse those feelings which delight to rest
Within that hallowed shrine—a parent's breast,
To fix each hope—concentrate every tie
On one frail individual—devoted but to die?
Yet mark the faith that points to worlds of light
Where selected souls, made perfect, re-unite!

Nay, who would have a heart to wish for those high and holy attachments that unite mankind in social compact—those dear associations that cluster so delightfully around the sacred names of parent, friend and brother, if all these must vanish away forever with the perishing of the mortal part of man? Oh! if death is an eternal sleep who would not flee from society and become re-anchored indeed, or a hardened misanthrope, that there might be fewer ties to be broken, and fewer pains to be endured when the thread of life is cut asunder? Even the most relentless 'philosopher' in the school of scepticism cannot be so cruel as to tear away the hope of future life, so fondly cherished in the breast of man—the blessing of which would be more fatal, than to take the pound of flesh, nearest the heart, demanded by Shylock, the barbarous Jew!

On the supposition that the French atheists were correct in their declaration—'there is no God, and death is an eternal sleep'—what is man?—What but the most inscrutable mystery?—a collection of the most singular phenomena, and yet unaccountable contradictions? Why dream he of heaven, if there is no heaven for him?—Whence came the dear deluding dream? Why does he desire life, and why hope for happiness beyond the grave, if there are no life and no happiness in resurrection for him? Whence come these strong desires and ardent hopes? Why do they not as well pertain to beasts as men, if both alike are doomed to the same annihilation? Or all the wild pranks and antic capers of insane nature, that would be most singular and inexplicable, which should produce that wonderful organization of matter, from which proceed thought and feeling, reason and judgment, desires and hopes, that cannot be satisfied without the assurance of continued existence. It would be a direct violation of the established laws of nature—the production of thought from that which cannot think, and desire from that which is incapable of desire—the production of a consequence without a cause. And admitting God exists—a God of goodness—it would be equally surprising if he should create men with desires and hopes which he never intended to satisfy. Nay, it is false. Even scepticism doubts and laughs at the follies of her own creation. And the whole world tells a better tale. It is heaven alone—the fact

that he is destined to another and better life—that can unravel the mystery of man.

'His immortality alone can solve
That darkest of enigmas, human hope,
Of all, the darkest, if as death we die,'
and life to live no more forever.

It is an argument of a distinguished writer in favor of immortality, that 'for every desire of every faculty, whether in man or inferior animals, there exists a counter-part object in external nature. Let it be either an appetite or a power; and let it reside either in the sentiment, or in the intellectual, or in the moral economy—still there exists a something without that is altogether suited to it, and seems expressly provided for its gratification. There is light for the eyes—there is air for the lungs—there is food for every recurring appetite of hunger—there is water for the appetite of thirst—there is society for love, whether of fame or fellowship—there is a boundless field in all the objects of nature for the exercise of curiosity—in a word, there seems not one affection in the living creature which is not met by a counterpart and congenial object in the surrounding creation.' Can we then, for a moment, suppose that man possesses that desire of future life and that hope of future bliss, which are doomed to be swallowed up entirely in the deep and endless sleep of annihilation? The supposition contradicts every thing we know of those established principles of nature, which are brought so clearly to our view in the wise adaptation of external objects to the desires, appetites and capacities of every living thing. The whole creation speaks a different language, not to be misunderstood.—O my unto day uttereth speech, and night unto night sheweth knowledge of returning life and immortality.

It is the province of revelation, however, to speak in positive language concerning a resurrection from the slumbers of death. That accords with the faint and feeble voice of nature and confirms the sacred truth. God has revealed the fact by his inspired servants, and his word is confirmed by the resurrection of his anointed Son. 'It is no resurrection of the dead,' says the apostle of the Gentiles, 'then is Christ not risen. And if Christ be not risen, then is our preaching vain and your faith is also vain; and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not.' 'But now is Christ risen from the dead, and become the first fruits of them that sleep; for since by man came death, by man also came the resurrection of the dead.' Indisputable evidence of a resurrection of the dead, and of future life and blessedness, is given in the precepts and example of Jesus Christ. If we doubt the fact, we cannot by our unbelief, destroy its truth. We may deprive ourselves of the consolation which it affords—we may render ourselves unhappy during the journey of human life—but it still remains a truth, unchanged and unaffected, alike by our faith, or our unbelief. Though 'the grass withereth and the flower fade'—though 'man dieth and wasteth away,' still the resurrection of the Son of God, connected with the doctrine he taught, is demonstration, full and clear, that there shall be a resurrection of the dead, both of the just and the un-

just—that as in Adam all die, even so in Christ shall all be made alive." Thus we are enabled to look, with some degree of certainty, into the obscurities of the future, and behold our Savior preparing the "mansions" in his "Father's house" for our reception; and, though 't doth not yet appear what we shall be, yet we know that, when he shall appear, we shall be like him, for we shall see him as he is." It is ours by the eye of faith, to behold all creatures of our race emerging from the "cell of death" into newness of life and enjoyment.

See truth, love and mercy in triumph descending.
And nature all glowing in Eden's first bloom;
On the cold cheek of death, smiles and roses are
bleeding,

And beauty immortal awakes from the tomb.

Oh! how delightful and transporting is the prospect before us! Here we have the evidence, assurance and prospective view of that which we all desire, however different may be our religious opinions and impressions. And what is better calculated to soothe the sorrows of life, and heal the wounds of the afflicted heart, than the reflection, that the gathering storms and raging tempests will soon pass away, and a day of cloudless glory dawn upon us with all its gay delights and bright effulgence? If aught on earth can mitigate the sorrows we are doomed to endure here below, it is the hope of heaven—a better and more enduring substance! How much of our love and gratitude are due to that kind and merciful Father who has brought to our knowledge, an inheritance that is incorruptible, and undefiled, and that fadeeth not away! Trusting in the living God who is the Savior of all men, though we walk through the valley of the shadow of death we will fear no evil! With the rod and the staff of Jehovah to support us, and the prospect of heaven and its joys before us, who would not breathe forth the spirit and temper of the afflicted man of old, in his language of resignation—"Though he slay me, yet will I trust in him?"

I know full well the follies and fancies of man,—that, though 'formed upright, he hath sought out many inventions.' I am aware that the fearful vision of endless misery has been conjured up to darken and agitate this smiling, sunny scene! I know, too, the misery and despair that have been occasioned by this 'doctrine of devils and endless woes! Full many a tender plant, and many a towering tree have been torn and scathed by its wintry winds! How many have been hurled from the summit of human happiness—plunged to the lowest depths of misery and buried in its icy sleep! Even those who profess to have obtained 'a hope' are greatly troubled by the startling spectre of this fearful dream. There does indeed, sometimes,

'A joy flash through the trouble of their dream,'

but it is like the sunny day that precedes a storm. It bodes a gathering tempest that is to burst in tremendous ruin and desolation upon the moral universe of God.

I know also the pertinacity and even sincerity, with which this dream is sometimes maintained; and its advocates really wish it true. But little of the fellow-feeling of men, or of angels, that person, who, though he may profess to be-

lieve it true, does not sincerely wish it false. And that very wish evinces the inconsistency and insincerity of his faith.

Endless misery! What a monstrous absurdity for those who possess the common sympathies of man! Tell me not that it is true—too fearfully true! The assertion is a libel upon the character of that best of Beings who gave life, and hope, and love to the countless millions of our race! Every thing in this bountiful creation around us utters a nobler sentiment. It is the voice of reason and revelation that man was made for happiness; and the wise adaptation of external objects to the wants and desires of every living thing proves it true. Who does not desire the final happiness of all mankind? Certainly no one but the veriest misanthrope—nay, the veriest fiend!—And who would suppose, from a view of creation, that this desire of the best of men would be permitted to waste their joy in eternal disappointment? If endless misery is true, it is true of those good men whose benevolence constrains them to desire the ultimate salvation of their fellow men. 'Consider the lilies, how they grow; they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these.' If then God so clothes the field with beauty and glory, who can suppose that he will render a large portion of our race eternally unhappy and inglorious? It is an awe—nay, passing strange, that a sentiment so palpably absurd, and so opposed to all that is tender and humane, should have been so generally believed among men. Few, I trust, who have assembled here on this mournful occasion, believe it true—True? We might as well believe the visions of the Arabian Nights, or the dreams of Scandinavian mythology!

The scriptures reveal a higher and nobler destiny for every rational being. By a declaration of the Son of man, we are assured that 'God so loved the world, that he sent his only begotten Son, not to condemn the world but that the world through him might be saved.' And the salvation he came to effect is not confined to a small portion of those who were lost. He 'gave himself a ransom for all men to be testified in due time.' And by the parable of the hundred sheep, we are assured that, while one lost soul remains, he will continue his efforts, until he has found it, and brought it home to the fold of God. The time then will come, when death shall be swallowed up in victory, and the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away.

It is this bright day of unclouded glory in a future world that has power to hush the rising tumults of the afflicted soul. It is this that can light up the smile of joy amidst the tears of woe. It is this that comes with the soft and still influences of love, and breathes consolation to those who mourn the loss of friends! It is this that draws us nearer to that kind Father who, in his wisdom, sees fit to take from us those who are near and dear to our hearts. Let this then be the consolation of those who now lament the untimely departure of a beloved daughter, sister, relative and friend. Let them be instructed by the conquering kindness of a Father who is in heaven, that their light afflictions, which endure for a mo-

ment, will work for them a more exceeding and eternal weight of glory—that though 'weeping may endure for the night yet joy cometh in the morning.'

No more shall they behold the face, or enjoy the society of the child they loved, and the friend they esteemed in this vale of tears. No more shall her gay smiles and the beam of intellectual light that sparkled in her eye delight their ravished hearts. Her sun of life is set, even in the morning of existence. The places she once occupied in the domestic circle are now left vacant, and, by their tiresome loneliness, they ask, or seem to ask, where is their gift recipient? No voice responds, except the hollow moans of the passing winds. Go down to the 'city of the dead,' and there the new made grave discloses all that remains of a once gifted and virtuous mind—a fair and lovely, but fragile flower. Oh! what joy there is in the reflection that this gloomy scene—

This partial view of human kind
Is surely not the last—

but that it is to be succeeded by a happy meeting and a more glorious day of eternal and unspeakable bliss. Oh! let the living be entreated to weep not for the dead; for there is rest for them in heaven. There no sorrows arise to mar their enjoyment—there no hopes are doomed to disappointment—there no ties of love are broken, and there no shafts of death are hurled. But God is there—and endless day is there—and love and praise and joy are there—and ransomed souls are there—and there 'the wicked cease from troubling and the many are at rest.' Yes, there the Revelator saw in prospect 'every creature—all rational beings—purified from sin, sitting around the throne of God, decked in robes of white and having palms in their hands. And there, when 'time shall be no longer,' the many fountains of affliction that diversify this earthly state, shall be swallowed up in the broad sea of divine love; and all mankind shall be instated in a Father's presence, where there is fulness of joy, and at his right hand, where there are pleasures forever more. Father of mercies! how excellent is thy loving kindness in all the earth! how rich the full flowing streams of thy saving grace! Oh! who, in the fulness of devout resignation, does not cling to Jehovah, and breathe forth the language, 'Though he slay me, yet will I trust in him?' Let us now come, with the balm of consolation, into the hallowed sanctuary of the mourner's heart, and speak of the excellencies of that rest where friends and brethren meet to part no more forever. O ye sons and daughters of affliction! dwellers in this vale of mingled joy and woe! let your sorrow be soothed, your grief be assuaged, and your mourning be chastened by these bright hopes of a better world.

Ye good distressed!

Ye noble few! who have unbending stood
Beneath life's pressure, yet bear up able,
And wait your bounded victory—which only saw
A little part, deemed evil is no more;
The storms of wintry winds will quickly pass,
And one unbounded spring encircle all.

If Christian sects would pronounce their anathemas against heresies in practice, rather than against heresies in faith; if the purity of the Church would be better promoted.

MR. ROGERS' TOUR.

I verily think the Lord takes the more care of a poor fellow for his not knowing enough to take care of himself. At BRERKON—having expended my very last penny in hiring court-rooms, and other places convenient for religious meeting—and having been necessitated to part with my horse at READING, on account of his lameness—I was perplexed to the utmost to know how to get forward in my journey! A hundred miles from Pittsburg—without a penny—credit—or acquaintance. What was I to do? I asked my self the question repeatedly—and all the answer I could get from it was—*nothing!* But Providence took the matter into his own hands—the sheriff of Bedford county must at that very juncture start to Pittsburg with a prisoner—I must by the merest accident hear of this—he must become interested in me at first sight, (as he subsequently informed me he did), and that interest must induce him to give me a passage, and bear all my expenses, through a journey of three days! Upon my word! if it were not a sin to charge God with taking care of heretics, I should be tempted to think he had some hand in all this!

Conceive me now, riding to Pittsburg in the custody of the sheriff, and scated by the side of a negro State convict! But never mind! 'Variety,' saith the poet, 'is the very spice of life, which gives it all its flavor.' This convict, moreover, was no mean personage after all; being a duly accredited and consecrated member of the *sanctum fratrum*—a bona fide subject of holy orders—no matter of what sect.

The only places after leaving Harrisburg of which I can make a fair report, are MECHANICSVILLE, which contains a free church, and some fifteen hundred inhabitants, and CHAMBERSBURG, with a population of five or six thousand, and decidedly and handsomely inland town in Pennsylvania. My congregations were here large and attentive, but no one offered to relieve me of tithes charges. I could hear, at the different places I visited, of prior visits by Br. O. A. Skinner, of whose industry and enterprise I have formed a high opinion.

The appearance of egotism cannot well be avoided in this kind of communication—except by substituting the plural *we*: which if I substituted in duplicate—or, like the popular deity, in triple form—I should not know to do; but I am scarcely an unit, you know, in my physical dimensions, and must therefore be allowed the use of the singular pronoun.

PITTSBURG—if we expect N. York—is the busiest place I ever saw, and—excepting none—it is the strangest. The suburbs get lost in the superabundant mass of smoke and vapor, formed by the numerous furnaces and steam engines in the place, and they do not find their way down to the city until the day is one-fourth spent! Pittsburg and its suburbs contain a population of thirty thousand, and are certainly situated in amount of steam machinery by any town in the western hemisphere. There have been as well, and as badly used here, as in any place I ever visited. The friends to the doctrine are really such; and so are the foes. The lion between is very palpable. My first lecture was delivered in the Dutch church—a large and handsome building—the trustees, in which were all favorably disposed towards me, till their preacher, getting them together, asked them out of it, in to Dutch, and I received word that I could have their house no longer.

Unsuccessful applications were then made for the Unitarian, African, and Disciples' meeting-houses, and also for the court-house and theatre. At length the concert hall was hired for the purpose, and the meetings in it have been very largely attended. It is very commodious, and will contain about six hundred people. It could have been procured in the first place, but it was feared that the public could not be attracted thither to hear preaching, because of a prejudice against the building—but curiosity, or an interest in the subject, has greatly triumphed over that obstacle. One infallible mark of the rising interest in the subject is, that the number of female attendants has increased with each successive meeting. I have been three weeks in the place, and preached ten lectures, and was under the necessity of being unemployed two Sundays, for lack of a suitable place.

Four of my lectures were delivered in the court-house, which on every occasion was crowded to a disagreeable excess. It is very spacious, and supplied with a semi-circular gallery; and yet great numbers were under the necessity of retiring for want of room—which account the fears of the craft were awakened, and the court-house was closed against me, and opened to a Calvinistic minister living in the place, for the avowed object of affording him an opportunity of attacking me and my doctrines. He is a man who is much respected, and pretends to a great deal of learning.

Well! how do you think he succeeded? I will tell you. His first assault was made on a Sunday evening; and as I had no appointment, I was present. The congregation was very large at the commencement, but it greatly diminished during the progress of the meeting. At the close, he announced that he would continue his strictures on the following Sunday evening—he also had the same fact announced in every paper, and nearly every pulpit in the city. It was not till the following Friday, that I ascertained that I could obtain a place for the coming Sunday; and, therefore, my time and opportunities for diffusing the information were very limited. Sunday evening came—dark and rainy. My opponent's meeting—though in the centre of the city—was very thinly attended; mine, on the contrary, was so overwhelmingly crowded that it presented a dense mass of bodies! Need you any farther comment?

Suppose, Br. Skinner, that at the time we were at Elmira together, a Rev. gentleman had stepped up to you as you were entering the court-house desk, and addressing you had said, 'Sir, it is true that the Commissioners have guaranteed to you the right of the house for this evening, and your travels have been at the trouble of notifying the public to that effect, but, Sir, I have since seen them, and have obtained their authority for throwing you out, and for occupying your place myself, for the laudable purpose of putting you and your doctrine down if possible; you will, therefore, Sir, please notify the audience to that effect.' This kind of conduct would doubt have given you a very high opinion of the gentleman's modesty, and the justice of the Elmira Commissioners! Exactly this was I served in Pittsburg!

Now for a picture of one of my meetings, in the court-house. A dense mass of human bodies meets my eye in every direction—others endeavoring to crowd their way in—before me, at the lawyer's table, surrounded by keen oppo-

nents, whose eyes are pricked up to a nice degree of perception, in the hope of being able, by a close analysis of each sentence, to extract something to their purpose; each has his paper and pen before him in terrible array, as though he thought to secure me with the poet's threat.

There's an among ye tak'n notes,
Faith an' be'll be'treat it!

I no sooner commenced my discourse than up jumps one of my clerical opponents, he vociferates that he stands ready to enter the lists of controversy with me, if a place can be obtained for the purpose; but, on being asked, confesses that he knows of no such place. Still he proposes that argument should be gone into on the next evening. Here another jumps up, 'Not to-morrow evening, if you please,' says he, 'I have appointed to preach again Mr. Rogers myself to-morrow evening. I beg, therefore, that you will postpone your commencement till another time.' I now break in upon the litigants for the honor of the first lunge at my heresy, by proceeding with my discourse. I am suffered to go on for about fifteen minutes, during which the doctrines of Calvin—although in a civil way—are handled in a manner not exactly to the old gentlemen's liking—he is annoyed—and in the disposition in which he bent Michael Servetus, he raises, by the instrumentality of his children, a terrible row about my ears. 'That fellow ought to be dragged out of the pulpit,' cries one.—'That with him,' vociferates a second.—'Pull him down,' awails a third.—'Down with him,' cries twenty more at once—and then came a shower of petty missiles at my head, bottles, pieces of coal, glass, plaster, &c. A tumbler on the desk before me was broken, but I escaped unhurt. I am not the man to be mobbed down, and I—would preach the love of God in the dragons of the Inquisition, or at the martyr's stake—you cannot stop me'—and they concluded to hear me out through a long discourse, only interrupting by occasional hisses or groans! This is a faithful sketch of one of my meetings in a city noted for piety!—where a meeting was in progress by the Orthodox, which had already lasted some fifty days at six, first by one sect, then by another, and finally, on my arrival, they united in a *pulit alto ceteris*, under the title of a *union protracted meeting*. If proof of these facts is wanted, it will be furnished under oath.

While my mouth was stopped for want of a horse to preach in, I was busily employed in seeking through my pen. I invited the clergy men of the city, through the powers, to a public discussion of the subject, pledging myself to yield the point entirely, if my text could be produced, which, by a fair construction, teaches the doctrine of *calvin's* system. I have also written a work of 21½, duodecimo, and am getting two thousand copies printed, on which I had to be employed night and day, in order to supply copy as fast as it was wanted. I have moreover written a subscription for a USUARY SAVING CHURCH, to be erected at this place. These matters have kept me so busy that I have not even found time to walk over the city, nor to write this second number of my tour till this late moment. I hope I have been guilty of no unmodest vanity in the statement of these matters, or that if I have, I may be pardoned on the score of non-intention.

Most affectionately, GEO. ROGERS.

Continual diligence overcome all things.

INQUIRER AND ANCHOR.

SATURDAY, APRIL 11, 1853.

SCRIPTURE ILLUSTRATION.—Know ye not that the unrighteous shall not inherit the kingdom of God.—1st Cor. vi, 9.

At the request of a friend we offer a few comments for the consideration of our readers, upon the above passage of holy writ. In order correctly to understand the passage, it is only necessary to ascertain what is meant by the phrase 'Kingdom of God.' This phrase is used with considerable latitude of meaning. Sometimes it means the Gospel dispensation, embracing all its blessings and joys on earth; as in the following instance. 'The kingdom of heaven is at hand.' Again it is applied to the effects of that Gospel. 'The kingdom of heaven is righteousness and peace and joy in the holy Ghost.' Again it is used for the Church on earth. 'He that heareth my words and doeth them not, the same shall be least in the kingdom of heaven.' We ought perhaps to observe that the phrases 'kingdom of God,' and 'kingdom of heaven' are synonymous. It would require more space and time, than we can at present devote to the subject to enter into a full discussion of the meaning of these phrases. We give the above as the most common signification and at some future period we intend to insert a discourse upon the subject. The reader will observe that the phrase in one of the passages above quoted evidently means no more or less than the church of Christ on earth. This we suppose to be the meaning of the phrase in the text, and our reasons are drawn from the context and from the circumstances to which the apostle applied the subject.

It seems that some of the Corinthian brethren had presented their followers before heathen Magistrates. This in Paul's opinion was wrong for they ought to submit the causes of their complaints to the members of their own body for decision, and thus settle their differences among themselves. 'Dare any of you (says he) go to law before an unbeliever?' and then inquires with no small degree of astonishment. 'Is it so that there is no wise man among you? Not one that is able to judge between brethren? But brother goeth to law with brother and that before an unbeliever.' Now let the reader read the context and consider the circumstances of the case, and he will not be at a loss for the true meaning of the passage. Paul was laboring to convince his brethren that they did wrong in going to law before their enemies, and that it were better to submit their difficulties to the church and have them settled there. There were wise men in the church who were able to judge between brethren, and they need not go to law before unbelievers because there were not enough good men in the church, for they ought to know that the unrighteous could not have an inheritance there. This we suppose to be the plain common sense exposition of the passage, and we might dismiss the subject here, were it not for the unwarrantable use which people generally make of the apostle's language.

It is usually supposed that the phrase 'kingdom of God' in the passage refers to a state of immortal blessedness in another world, and hence the text is quoted in proof of the position that some will be forever excluded from the joys of heaven. Hence again it is frequently set in the front rank of the warfare against Universalists.

But surely any man must be most unperceptibly in-

norant of the sentiments of Universalists, if he supposes for a moment that they believe there will be any unrighteousness or drunkenness in heaven. We do indeed believe that those who now are unrighteous will enter heaven but not until they are changed. We do not believe that a drunkard nor any other man will enter that place until he is thoroughly purged from all sin and made like the angels of God which are in heaven.

If the reader will carefully peruse what follows our text he will find this matter fully illustrated.—The apostle goes on and enumerates as many as ten kinds of abominable characters who cannot inherit the kingdom, and then charges his own brethren with having been guilty of these crimes. His language is 'And such were some of you, but—But what? They must go to hell! No. But ye are washed. Thus Christians had been partakers of all these villainies, and yet they are considered candidates for heaven.—What if a man is now a sinner? Does that prove that he must remain so eternally? Ifly no means. Where then is the objection which the passage presents against the doctrine of universal salvation? It is gone, and never beat their when they urge it, for we believe in salvation from sin, not in sin. What if the unrighteous shall not enter heaven? Have we not yet learned that Christ cleanseeth from all sin? What though sinners cannot enter the mansions of eternal rest? Have we yet to learn that Jesus shall finish sin, make an end of transgression, and bring in everlasting righteousness? Have we yet to learn that he shall change our vile body, by the working of that mighty power whereby he is able to subdue all things unto himself? Let it be remembered that the question at issue between us and our opponents, is not whether sinners and unrighteous men shall enter the abodes of the blessed in heaven? But it is whether there shall be any sinners after sin is finished and men are made immortal, incorruptible and glorious? Let any man who considereth himself able, gird himself to the work, and prove from the divine word that men will be drunkards and adulterers in another state of existence, and then we will admit that they will be excluded from bliss. But until this is done we shall be content to believe with Paul that 'we shall be changed.' I. D. W.

BLOOD OF SOULS.—It is stated in the Connecticut Observer, that at the ordination of Rev. J. M. McDonald to the pastoral charge of the 1st Congregational Church in Berlin Ct. Dr. Hawes delivered a sermon from these words:—'When he maketh inquisition for blood he remembereth them.' This passage 'he referred to the judgment, when God will make inquisition for the blood of souls helped forward to ruin by others.' And the blood of souls, says Dr. H. as reported in the Observer, 'will be found, 1 Upon the infidel and septic; 2 Disbelievers in future and eternal punishment; 3 Those who deny the special influence of the divine spirit, revivals &c; 4 Moral men; 5 Unfaithful parents; 6 Unfaithful professors of religion; and 7 Unfaithful ministers of the gospel.'

If the blood of souls is coming upon 'disbelievers in future and endless punishment,' why, in all conscience, does not Dr. Hawes take some pains to convince them that they are wrong? When they so frequently entreat him to point out what he terms their errors, and convict them of wrong views—when they vain would persuade him, with all long suf-

fering, patience and kindness, to allow them a better hope and a more safe and sure foundation—why does he treat them with so much coldness and contumely, as if they had no souls to lose, or none, at least, worth saving? Is this honest? Is it characteristic of the true servant of Christ? Is he a faithful minister of the gospel? Believing, as he does, that the blood of souls will be required of those who advocate the final destruction of all sin, the final subjugation, holiness and salvation of all intelligent beings, in case his faith is correct, will he be able to wear his own skirts of the blood of immortal souls? We fear not. Nay, we tremble for him, if his doctrine is true! If the blood of damned souls falls in vengeance on Universalists, a double weight of vengeance will fall on him. Even the very article we are now penning will cry aloud to heaven for vengeance on his head; for he has been repeatedly called upon to show us the errors we may have embraced, and yet he sits in the chief seats of the synagogues, casting upon us a look of unutterable contempt, without deigning to lift a finger to rescue us from this fancied damnation! He can slander us, he can condemn us; he can denounce us as heirs of hell; but when is his love of souls—where his great strength, when called upon to enter with us into a calm investigation of our opinions—to convince us of our errors and persuade us to forsake them? Let him remember what he himself has taught, if he believes it, that upon 'unfaithful ministers of the gospel' will be found 'the blood of souls.'

The blood of souls, he thinks, will be found upon those who deny the special influence of the divine spirit, revivals &c. We more think it will be upon the investigators & movers of these wild scenes of fanaticism and delusion called *revivals*. Well, when inquisition is made for blood, vengeance will indeed come a fearful judgments upon their heads. Even now he blood of thousands, brought to despair, insanity and the grave itself, by fiery and extravagant revival measures, calls for a righteous retribution. And the cry of vengeance will come, and will not tarry. We use no prophet, but we cannot believe that God will suffer such things to be done with impunity without a day of reckoning—and that, too, more near at hand than the eternal world.

There is one expression in the remarks on which we are commenting, that is not only absurd and ridiculous, but more licentious in its tendency than scriptural itself. It is the idea that *some moral men* are leading their fellow men down to hell and staining their own garments with the blood of immortal souls. If this is not giving encouragement to vice and licentiousness, we know not what it is. It is equivalent to saying that immo morality is of no consequence. Convince men of this, and who would have any desire, or induce one to live virtuous lives? If moral men must be damned while self righteous *bigots* enjoy salvation, how indeed is the encouragement to act on the principles of uprightness and moral virtue. We entreat Dr. Hawes not to charge licentiousness upon Universalists, so long as he maintains such notions as this. True, it is an opinion frequently maintained, but it is not the less erroneous on account of its general prevalence. 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? What is but the exercise of moral principle? Even in piety, and devotion, and divine worship—in prayer, and praise, and gratitude, there is moral feeling in

voiced. To discard morality then is to discard the very principle which makes us accountable beings, and renders our devotion acceptable to God. We do wish that men would pay more regard to the inculcation of morality, and let alone those silly mysteries which cannot be understood, and if understood, could do no one any real good. And we should suppose that such a man as Dr. Hawes might be engaged in better business than to go about preaching against morality. 'There is wickedness enough in the world already without his labor to increase it.' a. o. w.

SOMETHING NEW—Our Unitarian brethren of the 'old school' in this city (Albany) have commenced operations for a revival. The Methodists, Baptists and 'new school' Presbyterians, have been engaged with unusual zeal for some time past, and report says, they have made many converts. Now there is nothing which has been more abominated or more often cursed by the old measure men, than these new measures.

Dr. Sprague has delivered and published a course of Lectures upon the subject in which he handles his 'new measure brethren' without gloves. Friends Campbell and Ferris have also, as we are told, lifted a warning voice against the protracted meeting system, and its kindred measures. But 'a change has come over the spirit of the dream.' These men who but a short time since were wonderfully opposed to protracted meetings are said now to be engaged in this same work with nearly as much zeal as those who have gone before them.—To be sure they have baptized their bantling with a new name and put on a new dress, but after all, the thing is about the same. They are called, we believe 'Union Meetings,' and the mode of operation is something as follows. A meeting is held one day in the M. D. Reformed Church, the next is the 1st Presbyterian, the next is the 2d Dutch Reformed, &c. &c. By this means they will manage to have a supply of parishes in the market, and hold meetings every day, for some time, without increasing the odium of holding a 'protracted meeting' against which they rallied so much. By this means they will probably attempt to fill up their ranks so as to keep along with those who hold protracted meetings.

This is a new mode of procedure, and it might be well for those brethren to change names.

The 'old school' should henceforth be called the 'new school,' and vice versa. But these things must needs be, and we are comforted with the reflection, that though the devil may now have come down with great wrath, it is only 'because he knoweth that he hath but a short time.' i. o. w.

NECESSARY CONSEQUENCE—Arminians and Calvinists claim that their respective systems of religious faith are true; and they profess to go to the Bible for proof, and cry down 'heresy' for any one to doubt them. And, though these systems are no very similar as to carry about them evidence of having sprung from the same common source; yet they are considered by their respective advocates as being widely different and discordant; inasmuch that they have served as a basis of bitter contention between the two parties, when there was on either object against which they could direct their contrivances spirit. They may, indeed, be a trifling difference between them, but one would not suppose that this was so very essential, as to give rise to the bitter animosities which it seems to have occasioned.

But whether they are similar or dissimilar, there is something very singular about them. A union of some of the prominent features of both systems, produced the monstrosity—of what to them appears the monstrous issue, which the advocates of both denominated infidelity! Both claim to have truth on their side, and both support their claims, in some points at least, by the infallible sanction of the word of God. It is very singular,

therefore, that what is so manifestly false and absurd as infidelity, should proceed from that which is so clearly demonstrated as truth.

To be more explicit, Arminians contend that the design of God in the salvation of men, is universal—that all were designed for happiness in a future state, and every necessary measure was taken to accomplish that object. All this is very correct and supported by the unquestionable evidence of holy Writ. The apostle tells us God *will*—and that will expresses design—'God will have all men to be saved and come to the knowledge of the truth.'

The Calvinist, on the other hand, believes that the will of God is his purpose, and that his purposes must, and surely will, be accomplished. All whose salvation God desires, designs, or purposes will, without fail, be sanctified and reach the blissful inheritance. This, too, is a very correct, and well attested by the word of God—that word which 'goeth forth out of his mouth and shall not return void, but shall accomplish that which he pleases, and shall prosper in the thing whereto he sent it.'

Now combine these opinions in one system, and what is the result of such an affinity? Monstrous, indeed, to the supporters of each!—no less than rank and downright infidelity! It is infidelity, then, to unite two opinions which it is almost impossible to separate! It is infidelity to embrace and combine the sentiments of those who are continually quarrelling among themselves to keep up a division, but who unite, heart and hand, in most bitter opposition against the natural and legitimate result of their own opinions. Well, be it so; then we who believe must be content to bear the charge of being infidels. But we think it very ungenerous and unjust for our brethren of 'another gospel' to denounce and denounce the fruit of all that is good, and true, and lovely in their own systems. We would that they would adopt some other measure to convince us of what they are pleased to term our error. But in doing this they must prove that they themselves have embraced erroneous sentiments. It is matchless logic which in proving another's system false demolishes their own! If they are unwilling to do this, they will please to bear with us, if we embrace and maintain the natural result of their own opinions. a. o. w.

WIST BRATTLEBORO VT.—We are informed that Mr. Charles Woodhouse of Lansingburgh N. Y. has received and accepted an invitation from the Society at Wist Brattleboro, to become their pastor. He will remove to that place and commence his labors about the middle of May next. We pray that the blessing of him who walketh in the midst of the golden candlesticks may rest upon pastor and people, and converse to the truth be multiplied as the drops of morning dew. i. o. w.

METHODISM MONARCHIAL.—In the last number of the Christian Intelligencer we find an extract of an editorial article in reference to church discipline that originally appeared in the Wesleyan Journal, a Methodist paper published in Maine. It favors very strongly of that domineering, aristocratical spirit for which Methodists, when rocked in the cradle of prosperity, are so distinctly characterized. They profess and unquestionably feel, a great share of humility, where they are unpopular and despised on every hand; and would not, for all the world, as they feel in their abasement, do to others as they are done by, even if they had the power. But the moment the current of popularity turns and they get the reins into their own hands, they do not hesitate, with the most unblushing impunity, to play the part of the wicked Hazael. Though in their weakness and hu-

ility, they are ever ready to inquire 'Is thy servant a dog, that he should do this thing?' yet—whether dogs or not—they do the very thing, whenever they can get sufficient power into their own hands to accomplish it. We need not go far to find full and living evidence of the haughty and lordly spirit of Methodists in their prosperity. It is then that they wish to bear rule with an iron hand; and then we see occasional expressions of their opinions and feelings in language like the following. Perhaps we may be thought severe in our remarks; but every day of our lives, and almost every circumstance that falls under our observation relative to this increasing sect, does but add to our conviction of their truth. And it cannot, very reasonably, be expected that such remarks as follow, will tend to weaken that conviction. 'The writer,' says the Intelligencer, 'describes two theories—the Congregational, and Episcopal, the republican and monarchial principles of church government—the latter of which, of course he prefers.'

'Some hold that the origin of the disciplinary power, like the civil power, is inherent in the people, and may be exercised by them, or be delegated to the pastor and officers of the Church in conjunction, and exercised by them, subject to the final approval of the Church [or people:] others believe that the power to teach and to rule are simultaneously conferred, and that he who is authorized to explain the precepts of the Gospel [that is, a preacher,] is also commissioned to enforce obedience to those precepts by scripture motives and measures. Nothing can be more plain than that in all those cases respecting which the scriptures give explicit directions—and they are not few—it is the pastor's duty to proceed accordingly, and what he thus binds on earth, is doubtless bound in heaven.'

'That is to say'—says the Editor of the Intelligencer, commenting on the paragraph above—'that is to say the Methodist clergy have, *jure divino*, the power to rule their people; and the cases are 'not few' where it is their duty to bind on earth, with the assurance that their binding is ratified in heaven for all eternity! This Methodist preacher claims for his Hierarchy, boldly, all which the Roman Catholic church ever claimed—the right to bind on earth and in heaven—a practice which has made the Pope most odious, and which should render the Methodist Bishopric equally so.

DR. ROGERS TOUR.—We have deferred the publication of several original articles for the purpose of giving place this week to the account, from the Magazine and Advocate, of Dr. G. Rogers tour through western part of Pennsylvania. His reception and treatment at Pittsburg by the self-styled orthodox is most disgraceful. We could not have believed that there was so much heartlessness in the whole United States as was manifested towards him at that place. We would call the special attention of our readers to the article—not to have them alarm, but pity the deluded actors in this shameful scene, and mark increased exertions to deliver them from the bondage of error, and delusion, and bigotry in which they are involved.

UNIVERSALIST INSTITUTE.—We perceive, by an exchange paper, that a very general and increasing interest is felt on the subject of young men's Unitarian Institutes. Since the publication of the address relative to the young men's Institute in Philadelphia, there have been several others organized in

different places. We learn from the *Trumpet* that there has been one forced recently in Roxbury Mass. and one likewise Marlboro Mass. We are happy to see these nurseries of information increasing. They speak well of the character and enterprise of our young men. May the Lord bless them.

SOUTHERN EVANGELIST.—We have received the first number, vol. 2, of this publication. It is some what improved in its appearance and general character. It is still conducted by Br. L. F. W. Andrews, who was formerly connected with the *Religious Inquirer*. The following is an extract from the prospectus.

The Second Volume of this Publication will as heretofore be published monthly, in folio form, and printed in new type, a portion of which will be smoother than that now used. It will advocate the doctrine of the final holiness and happiness of the whole human race, and oppose all contrary and partial systems. It will especially devote its columns to the communication of doctrinal precepts and religious intelligence of interest to the Universalists of the Southern States, whose position is respectfully solicited, as well as that of our Western and Northern brethren, who feel a wish for the general diffusion of our holy faith throughout the land.

TERMS.—One Dollar per annum in advance for one copy, Five Dollars in advance for six copies, and in that proportion for a greater number.

REV. E. K. ARNEY.—A memorial signed by many citizens we understand has recently been presented to the Legislature of Ohio, praying that the notorious E. K. Arney, whose name will be handed down to the latest posterity as connected with the murder of Sarah Marie Cornell, be appointed chaplain to the Penitentiary of that State. It appears that an act had passed that body creating the office of chaplain to the State Prison; and Rev. E. K. Arney was deemed, by the memorialists, a suitable person to fill the office, and hence the petition. But when the question was finally taken, it appears he lost his election. The majority of the Legislature, probably, did not duly consider that he could preach from experience that 'the way of the transgressor is hard.'

A MURDER.—We understand by the last *Waterman* that the notorious Burchard is still in Vermont carrying on his mad crusade against reason, common sense and common decency. Br. R. Streeter of Woodstock—who by the way is generally in the very place where he should be—thinks that his evil work ought to be 'open before him, going before him to judgment, rather than to 'follow after,' &c. he lamented & condemned when he has gone. Consequently he has written and nearly completed the publication of a pamphlet of about one hundred pages, designed to show the 'management and duplicity' of this hollow hearted wretch. He says,

'I shall show that Mr. Burchard is as heartless as a play actor, and as subtle and cunning as a serpent. That, notwithstanding his mild, liberal measures, at first, where the circumstances require it, he grows worse and worse, till at length, he denounces all, who do not believe in the TRINITY, as 'murderers and worse than murderers.' He mentions, 'Christians, Unitarians, Socialists, Universalists, Restorationists, Campbellites, &c.' and says that they are worse than murderers, and ought and will be sent to eternal hell.' This is no exaggeration;

it is not the beginning of his sweeping declarations.'

This pamphlet is designed to give a history of his proceedings, and a specimen of his sermons, prayers &c.; and be circulated where this murderer and daring violator of public feeling intends to travel, that people may catch a glimpse of his manner and manner and not be disappointed when he actually arrives. We hope and presume, it will tend in some measure to stay the desolating current of fanaticism.

TO OUR AGENTS.—We are under obligations of gratitude to those friends of ours who in different sections of country have interested themselves in our behalf. The valuable accessions to our list of subscribers which they have enabled us to make, encourage us to perseverance, and we hail with pleasure, such flattering and solid testimonials of an increase of public confidence and interest in our humble endeavors to spread the truth. We could name a goodly number to whom we are much indebted for their successful exertions in our behalf; but we barely say to one and all, they have our thanks; and we shall endeavor so to conduct our paper that they may not have reason to regret their instrumentality in gaining it more extended circulation. Meantime we shall be happy to receive a continuance of their efficient aid, and with it we indulge the most sanguine hopes of success, in rendering our establishment permanently useful to ourselves and our holy cause.

UNIVERSALIST CONFERENCE IN SCHENECTADY.—A conference of Universalist Clergymen was held in this city on the 23th and 26th ult. Sermons were preached by Brs. Leach, Gurley, Woodhouse, Marvin and Williamson; and on the evening of the 26th, the Eucharist was administered by Br. Whitcomb, to a number of believers in the great salvation. Br. Belding was also present, and took part in the interesting services of the occasion. The services were fully attended, and listened to with much interest, and we hope, profit, to those that heard.

T. J. W.

DUNESBURGH, N. Y.—We are informed that Br. Henry Belding, of Gloucester Mass., has received and accepted an invitation from the Universalist Society, in Dunesburgh, N. Y. to become their pastor. He will remove to that place immediately. He desires all letters and papers intended for him to be directed to Eaton's Corner, Schenectady Co. N. Y.

The good word of the kingdom has flourished in that quarter under the labour of Brs. Marvin and we doubt not it will continue to prosper.

I. D. W.

A STRANGE THING.—We stated a few weeks ago that Rev. Mr. Slocum, a Presbyterian Clergyman, had delivered a course of lectures on the *Difficulties of Universalism*, in the Orchard Street Universalist Church, New York, to which Br. Sawyer replied. When these were closed Br. Sawyer proposed delivering a course on the *Difficulties of Endless Misery*, to which Mr. Slocum was invited to reply. He accepted the invitation and the course was completed a short time since.

BA. D. COOPER.—We understand that Br. D. Cooper, who for some time past has suspended his labors in the ministry in consequence of ill health, has again resumed the work of ministering in spiritual things. We rejoice in this, for he is a workman that needeth not to be ashamed.

A. O. W.

His Excellency Governor Foot of Connecticut has appointed Friday 17th inst. to be observed as a day of fasting, humiliation and prayer.

THE GREATEST ENEMIES.—Br. Rayner inquires, Who are the greatest opposers of the progress of Universalism? and answers,—Those whose disposition and conduct are at utter variance with the holy principles and spirit of the doctrine. A drunken, swearing, gambling, malicious man, professing Universalism, is the greatest enemy of the doctrine. True,—*Chris. Int.*

NEW YORK CITY.—Universalism is increasing greatly in New York. It is but a short time since Br. LeFevre was invited to settle over a new society in that city, and now the same society is engaged in erecting a house of worship, the cost of which is estimated at forty thousand dollars. It will have one of the most desirable locations in the city, at a cost of between eleven and twelve thousand dollars. 'So mightily grew the word and increased.' B.

TO CORRESPONDENTS.—We must crave the indulgence of our valuable correspondents, especially those who have favored us with poetical effusions. They shall all be attended to in due season. G. W. and T. J. W. are acknowledged. The articles of Brs. A. Clark and Br. Sudler will be inserted next week. The questions of Br. W. Allen were accidentally mislaid; they shall be attended to soon.

The article of Br. J. Shrigley in reference to a Methodist in Broad Brook, we have concluded not to admit into our columns. Though the individual to whom it chiefly relates, may have departed widely from the spirit of his Master—though he may have been abusive and in consistent, contradictory even in his own statements; yet, to use a borrowed figure, he is not worth the ammunition spent against him. Even his own friends have no confidence in him.

Religious Notices.

A Lecture to Young Men, will be delivered in the Universalist Church, in this city, (Hartford) next Sabbath evening.

A discourse will be delivered in the Universalist Church in Berlin in the afternoon of the 22 Sunday in April, in reference to the death of the late Hon. Samuel Hart.

Br. W. A. Slickney will preach in Burlington the 26 Sunday in April and a lecture at New Hartford Centre in the evening.

Br. J. Shrigley will preach at the School house near Col. Samuel Norris' in Suffield on the 1st Sunday in May, Subject, 'The new birth.'

Br. R. O. Williams will preach at Broad Brook on the 2d Sunday in April.

Br. Fordyce Hitchcock will preach in Cheshire at the school house near Mr. Russell Mills next Sunday and in Wolcottville the following Sunday.

PORTAIT.

The School Companion's Farewell.

BY MISS LOUISA A. OSBORN.

Original.

The leaf is withered. Time has rolled away,
And rosy autumn clad in rich array
Has come. Nor does the sun shed beams less bright,
Yet milder, softer is the radiant light.
The flowers so fair, and golden fruits still show
The seasons full perfection where they grow.
Now graceful bends the stalk with golden ears,
And nature in most splendid robes appears.
The leaves are now and golden—where they lie
No brighter view could greet the passer's eye.
And now no more spring's beauties are heard.
The thrilling lays of every warbling bird,
And summer's warm and fragrant air, are gone;
At woe's less than each hollow moan,
Which bids us think on death, and on decay,
Showing that all things fair must pass away.
Tossing that lesson to the youthful mind—
Like spring to open, and expand with time;
And, when the autumn of our lives, steals on,
Knowledge will last, though youth and health are gone.

Since first within these friendly walls we met,
One star of youthful genius bright, has set;
But not in the oblivious sleep of death,
And hope for her we nurse while life and breath
Remains. Dear friend! may He who heal'd the blind
Remove the darkness which covers thy mind—
Restore thy health, and peace and comfort send—
These are the wishes of each schoolmate friend.
Many bright hours since first we met have passed,
Treasured on memory's tablet there to last.
For we have urged our feeble steps aloft
The rugged hill of science, (tiring oft)
Like loving sisters. Oh! may friendship's chain
Which binds our hearts, unweavered long remain.

Our grateful thanks we give to her whose care
Has been to elevate the soul—our minds prepare
For future usefulness. We'll oft recall
The bright example of our teachers—all;
For they have been to us no kind and good,
Nought can repay but lasting gratitude.

And now we part—Time will not soon efface
These youthful scenes; but oft shall we retrace
The joys of by-gone days, when far away—
(I'd say like a dream which vanishes with day)
And feel—it seems should between us tell—
They cannot change our sympathy of soul.

Let there, our parting words, our wishes tell;
'Farewell, and if forever, still farewell!'

*This alludes to a young lady connected with the same school which Miss G. attended who became deranged and was taken to the Insane Retreat in this place.

Brief Sketch.

The following brief sketch, though originally designed by Mr Woodhouse for publication, he requested to have withheld. We have presumed on his indulgence so far to insert it, omitting however the parts which contained his reasons for withholding it.

Born and educated, after the strictest sect, a Calvinist, I thought and believed no sentiment of religious faith true, save that which consigns the largest portion of my fellow creatures to the burning flames of an eternal hell. My eyes were opened, in consequence of attending a Bible class taught in the city of Albany, by a Doctor of Divinity of the partialist faith.

The class began with the book of Genesis, and our text took it upon himself to expound the words of holy writ to us; but I thought I

discovered things very unfair in him, inasmuch as he appeared to delight in commenting upon every text, which his ingenuity could twist into an eternal curse, and pass by those passages which contained blessings for the whole human family. The gracious promise made to Abraham, repeated to Isaac, and confirmed to Jacob, was passed over without a word of comment. Thus I considered strange—passing strange, I thought I discovered in these promises, blessings of some kind for all men; and reconsidered that the minister should not deem them worth a comment. My wonder was increased, when I found by consulting Paul, that these promises were the gospel. And still more was I astonished, when I found by reading my Bible, that the word of Abraham was none other but that Jesus Christ 'the Savior of the world.' I asked myself 'where are these universal blessings to be bestowed upon all?' and I could fix upon no time or place that spoken of by the Apostle, viz., 'And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all.' Then thought I, 'the poor heathen can be blessed in Christ, and all participate in the free gift of God.'

One thought produced another, and I began to doubt the doctrine of the endless misery of any. There were no Universalists to whom I could go for information, that I knew, but I read my Bible, and seldom closed it without finding something to strengthen my suspicions as to the truth of the doctrine of endless woe. My prejudices prepossessions throw many obstacles in my way; but I found that the more I read, the more true Universalism appeared, and Partialism more erroneous.

But, to be short—by perusing the Bible, I became firmly established in that belief which enables me to 'rejoice with joy unspeakable and full of glory,' and to the defence of which I have solemnly resolved to devote my remaining days.

C. W.

Jesus Wept.

What a touching idea does this short text convey of the melting tenderness and warm affection of our affectionate Saviour. He wept, because the tomb had shrouded his friend from his sight, though he knew that at the sound of his all quickening voice, the icy fetters which bound him would be broken, and he would walk forth to life, light, and liberty.

Let the votaries of a chilling philosophy stifle every warm and tender emotion, until they have no longer any to stifle; let apathy and selfishness take entire possession of their souls; let them look on the dying agonies of a friend without sympathy; and follow him to his lonely grave without tears—but such a revolting system should not come nigh me, since the Saviour of a lost world has exhibited, in his holy and blessed life, all its lovely charities in their highest perfection, being without sin. He not only permits us to weep when friends depart, but he himself consecrated the tears we shed, by weeping at the grave of Lazarus. But though we sorrow, it must be in submission; our grief must be calm and subdued, like that of the Saviour. We may often go to their graves and weep, but the spot should be chiefly precious to us, because there we may hold more tender and intimate communion with Him, who has hallowed the grave with his presence, has now the keys of death, and with his mighty arm

will surely unlock the prison house in which our loved ones repose. Oh, to what high and heavenly hopes has he begotten us again by his gospel! Ever since the day in which he raised Lazarus from the dead, have his followers had the pledge and assurance, that in the morning of the resurrection, they, with their friends, shall be raised to the life immortal.

Let us, then, when weeping over the grave of a beloved friend,

'Which from his voice, he hand his smile,
Divides us but a little while,'

comfort ourselves with the thought of the bleeding compassion of our Great High Priest, who is touched with the feelings of our infirmities.—Let us not feel it wrong to weep, for 'Jesus wept.' Above all, let us humble ourselves under his chastening hand, feeling that his tenderness never would have permitted him to afflict us, had he not seen that we greatly needed correction. Let us pray that the death of friends may bind our hearts more closely to him who is the resurrection and the life. Let us resolve, through his grace assisting, that we will no longer cling so closely to the perishing things of earth, but cleave more entirely, in body, soul and spirit, to him, who, if we are faithful unto death, will finally give us a crown of life. *London Home Missionary Magazine.*

To a young infidel who scoffed at Christianity because of the misconduct of some of its professors, the late Dr. Mason said, 'Did you ever know an upstart to be made because an infidel went astray from the paths of morality? the infidel admitted that he had not. "There," said Dr. M., "Don't you see that by exposing its professors to be holy, you admit Christianity to be a holy religion; and thus you say it the highest compliment in your power!"'

Marriages.

In this City, (Hartford) on the 5th inst. by the Rev Dr. Hawes, Mr JAMES E. DIXON, Printer, to Miss OLIVE HARRIS, both of this City.

Deaths.

In Duaneburgh, Schenectady co. N. Y. on the 19th ult. Mr. Silas Hatch in the 69th year of his age I fell to the lot of Mr. Hatch to drink deep of the cup of affliction. For a number of years he has suffered much under a disease which at last terminated his earthly existence. But all his affliction was borne with the patience and fortitude of a martyr. He murmured not at the present and he feared not the future. To his wife and his virtuous all who were associated with him will bear testimony. A sermon was delivered, at the funeral, to a large number of sympathizing friends, by the writer from Matt. v. 4. 'Blessed are they that mourn, for they shall be comforted.'

In N. York, on Friday, the 27th ult. Charlotte Elm, daughter of Anthony J. Quackenbush, late of the city of Albany, aged 17 years. In the death of this dear child a father and mother are called to mourn the loss of their first born. Short but intense was the period of her sufferings. Not more than four months since, she was enjoying a perfect state of health, when a sudden cold was followed by a rapid decline. In the latter stages of her sickness, her bodily distress was extreme, but she endured it with a degree of fortitude beyond her years. She wept not, she murmured not; but seemed to forget her own pain. In the anguish which she saw in her sorrow-stricken parents. As she had been brought up in the belief of a world's salvation, she calmly viewed the summons which called her hence, and resigned her pure spirit with full assurance of blessedness into the hands of Him who gave it. Thus was she 'cut down like a flower' but the remembrance of her virtues has left an enduring fragrance. Let the God of all compassion, administer to the afflicted parents and sustain the consolations of his grace!

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU REMOVEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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Communications.

FORGIVENESS.

Original.

There is no subject of theology that is more imperfectly understood by the great mass of professing Christians than the subject of *forgiveness for sin*. Errors beget errors; and the wrong notions that have obtained in regard to this particular, originated in wrong conceptions of the divine government, as displayed in the institution of the law and the economy of grace.

Taking it for granted, that the punishment incurred for a transgression of the divine law is immortal and endless pain; and knowing that the salvation of Jesus Christ, which includes in its covenant blessings 'the remission of sins that are past through the forbearance of God,' terminates in ineffable glory, unsullied happiness, and indissoluble life, the inference has been drawn, that *forgiveness* consists in a reprieve, or release from *deserved punishment*.

Admitting that endless punishment is the penalty imposed for transgression, it would not do, to allow that a person could be both punished and forgiven for the same offence. For that would present the palpable solecism, that an individual might suffer an eternity of torment for his misconduct, and then be forgiven, or witness the remission and pardon of his sins while enduring punishment.

But it is worthy of remark, that no doctrine is more fully set forth, nor more than plainly and unequivocally taught in the scriptures of divine truth, than that the wicked shall be recompensed for their iniquity. And it is not unfrequently the case, that those who teach the doctrine of *forgiveness of punishment*, seriously object to the gospel of universal, impartial, and triumphant grace, on the ground, that it promises an exemption from *deserved punishment*—so generally is the truth of this sentiment acknowledged. 'Happy is the man that doeth not that which he disalloweth,' It is

also worthy of notice, that the doctrine of the certainty of plenary punishment for sin is not more positively and distinctly taught in the Bible, than the doctrine of *forgiveness of sin*. What then is the conclusion? Do the scriptures contradict themselves? Are they 'yea and nay,' from the beginning to the end—a tissue of palpable contradictions? It is by attaching such monstrous and glaring inconsistencies to the divine Record, that many are led to reject it altogether, and to regard it as the work of fiction and folly, unworthy of credence or notice.

As *TRUTH* is ever one simple uniform thing, and always consistent with itself—and as the Christian community acknowledge the scriptures to be true in all their doctrinal teachings, I appeal to the candid of all who bear the Christian name, and inquire, whether there is not just ground for *suspecting* at least, that there is some mistake here?—some wrong notions entertained concerning the nature of forgiveness? It does appear to me, that as both doctrines are asserted again and again in the sacred oracles, they must both be true; and that they must so far harmonize with each other as to admit of the sentiment, that a person may be *fully punished* for all his offences, and yet be *forgiven* of his sins. Could I be convinced to the contrary, I see not how I should avoid the necessity of yielding up all confidence in the precious book; unless I acknowledged that the doctrines and principles therein inculcated were conveyed in such obscure, ambiguous, unintelligible language, that it required another REVELATION to explain it.

That we are correct in the supposition, that the subject of punishment may be *forgiven* his transgressions, is confirmed by several passages of scripture. In Exodus xxxiv: 6, 7, we read, 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin; and that will by no means clear the guilty.' Here we are expressly told, that Jehovah, in the rich plenitude of his mercy and goodness, forgives iniquity, transgression, and sin; and yet he by no means clears the guilty, or lets the wicked go unpunished.

I said, my Ps. xcix: 8, 'Thou wast a God that forgavest them; though thou tookest vengeance of their inventions.' The same idea is here most clearly indicated.

The following is the message communicated to Israel by prophetic inspiration, to be proclaimed in the children of Israel: 'Comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accom-

plished, that her iniquity is *pardoned*; for she hath received of the Lord's hand double for all her sin.' Isa. xl: 1, 2.

Here we are told, 1. that the inhabitants of Jerusalem, or the children of Israel had received *double* (as hyperbole, signifying a full and satisfactory atonement) punishment for all their sins; and 2. that in consequence of divine justice being satisfied in their recompense of reward received, their iniquities were *pardoned* and blotted from the book of remembrance. The conclusion therefrom indisputably follows—that the penalty of the divine law is limited and corrective chastisement; and that *forgiveness of sin* is consistent with *punishment for sin*.

I saw that in consequence of our educational impressions, which are almost as lasting as the mountains, it is difficult for us to perceive how a person can be both punished for sin, and yet be forgiven of the same offences. Some have attempted to remove the matter by making the word *forgiveness*, consist in absolving men from their iniquities, by discharging them from their sinful motives, feelings & desires; and have offered some labored criticisms on the subject. Having established this point to their satisfaction, then proving that punishment is disciplinary & emendatory—without discriminating the difference between an outward restraint from sin, which is the most that punishment, abstractly considered, can produce, and holiness of heart and purity of thought and motive, which is what the law and the gospel require; they have found no difficulty in reconciling the two doctrines together, so as to perfectly harmonize.

But granting this hypothesis it would be neither more nor less, than the blending of forgiveness, punishment, and salvation together in such a manner, as to make them synonymous terms. For, *punishment* consists in reforming the offenders—*forgiveness* signifies the deliverance of the transgressor from his ungodly sinful desires, and base wicked practices—and salvation implies a deliverance from iniquity and folly. Now I cannot discover that the scriptures warrant such a result.—There seems to be as much distinction made between these terms, as any other, and they do not seem to be employed interchangeably or for the communication of the same idea. And if ever *forgiveness* is employed to signify a deliverance from sin as noted above, it must be by way of that idiom of speech so common to the Hebrews, where a part stands for the whole—our doctrine of the gospel—for the whole scheme of reconciling grace. The sentiment I am noticing supposes, that forgiveness consists in delivering man from motives to evil which implies that the remission of sin is a deliverance from prospective sin—

whereas the scriptures speak of the remission of sins that are past through the forbearance of God! Rom. iii. 25. Moreover, forgiveness is not withheld until punishment has been imposed, and the creature is restored to holiness. It occurs after salvation has been experienced, and hence is not one and the same with it.

The parable of the prodigal son illustrates this subject in the most admirable manner. While in the land of riot and dissipation, by his folly, weakness, sensuality, and indulgence he reduced himself to a state of beggary and want. Filled with remorse he looks about for relief; but there is no kind hand to administer to his necessities. As his last resort he joins himself to a citizen of the country, who puts him to the mean employment of feeding swine. Here, languid, listless, and fainting, destitute and helpless, he can wait for the food given the swine; but alas! there is no one to bestow. Oh, the wretched consequences attendant on sin! He now feels all the bitter anguish—the sorrow, the grief, the compunction of soul, the fatal evils resulting from vice and folly. The punishment seems to be greater than he can bear. At length, he forms the resolution to return to his father's house, his kindred, and his home, to seek food, sustenance, friendship, and favor to which he is now a stranger, and which it is vain to expect abroad, where he is recognized as a despised outcast, and a vagabond in the earth. Reflecting on his miserable condition, he says, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger? I will arise and go to my father. &c." But he had been an undutiful child—a wayward, disobedient, sinful, prodigal youth. He had wasted the property he had received. He must return with his ragged and wretchedness. What could he expect there? What could he plead in his own behalf? How could the father receive him back again, after he had alienated all his kindnesses, and brought disgrace on himself and kindred. Alas! he could not think his father would forgive him. No. He could not flatter himself with the anticipation that he would experience so great a favor. Hence he says, "I will arise and go to my father, and will say unto him, father, I have sinned against heaven and before thee; and am now none worthy to be called thy son: make me as one of thy hired servants." But mark the result. "While he was yet a great way off, his father saw him, and had compassion; and ran, and fell on his neck, and kissed him." The son began his plea; but the father interrupted him freely forgiving him, passes by all his former misconduct, still regarding him with the same affection as before his departure from the house. He will not treat him as a hired servant. No. He receives him as his long-absent, wayward son returned to share his kindness and his love. And in all the tender solicitude of an affectionate parent, he commands his servants to do him as they do the best of them, to put a ring on his finger, and shoes on his feet, and to prepare a sumptuous feast, at which he might celebrate the restoration of his lost and dead and alive again, who once had been found. "He will know the son that had been rebelliously punished for his vice and folly; but he will love him as he might love himself; and he will should he offer him more? He had seen the error of his ways, and returned to his father's

house in penitence. That was sufficient. The father receives him to his bosom with joy and gladness, and greets him with a welcome smile.—His sins and iniquities are remembered no more. The gratifying remembrance breaks upon his ear, "Speak ye comfortably to my son, who was dead and is alive again; for his warfare is accomplished—his iniquity is pardoned; and he has received pardon for all sins."

The official pardon exercised by civil magistrates in criminal cases is often brought forward as a means of illustrating the way and manner forgiveness is extended by God to the rebellious subjects of his moral government; a little attention to this subject may not be unprofitably bestowed.

There are but two instances that now occur to my mind, in which the pardoning power vested in the civil magistrate is exercised. One is where an individual is adjudged to the punishment of death for the violation of law, and is relieved by the chief magistrate—the other is where a criminal is sentenced to endure punishment during a certain period of time, and is liberated by the same authority, ere that time expires.

The spirit of the provision that places the pardoning power in the hands of the magistrate is exercised at his discretion, is to guard against unjust and improper punishment, which is ever liable to be imposed in all human governments. In the first instance, an innocent person might be condemned by the laws of his country to the ignominious death of the gallows. False witnesses, numerous circumstances; and various incidents might serve to convict him of the crime alleged. Now the object of vesting the chief magistrate with the authority of *reprieve*, to provide means for liberating said individual from the punishment he is doomed to suffer, in case that the circumstances thereafter developed, shall convince him of the innocence of said person. In relation to the second instance, it should be understood, that the chief object of the punishment imposed, is to reclaim the criminal and restrain him from further transgression through fear of evil. Hence the design of the use of the pardoning power in this case, is, to grant deliverance to the transgressor when there exists sufficient evidence to prove that the object of the law in his reformation has been attained, ere the time specified in the letter of the penalty for his restoration to liberty, has actually expired.

It will therefore be perceived, that there is no resemblance between the pardoning principle exercised by the executive authority of human governments, and the forgiveness tendered by Jehovah to the transgressor of his law. This legal pardon exercised among men originates not in mercy or benevolence—neither does it consist in a deliverance from a deserved punishment—it originates in a necessity of the case, in order to prevent an account of the ignorance of human tribunals in regard to many cases of criminal character submitted for decision, and their liability to mistake, and consists in a deliverance from unjust punishment demanded—God is acquainted with all thoughts, the motives, and means of men; he knows the amount of punishment necessary to answer the purpose and object of his divine law—and hence he needs no provisions for forgiveness, for the purposes above mentioned.

There is, however, nothing that can more forcibly illustrate the nature and office of forgiveness, than a case we may notice occurring in human governments. An individual has broken the laws of his country. He is put under criminal process; is tried—found guilty, and sentenced to five years imprisonment in the State Penitentiary as a punishment for his offence. He suffers the penalty, and is released. According to the letter of the law, he has been suitably punished for his misconduct—rewarded according to his deserts—and therefore he is released from his confinement.—But is he forgiven? It is true he enjoys a negative liberty; but he is deprived of many of the privileges of common freemen—many of the rights of citizenship are taken away, and are not restored. In the eye of the law, he is a vagabond in the earth—and with the law, there is no forgiveness.

We will suppose he returns to his friends and neighbors, relatives and associates, and seeks to enmesh himself in their society. But they spurn him from their presence, and treat him as unworthy of their confidence or regard, friendship or affection; and compel him to seek acceptance in a more genial climate. Does he experience remission of sin? No. He has been punished for his iniquities; but he is not forgiven. All his former evils are remembered against him. He finds in society, not sympathy, an affection, no kindness, no heart to beat in unison with his. What is his situation? Though surrounded by multitudes, he feels that he is alone—that he is like a solitary oak unprotected in the wide plain, subject to be driven by the scathing touch of the lightning's deadly shaft, or prostrated to the earth by the rude tempest and the storm. What are his feelings?—Ah, he faintly murmurs—"Oh, for a lodge in some vast wilderness—some congeniality of shade, that I might be alone—that I might be far from the haunts of men; and enjoy the solitude and rural pleasures realized by the hermit of the vale.—Then I should be free from the scoffs, the taunts, and reproaches of a cold, unfeeling, unforgiving world!"

It will be thus perceived, that forgiveness consists in ever seeking, blotting out, forgetting, remitting—pardoning sins and offences past; and receiving back into the same favor as was extended and enjoyed before transgression,—and which if witnessed in the instance above noticed, the poor outcast would have enjoyed sweet communion with associates and companions, and experienced the sweets of friendship and social life. Consequently we are to understand, that forgiveness with God extended to man through Jesus Christ, consists in remembering sins and inquires no more, when he has been punished for his offences, and returned to the paths of duty and virtue; and experienced and realized by the sinner, it implies the removal of God from the mind so that in confidence he can hold communion with him, to whom he is reconciled; and with whom we have to do. And kind reader, as God in the exercise of his mercy and grace, is disposed to forgive men their transgressions, we should here learn a lesson, to forgive one another, and be kind, merciful, and charitable.

L. L. L.

Know thou thyself; presume not God to scan—The proper study of mankind is man.

DRUNKENNESS.

Original.

The wise man Solomon, has asked, 'Who hath woe? who hath sorrow? who hath contentions? who hath brawlings? who hath wounds without cause? who hath redness of eyes?'—and to this question he has given the following answer, 'They that tarry long at the wine.' It will be perceived that the consequences of an immoderate use of intoxicating liquors, are here described in the present miseries.

The subject of intemperance is one that has of late years, engrossed much of the attention of an enlightened public, and we rejoice that the efforts to subvert this enemy of human happiness, have not been wholly unavailing. An array of facts has been presented to the public, calculated to convince the most sceptical, of the pernicious tendency of strong drinks. But we regret that some of the measures which have been adopted by the temperance workers in temperance reform, have not been characterized by more persuasion and less denunciation—by more argument and less slander; and especially do we regret that *sectarianism* has sometimes shown her grim visage, in the foremost ranks of temperance measures. We allude to the fact, that the dogma of endless misery, is, with many, thought to be a powerful agent in effecting reformation among drunkards, or in preventing others from becoming so.

I believe it is asserted by the prominent directors of temperance plans, that they intend to keep this work *entirely free* from all sectarianism; if so, why do we hear in almost every temperance lecture, periodical, and tract, the *sectarian dogma* of endless misery intimated? Do not the advocates of temperance measures, know, that this doctrine is purely sectarian? If not, we inform that it is, and if they would keep sectarianism out of their measures, they must keep this notion out.

This long credit system may also, be justly censured for its denationalizing tendency.

That misery which, it is thought, will be endless in duration, is said to commence *after death*; and if the drunkard loses this punishment held up to his view, as a consequence of his inclination, he will lose sight of the *real and present* miseries that surround him. We know nothing about those unseen miseries (so much talked of) in another world; but we do know that the drunkard hath woe, sorrow, emulations, wounds without honorable cause, redness of eyes, and a still longer train of evils which flow as immediate and certain consequences, of tarrying long at the intoxicating bowl. Let facts, not fancies, be presented to the public. The cause of temperance is worthy of the countenance of all men. We must close our eyes to the most palpable facts, if we cannot perceive that drunkenness is one of the greatest curses that can scourge the world. The history of this scourge of man, is a history of misery, crime, and degradation. It is an enemy to individuals, a curse to families, a pest in neighborly bonds, and an evil in the earth. All good men will, then, wage against this vice, a war of utter extermination. Were the world rid of this evil it would be a bright day for virtue, and an omen of greater success to gospel truth. Universalists certainly wish for the speedy overthrow of intem-

perence. We are determined to give that vice no favour; but we must be excused if we do not adopt the popular measures of the day. We will adopt such measures as the Bible furnishes. We would point the man who hankers for the pernicious bowl, in those evils which will surely consume him like an armed host, should he drink the deadly draught. We would point the temperate drinker to the fact, that all drunkards were once like him, and boasted their powers of mind and their ability to know when they had drunk enough, and then to forbear. The temperate drink, of an intoxicating liquor, may be a drunkard; the man who abstains for a time, entirely sober can.

We commend the scripture quotation which prefaces this article to the heads and hearts of our readers, and earnestly ask them, to touch no taste not, and handle not the pernicious thing.

C. W.

CRUELTY.

Original.

Many people seem not to be aware of the fact that cruelty in man and cruelty in God are not two things. Cruelty is cruelty, let it be perpetrated by whom it may. We would all unite in branding that father in mine, yet monster in practice, who should burn his own children in a furnace of fire for the briefest period of time; and language would not express the blackness of the man's heart who should cast his offspring in burning flames till their sufferings found relief in death. Such a procedure would be productive of no good, and would be taught but cruelty. No, if God acts in this manner towards his children it can be no cleared from the charge of the least cruelty? Surely not. There is still room in the cruelty of God and man in our respect. The cruelty of man can be exercised but for a moment, but cruelty which, it is said, God will inflict, endures forever. And if the iron hearted god is cruel in tormenting his children through time, God must be infinitely more so to torment his offspring during the weariless ages of eternity. An eternal punishment can do no good, and no God be cruelty itself, he never will inflict it. But, 'God is love,' this is his name and nature. We may rest assured, therefore, that he will not stain his character with acts that would make the heart of the blood thirsty savage soft and pity.

C. W.

THE WORLD TO COME.

It is cheering to the traveller, who has ascended and descended the rugged hills of a mountainous country, and with wearied limbs sought repose in the shady vale, beside the gurgling brook, as the setting sun rapidly descends the western horizon, and he finds himself many miles from his home, to think that another day will come, in which he shall be enabled to reach the spot where are centered all his hopes of happiness. So, to the believer in the promise made to Abraham, the prospect is cheering to the beyond the dark gulf of death, there is an eternal day, a home of endless glory, of peace and rest. Every one who believes the words of the scriptor, may look beyond the bounds of this world, and the confines of mortality—beyond all the cares and vexations, the afflictions and losses of this imperfect state, and contemplate a future

world, where gloom, and doubt, and fears, and tears, and pains, shall never enter—a world where weariness shall never be known—where winter shall never chill and destroy the most delicate flowers—a world, a country where autumn flowers bloom, watered and refreshed by the dews of eternal life, nurtured and cheered by the smile of the God of unbounded mercy and compassion.

The numbers of the human race are now the children, who are a great distance from our hour. They wander in the mazes of sin, and subject themselves to numberless inconveniences. They mourn and weep, sorrow and grieve, alternately. But their father has given them a hope which sets forth a prospect of glory, where pure and substantial joys reign untested and uncontaminated with the sorrows of earth. This hope of another and better world of meeting our friends, and of abiding in the fulness of joy which dwells in the presence of God, enables the Christian to overcome the darkness of this present state—struggle on through pains and wees, believing that he has in Heaven a certain abiding place, where he shall feast on pleasures of a heavenly birth.

Universalist.

Dr. Price, the worthy publisher of the Messenger and Universalist, having offered a second number of \$25 for the best original tale adapted to the object specified in his former offer, now announces the reception of two, entitled 'The Contrast.' The one to which the first premium has been awarded was written by Mrs. A. A. Downer. The second was written by Be. Allen Fuller, the premium for which is the first four volumes of the Messenger bound. The names of these writers are both very favorably known to the public, already; and we doubt not but these articles will well sustain their reputation.

Mag. & Adv.

REIGN OF GRACE OVER SIN.

The apostle tells us in Rom. vi, 20, 21—'Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound! That as sin hath reigned unto death, even so might grace reign, through righteousnes, unto eternal life, by Jesus Christ our Lord.' How far does sin reign?—Ans. Unto death. Over whom? All men.—'This will not be denied. Then just so far does grace reign—yea, it superabounds sin. 'Where sin abounded, grace did much more abound.'—Who then shall set limits to the reign of divine grace, and say, thus far—but no further?—He who limit the Holy one of Israel!

'The boy so long delights in his play, the youth so long pursues his beloved, the old so long brood over melancholy thoughts, that no man need enter on the Supreme Being.'

Day and night, evening and morn, winter and spring, depart and return! Time spots, age mingles on, desire and the wind continue unestrained.

When the body is tottering, the head gray, and the mouth toothless; when the smooth stick trembles in the hand which it supports, yet the vessel of covenantedness remains unemptied.

A CONCESSION.

Original.

I discovered an article, in the *Inquirer* and *Anchor*, not long since, treating upon Infidelity—showing the causes of scepticism and the reasons why so many were led to dispute the authority of the scriptures. These were traced to the doctrine of Partiality, to the doctrine of a God

Partial, changeable, passionate, unjust,
Whose attributes were rage, revenge and lust;

as the prolific source from whence all the sceptical notions concerning the christian scriptures proceeded.

It is not difficult to prove the truth of what was there laid down as facts, even 'our enemies themselves being judges.' It seems to be admitted by our Partialist brethren that the doctrine of universal salvation be proved true, and the doctrine of endless misery false, all Deists and skeptics would embrace the christian religion. To show that this is admitted by our Partialist brethren generally, I will quote from an orthodox source. In a number of the *'American Revivalist'*, a paper published at Rochester, a correspondent who signs his article 'I. F.' holds the following language, 'Let the doctrine of eternal punishment be erased from the Bible, and there is not the least doubt that the Deist would become its votary, and exchange his Voltaire and the more scurrilous Tom Paine, for the Bible.'

Now it is virtually admitted that the doctrine of eternal punishment is so inconsistent that the Deist cannot become a christian on that account. But erase that sentiment from the Bible and the christian religion, and he would embrace christianity at once.

But it seems that partial religionists are so hostile to the doctrine of impartial grace that they had much rather the Deist, would remain a Deist, and the sceptic, a sceptic, and the unbeliever, an unbeliever still, than embrace the christian religion without the fear of an endless hell constantly before their eyes. It were much better for the Deist to remain a Deist—to revile and set at naught the scriptures and treat with contempt the christian religion—calumniate its precepts—laugh and make fun of the statement—deny the Lord that brought them! Oh! this were better—far better, than to vindicate the character of Christ—practise his precepts—copy his examples—venerate his name—revere the christian religion—if by so doing they would thereby reject the fundamental, darling doctrine, endless misery. O! this precious doctrine! Let it be 'erased' from the Bible says 'I. F.' but, by the by, it cannot be erased for the very good reason that the Bible never contained the sentiment. Therefore, what was never written, can never be *erased*. We agree with this writer that 'there is not the least doubt that the Deist would become its (the Bible's) a story and exchange his Voltaire, and the more scurrilous 'Tom Paine for the Bible,' if he seriously believed it did not contain the God-damning sentiment of 'eternal punishment.'

But as long as the Bible is supposed to contain attributes to the Deity a name and a character the sentiment that calls the Father of spirits of worthy of a God. His attributes perfectly bar his paternal affection, so long will that book be regarded by them as a fable that never was—advised, Man is hypocritical—God is glorified. Let, lioned by divine authority. And well it might,

for if God be a Father, where is his honor, according to the scheme of the Partialist? The Deist knows that, according to the doctrine of 'eternal punishment,' he can never maintain the paternity of God. If he may vindicate his character as a God, he can never as a Father; therefore,

that book that denies the parentage of God, is not worthy of his veneration or regard. But could the Deist believe that the Bible inculcated the sentiment that God was the Father of the spirits of all flesh—that he sent his Son into the world to convince the world that God was a Father to the world, and that Jesus sealed this testimony with his precious blood on the cross—with this view of the Bible and of Jesus, we may well say, with 'I. F.' there is not the least doubt that the Deist would exchange his Voltaire and the more scurrilous Tom Paine for the Bible? Yes, the Bible would be his ment and drink, Jesus would appear previous, the chief among ten thousand and altogether lovely. The Bible inculcating the sentiment that God is the father of the spirits of all flesh—Jesus demonstrating the same fact to the world—the best feelings of the human heart in accordance with the same, the Deist would assume into the same feelings and with the devout christian rejoice with joy unspeakable and full of glory. But how is the character of God to be viewed by the Deist? What the sentiment of the Bible? What notions of the Savior—of salvation—the monument &c. according to Partialists?

Why the Deist is told that the Deity is divided against himself—that our attitude requires the endless damnation of all his offspring—another requiring their salvation & happiness—and another requiring the death of himself to appease his own wrath, for it is said that Christ the Son is God; and Christ died to appease the wrath of God. Therefore the conclusion follows that God died to appease his own wrath! This, the Deist is told is Bible doctrine. No wonder then they discard it and treat it as false. Look for one moment and see in what a plight it places the great Jehovah. God made man subject to sin—man sinned—God became mad with rage—man must suffer endless misery, or God himself must die to appease his own wrath. He does die for this purpose; and yet this does not satisfy him. Yes, millions and millions of human beings must suffer—eternally suffer the ire of his omnipotent wrath. This, the Deist is told, is the character and attributes of Deity according to the Bible. I have not exaggerated this is pure Partialism. These are the views of those who limit the Holy One of Israel to the Deist can entertain such views of God, of Christ, of the Bible as these, he can never be converted to christianity.

Now I would not vindicate the cause of the Deist or the 'scurrilous Tom Paine,' but really partialism has attached more sensitivity to the Deity, to Christ, to the sacred scriptures to pure and unadorned religion, than all the Infidels, the Voltaires, and 'Tom Paine's' put together. But the Bible, as understood by all God's holy prophets who speak of the redemption of all things, (Acts ii:21)

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thing that hath breath praise the Lord! Praise ye the Lord!

A. C.

UNION ASSOCIATION OF UNIVERSALISTS.

Original.

This body held its annual session in Spencer Mass. on Wednesday and Thursday, April 8th and 9th. The season was one of peculiar interest and holy joy. Seldom has the wiser witnessed more of that commendable zeal, which our faith inspires; or more affection and brotherly love, than was manifested on this occasion. We met at this Association, the aged pilgrim who had borne the burden for many years, and who had long rejoiced in the salvation of God. We found those who were in the meridian of life, and those also on whom was stamped intelligence and youthful vigor; all of whom had come up to worship the God of our fathers. And when the services of the occasion were concluded, we could say, 'Master it is good for us to be here.'

The business of the Council was unimportant, and no root of bitterness was there to mar the good feelings which the occasion was calculated to excite.

The services of public worship, were well attended; and sermons were preached by the following brethren—Brs. J. H. Williams—C. Spear—M. H. Smith—J. Egleton Jr.,—S. Cobb—and T. Whittemore.

On Thursday afternoon, Br. Gehan Noyes, was installed as Pastor of the Universalist Church and Society in Spencer. The services were solemn and interesting; and the patient attention, which the crowded congregation gave the necessarily protracted service, evinced the interest they felt on the occasion.

Br. S. Cobb preached the installing sermon, and offered the prayer. Br. T. Whittemore delivered the Scriptures, and gave the charge. Br. T. J. Greenwood gave the right hand of fellowship; Br. M. H. Smith, addressed the Society.

This happy occasion will be long remembered; and we firmly believe that much good was done in the name of Christ our Redeemer.

N. H. S.

They ought not to be countenanced.

Original.

So says our Dutch Reformed Dominie.* 'They are crying peace, when there is no peace.' Now Mr. Dominie how stand the facts in this case? Have you forgotten the perpetual invitation you received, about a year since, to discuss the question whether this doctrine, you profess to hold is so much contempt, is in accordance with the law and the testimony? Or do you imagine that the good people of this city will credit all your bare assertions, in relation to this matter? It is, I think you will, ere long, find yourself sadly disappointed. Let me assure you, Rev. Sir, the time has come when *priests* as well as other men, are expected, not merely to *assert*, but to *prove* their assertions, by good and sufficient evidence. Now, Sir, if you wish to discuss this all important question, be assured, you can have an

* M. Van Vleeten, the Reformed Dutch clergyman of Schoharie, N. Y.

opportunity, either through the columns of the "Inquirer and Anchor," or by a public oral dissemination. Truth is mighty, Sir, and will prevail! Universalism is daily making converts in your very midst, and all around the borders of your city—come forth to the combat then, like a good soldier of the cross and stay its progress if you can. Now is the time for you to be on the alert, to bring forth your strong reasons, and check the spread of this, to you, harmful heresy. Consider your responsibility, and remember, if this work be of God, it will stand; if not, it is your duty to endeavor to overthrow it. Awake! Now is the accepted time, now is the day of salvation!! Can you not save some poor soul from the wrath of your offended God? Will you not pluck sinners as brands from the burning? Do you not profess to love these precious souls? Can you, will you longer delay? I wait your reply.

T. J. W.

INQUIRER AND ANCHOR.

SATURDAY, APRIL 18, 1853.

COULD THE COST.—There is a passage of scripture found in the 14th chapter of Luke which it might be profitable for our Christian brethren to take into serious consideration. It was addressed by the Son of man to the "multitudes" who "went with him," and was designed to show those who might feel inclined to become his disciples the necessity of pondering well the path of their feet, and taking such precautions as would best secure them against disappointment, discouragement and failure. "Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Last he lay, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish."

Now does not the limitation here ascribe the very same thing to the Deity that is here mentioned of the foolish man who "began to build" without counting the cost, "and was not able to finish"? Few at the present day will deny that God designed the salvation of all men and gave his Son a ransom for all to be testified in due time. Few will deny that the atonement is universal—that a foundation is laid by which all may be saved who will believe—that God is not willing any should perish but that all should come unto repentance. What then hinders the completion of that stupendous building by the salvation of all mankind, whose foundation is laid, and whose "chief corner stone" is Jesus Christ? The reply is what some will not believe—they reject the means of grace. But did God intend their salvation? Most certainly he did. And did he count the cost? Did he put in requisition such measures as will effectually secure their salvation? All these, as the "wise" he did, if they believe—if they improve the means of grace. But if he designed their salvation, he designed their faith and repentance also as the necessary means of accomplishing his work. Hence he did not sit down and count the cost. He did not foresee the measures that would be necessary to put it in execution; or if he fore-saw and provided the necessary means, he had not power "sufficient to finish the work."

But suppose he designed the salvation of all men, and that design is not accomplished, what is the conclusion? Beware! Ye believers in the personality of Satan's kingdom! Last he lay, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him. Beware, ye ye advance measures which will turn the works of the Deity into a butt of ridicule! Yes, if he

does not save all he designs to save—if a large portion are doomed to endless suffering—to be made the apostles of fire and brimstone through eternity—there will indeed be occasion to "mock him," saying "he began to build and was not able to finish. If the opinions of many are true, even devils will mock and exult in their conquests—amidst the miseries of hell will they howl the triumph of their victorious arms."

How very absurd is the notion of endless suffering, especially if it is admitted that God designs the final happiness of the whole human race. "Tell it not in Gosh."

R. O. W.

WHAT HAS CHRIST DONE?—There are some people who profess themselves unable to see the utility of Christ's mission on earth. The sceptic contends that his mission has been the cause of much war and bloodshed and the counterbalancing blessings are "few and far between." Again the partial believer has always supposed that he came to save men from the jaws of an endless hell, and on the supposition that this is not true, he cannot see what good has resulted from the mission of Christ. We do not intend to enter largely into the discussion of these matters at present, but we beg leave to offer a few suggestions which may lead the reader to a profitable train of reflection. If we examine the present aspect of the world and draw our conclusions from facts which appear plainly written upon the face of the nations of the earth, we may see that much good has been done in the name of the child Jesus.

We will not pause to agitate the question whether the evils of which the sceptic complains are justly or unjustly charged upon christianity? We will in this case admit, what no man can prove, that the earth would have been secure from many evils which it has suffered, had it not been for the christian religion; and we will see if its blessings will not more than abundantly counterbalance its evils. When we look over the face of the earth we see that there is a marked and almost unaccountable difference in the condition of different nations. In one nation we see suffering both bodily and mental of the most aggravated character preying upon almost the whole mass of the people, and in another there is plenty for the body and peace for the mind. In our land civilization and the arts and sciences, spread their blessings round, and pour plenty into every department of society. Men's physical energies are developed, and their mental powers are cultivated, and then ten thousand sources of high and rational enjoyment are opened and rendered acceptable to all. Wholesome laws are instituted, and personal safety is secured, and the basest passions of human nature are restrained in their operation, and in a good measure subdued. But look to another country, possessing perhaps inexhaustible resources for man's comfort and convenience, and the scene is changed at once. The man is but a step removed from the beasts. The arts and sciences are unknown, and the energies of body and soul are called in requisition only for stern necessity, or in the work of destroying and devouring one another.

The unbridled passions of man are left uncontrolled, and safety is secured but by the war club, and the engines of destruction. There, crime of every kind, robbery, theft, murder and bloodshed walk unmasked in the light of noonday.

Not in this all. The religious aspect varies as much as the political condition. In one place, the deluded victim of a dark and dreary superstition,

stands aghast, and trembles at the phenomena of nature around him, and seeks to appease the wrath of the angry Gods by moles of torture and rites of privation. Intense in pain as nature can endure. The car of Juggernaut grinds the body to powder, the scorching flame curls around the body of the widow, wife, and babes and sucklings bled upon the altar. In another place, inferior perhaps in natural advantages, the scene is reversed. The enlightened mind stands upon an eminence, and looking through nature up to nature God, finds sources of calm and holy pleasure, opened in the operations of the Creator's works, at which others gaze with fear. Their religion becomes a matter of sweet contemplation and the burden which it imposes easy and light.

Let the question be asked, why are these things so? Why are not we groaning in heathen darkness, howling before stocks and stones, and our children bleeding and wives burning upon altars and fires? Blot the name and the religion of Christ from the pages of history and no man on earth can give an answer to these questions? It is Christianity that has wrought these wonders upon the face of the nations; and to Jesus of Nazareth is the world indebted, for that curative influence, which has calmed the troubled waters, and softened and refuted the turbulent passions of the human heart. If the infidel doubts this, let him make the trial. Let him take his pen and erase from the page of history, every sentence in which Christ is mentioned, or on which he suggests the influence of Christianity is recorded, and then let him if he is able account for the facts we have named. If he cannot do this let him no more profess that he sees no good resulting from the mission of Christ.—Let him compare these blessings with the evils about which he decries so long and loud, and see if the balance is not in favour of the work of Christ.

This much we have said upon the supposition that the wars and contentions of which the sceptic complains, have been the results of unconverted Christianity. But if it should appear that these things originated in a want of conformity to the instructions of Christ, it would make a very essential difference in the balance of the account.

It might be well for those who denounce Christ and his work, to think of these things. So also those who cannot see the utility of Christ's mission unless it saves from hell in another world, would do well to read upon these things, and inquire if there are not lessons in this world, to draw from this mission of Christ, fully sufficient to comfort and gladden his people. But there are a few other reflections which we commend to such doubting believers. It might be well to pause and reflect upon this matter seriously. What rivers of comfort have flowed down upon the world through the medium of the instructions of Christ from the days of his personal ministry to the present time! How many despairing children of humanity have been cheered with the reflection that God was with them in the darkness and the light to guide, to deliver and bless! To how many thousands has the cup of adversity been sweetened, by the faith that is in Christ Jesus! The sick, the afflicted, the sorrowful, the distressed, how many faint hearts have been cheered, and strengthened by a faith "so much divine." That faith has loved over the hour of death and in millions of instances, made the dying bed feel soft and easy pillows are. It has put the song of victory in a mouth of the dying, and it has put the smile of joy upon the features

of those who struggle with the pale terrific king.—But, is not a light lingered around the hours of mourning and poured its comforts into the heart of the afflicted? The widow and the orphan; the children's mother and the fatherless babe; Oh! who dares of this sad world, what barrels of hope and mercy have come down upon their heads, as the have the light of their Saviour, and of that land where the inhabitants shall not say I am sick, and partial scenes shall be known no more! For all these things we are instructed to the lessons of instructions in Christ. All his comforts and his hopes come down to us through this medium, and to him we are indebted for the happiness which we have enjoyed through the medium of this faith. Well then, may we say will the Deist?

Should all the forms that men devise,
Assault my path with treacherous art
I would not mind their vanity and lies,
And still I sing Gospel to my heart!"

L. B. W.

PURPOSE OF PREACHING.—It is a mistake to have in some cases a fault with elegance of our denomination, that they have been more inclined to wage war with the errors of other sects than to vindicate and enforce the principles of their own. They are more disposed to pull down the strong hold of error, than to erect and adorn the beauties of truth. This spirit is, to be sure, in some measure, arising as it were, for the reason that the errors which occasioned it have, very considerably diminished. Universalism and Unitarianism are generally, with that violence and bitterness in their attack, they have heretofore encountered; and are now obliged to fight their way at the sword of the truth, in promulgation of their sentiments. However, the effect of such pernicious preaching is, to create a change. It does not promote that good and cheerful spirit which the gospel inspires, so much as it does to excite a morbid bitterness, and disrespect of all other sects. Still it is more or less a fault, and especially in our young preachers apt to fall into the habit. Certainly, it is true, is more easily extended to those who are hardly caused always acquit them.

More has already been said on this subject in the different journals of our order; but much more remains to be said. We cannot expect to place our doctrine—the doctrine of our Saviour—upon a permanent basis, and gain for it the affections and faith of unbelievers—believers of another gospel—unless we constantly exhibit its beauties and unsupposed excellencies; and make these the great objects of our public and private labors. A man of superior talents who professes down orthodox, may dazzle in a church for a little season, but his preaching will have no lasting effect. It will not implant the gospel deep in the affections of the heart, where it will abide as the bread and nourishment of the spiritual life of man; though very virtuous in his moral conduct, until death closes the door of his present and opens a future existence. For ourselves, we frequently reason as follows against infidelity. We say to the infidel:—

"You ask us to reject Christianity. 'Tis well, your request is perfectly sincere. You hold up to ridicule the very term of Jesus—ye call him the illegitimate son of a pious man; and wonder how Christians can believe that he is able to save from heathen mythology! And then you ask with an air of triumph, what do you know of a future existence? All this we receive without a murmur, and give it an attentive hear-

ing. But what then? Suppose we embrace your views—suppose we cut from its moorings, our frail ark, and let it be upon the wavy waters of life's disastrous ocean, how much better off are we?—but better haven shall we arrive? Unless you give us a better system—a system that will improve our condition in life, we cannot go with you. How much you may ridicule our opinions, however much you may throw the darts of sarcasm and even make our doctrines appear ridiculous; still though you may injure our feelings, yet we laugh at your folly, and remain unmoved and unconvinced by your errors."

Now this argument is equally powerful in the hands of an unbeliever, when directed against those who make it the great object of their preaching to pull down orthodox—the unbeliever's sentiments. A gospel minister may direct his whole artillery against it—he may use a variety of argument, sarcasm and ridicule, to show the unbelieving orthodox hearer that his views are wrong. And the hearer may sit and listen to it with patience and calmness; but then comes the retort. "You have indeed made my doctrines appear very ridiculous—you have presented some weighty objections—but what then? Do you expect to pump from my crazy barque into the broad ocean without providing a better ship to receive me? I want then I think to this, until you furnish something better." If I sink I sink; I shall do the same, if I leave it to follow you."

Every one must see the importance of exhibiting that better system which will satisfy the mind. It cannot rest when driven about by every wind of doctrine. Let our preachers then, when they attempt to demolish orthodox notions, always take particular care to hold up, in striking contrast, the doctrines of divine grace. Let them thus endeavor to inspire good feelings in their hearers; and the gospel of the grace of God will grow, and flourish, and be received with gladness, and do good in the land. In vain they spend their time and talent in demolishing the errors of others, unless they enforce the glorious system of divine grace, with all its claims and excellencies, in bold relief, for their reception. But when they become gospel preachers, their hearers will become gospel believers, and the world will be evangelized. Even so may it be.

B. O. W.

A QUESTION.—We have had put into our hands a small question, containing a number of questions, which we are informed, were put forth to be answered by the Bible Class connected with St. Paul's church in this city (Albany). Among these questions there is one which we shall take the liberty of answering, and should our answer by chance fall into the hands of any of the members of that class we will take it kindly, if they will give the answer to their associates. The question is thus worded: "What would the Deist gain by embracing Universalism?"

We are told that it was mutually agreed that he would give a *hint*. Now this is a mistake. We happen to know a little something about the value of Universalism; and we cannot agree to this answer, given as it is, easily was by those who knew not whereof they were saying.

What would the Deist gain by embracing Universalism? We answer.

1. He would gain faith in the Lord Jesus Christ, and all its happiness and sanctifying influences.

The Deist believes not in Christ but considers him either an impostor or a fanatic. If he should embrace Universalism he would learn the doctrine of Jesus; believe his teachings, practice his precepts and love his name. Without this faith he cannot be a Universalist. If then to believe on the Lord Jesus Christ is gain, the Deist would become a gainster by rejecting Deism and embracing Jesus.

2. He would gain a glorious hope of the resurrection of the dead, which would be as an 'anchor to the soul both sure and steadfast. He would exchange a fearful dread of eternal oblivion in the grave, for a lively hope of a blessed and happy immortality, and believing he would rejoice with joy unspeakable and full of glory.—Judge ye whether this would be gain or loss.

3. He would gain a pure code of morality. He would learn to overcome evil with good, and instead of having a cold and lifeless letter of a moral law he would have the spirit and the power of it, sanctioned by all the glories of the divine attributes, and enforced by the movings of the spirit of gratitude, to

"Draw the willing soul along."

Hence he would gain an unerring and efficient guide for his conduct in life. He would gain comfort in affliction, support in adversity, encouragement in the discharge of every duty, strength in the day of trial, hope in death, and life from the dead by faith. We might say much more, but we forbear. We have answered the question, and it is our turn to interrogate.

"What would the Deist gain by embracing Partialism?"

We will give our views in brief and if they are not correct we hope some one will set us right.

1. He would exchange faith in the one God of nature who is good to all, for faith in the untrue God of the Partialist, who is partial, tyrannical, and cruel.

2. He would exchange a prospect of quiet and undisturbed sleep in the grave, for a miserable fear of the flames and agonies of an endless hell.

3. He would exchange a morality founded upon expediency for one which flows from slavish fear. And whereas he before worshipped the God of nature, from motives of gratitude, he would now worship the God of the partialist, because he was afraid of the devil. This is all that we can conceive he would gain, and whether it would be gain or loss the reader must judge.

L. B. W.

TO CORRESPONDENTS.—We acknowledge the favor of "Genesis." A poetical article under the signature of "Mars" has been received. And "Calista" also is again welcome to our columns.

ACCESSIONS TO THE MINISTRY.—The Magazine and Advocate gives the names of two gentlemen of high respectability and good attainments, who have resolved to leave their time and talents to the ministry of reconciliation and commenced preaching the doctrine of a world's salvation. The name of one is Townsend P. Arel, late of Wyoming, N. Y. And the other is Dr. Thomas J. Smith of Norwich, Conn. N. Y.

A JOKE.—In the last No. of the Philadelphia Liberator, the Editor says:—"We perceive, that Orville Aaron is self imagined to make a serious matter of a 'Joke' From this we infer that the 'Order of Clergymen of Pennsylvania' regards himself, together with the 'Organ of Universalism' and Dr. Grosh's 'spectacles,' as a mere joke! Well! we must be permitted to express our grave and sober astonishment; for we supposed that the 'Senior' in particular was really a

'serious' matters of fact sort of thing. But now we are more than ever, convinced that the world is full of mistakes and shadows. R. O. W.

New Societies.—New societies are multiplying apace, on every hand, that we are obliged to study briefly in noticing them. To insert at length all the notices of new societies that appear in our exchange papers, would occupy too much room in our columns to the exclusion of other interesting matter. The following have been organized within a short time.

'On the 10th,' says the Herald of Truth, 'a society of Universalists was duly organized at Ashtad N. Y. consisting of 28 members.

Another of the same faith was formed at Mansfield Catteraugus Co. N. Y. consisting of eleven members.

Br. J. Britton states, in the Magazine and Advocate, that a Universalist society was formed in Middleville Heikiner Co. N. Y. on the 21st ult.

Another, we understand, was organized on the 25th ult. at Gillsville Chase N. Y. and another recently in Manchester N. Y.

STAR IN THE EAST AND NEW HAMPSHIRE UNIVERSALIST.—This religious periodical published at Concord N. H. has just commenced its 24 volume. The first volume was commenced a year ago with a patronage of about fifty subscribers; the paper has now nearly enough to pay the expense of publication.—This is sufficient evidence that it is conducted with talent and ability. It is a firm and efficient advocate of its partial cause, and its publishers, we trust, will, in due time, receive a patronage sufficient to reward them for their labors of love.

OPPOSITION TO UNIVERSALISM.—The following brief extract we take from the third number of Br. Rogers' tour through the western States, published in the Magazine and Advocate. After leaving Pittsburg, he travelled into Ohio, and visited several places in that State, meeting with opposition not altogether dissimilar to that he encountered in Pittsburg, though somewhat less violent. The remark he distinctly made in the following extract is indeed characteristic of many who would not for all the world believe in Universalism.

Sinners love the doctrine of universal salvation—sinners are opposed to it. Example. On my passage down the river to Wheeling, Va. I took a parcel of Universalist sermons out of my trunk and offered them to the gentleman in the cabin for their perusal. Do you wish one, Sir? said I, to a person who had been grieved for some hours over a volume of coarse sins and confessions. "No, Sir," was his reply while he covered up his visage in a stolid display of snuffiness. "Look on them, Sir, as the phenomena production." Then offered it to another person, a foreigner, who rejected it with an air of discourtesy on countenance. He is every thing else he had to me nothing to approve as well as condemn; but in Universalism, by God, there is nothing to approve. Tom Paine's Age of Reason is pure Christianity, compared with such cursed tales. I, of course I was called on to breathe in remonstrance with this mild and pious gentleman. It is clear to me a saint, for none but such are opposed to Universalism!

REFLECTIONS ON PIERCE'S TALKS.—The jeremiads we give below appear in the last No. of the Trumpet over the signature of 'H. B.' which is readily understood to be the initials of the venerable Hiram Ballou of Boston. The subject is one of importance and cannot be weighed and examined with too much care and serious attention. We trust it will receive that attention which it deserves.

BR. WHITTEMORE.—There is a particular subject that has crossed my mind considerable time, and not a little conflict between inclining to do it and duty. I entertain not only a high regard and respect for your brethren, who are engaged as editors of religious papers, desirous to build up and promote the cause of impartial goodness and universal salvation, but a warm affection likewise; and it is painful to my feelings to be impressed with a sense of duty which directs me to find any fault with any of the organs which they employ for the furtherance of the good and worthy cause in which we are all deeply interested. But I have come to the conclusion to press on so much on the candor and charity of those brethren as we believe, they will think, that if I fault them in any matter, I do it with the best of motives; and that if the error is of the head, and not of the heart.

The particular subject I have in my mind, is the practice of publicizing religious papers. Fiction narratives designed to have an influence in bearing on the doctrines of our opponents, to represent our own sentiments in a way, it is the highest commendation. I can hardly believe it necessary to say more than just to him at such practice is liable to exceptions; for since my brethren much more discerning than myself, and as soon as they shall call the subject in question, they will see its propriety, and be able to point out more of its defect than I could, if I made the trial. At first it may be apparent, that the same practice, not only can be, but has been resorted to by the enemies of the truth, whereby innumerable false representations have been received by the public more be sure to the damage of our distinctive teachings, than to the scandal of all religion. In this practice then, we had ourselves showing that pernicious example, which has rendered the honesty and sincerity of our enemies questionable, even among their own friends. A second look at the subject presents the query, why we should employ fiction in the cause of a sober gospel truth, while the volume of divine revelation furnishes an inexhaustible treasury of fact, of proof, and illustration, which may be employed in our cause, to a far greater advantage than any inventions of our own. When our opponents go to this divine armory, they are sure to meet with a defeat, because testimony is against them; but when we allow them into fiction, theirs may be as well contrived as our own, and as easily fabricated. n. n.

REVIVAL FRUITS.—Mr. Alfred Philbrick of Newark Ohio, we learn on the authority of the Standard and Star in the West, has recently become a nominee in consequence of attending a Methodist conference. Having returned home from the meeting 'born again,' and supposing himself authorized by the parole in Luke 12:1-2 to 'cut down' unfruitful trees, he took up and commenced hewing down his brother's

and, after smothering him in a shocking manner, he commenced the same work upon his father. Fortunately, however, by the timely interference of the neighbors, the lives of both were saved, and the manna taken in a place of safety. He regrets that he did not kill his father and brother, as he believes himself commanded 'to exterminate them.'

NEW PUBLICATIONS.—Br. Menais Rayner and Br. Darius Forbes, will each accept on thanks for the sermons they have been so kind as to send us. They are both able productions and if it would do any good, we would tell our readers, that they are excellent, for we could do it in good conscience. But kind reader we do not wish you to take our word. Go and buy a copy of each, sit down and read them attentively, and if you do not use benefitted and instructed, then you may call us a false prophet. I. A. W.

WHITTEMORE VIZ.—The friends of God's imperial and efficient grace are alive in this place to the cause of their Master. The Universalists here, are very respectable in point of numbers, and in a moral point of view, are inferior to no other denomination in the town. They have raised the money and have contracted for the erection of a new meeting house during the coming summer. The house will be built with a tower and furnished with a bell—we wish them God speed. C. W.

VISIT COVERS.—Greenfield, Mass. A number of the 'Inquirer and Anchor,' directed to Dr. Pease, Greenfield, Mass. was recently returned to this office with this very respectful and candidly serious written upon the margin—'S-up your track? Done, Paine.' Now we do not know any thing about Mr. Paine, but we do not believe that having taken the paper for so long a time, he would be so easily deceived by a gross violation of the rules of courtesy, and such an insult upon the conduct of a public journal, unless he has been a recent orthodox. If he has changed his views, we should expect he would also renounce every claim that belongs to the gentleman, and the man of honor, dignity and uprightness. We must think it the work of some very pious and dimitted Forerunner. If so, we would just wish to see his exit from this town in Washington, who occasionally takes the liberty and responsibility to reform such ill-bred wretches out of office. Let him remember he cannot put down to abuse, but to accommodate the public.

REMOVAL.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. R. Ruzzles in Main St. a few rods south west of the State House square.

Hartford, April 1855.

Religious Notice.

Br. W. A. Siskney will preach in Br. Hinton the 3d Sunday in April and a lecture on New Israel Centre in the evening.

Br. J. Shingles will preach at the School house near Col. Samuel Norris' in Suffield on the 1st Sunday in May, Subject, 'The new birth.'

Br. R. G. Williams will preach at Cheshire on the 1st Sunday in June and at New Hartford in the evening same day.

Br. Shingles will preach at Berkehampton on the 4th day of June.

Br. F. H. Hichcock will preach in Amherst N. Y. near China Corner on Sunday the 1st of July—Subject, 'Christ in the heart.'—at 11 A. M. and 7 P. M. He will also preach at New York on the 2nd of July, at 11 A. M. and 7 P. M. He will also preach at New York on the 2nd of July, at 11 A. M. and 7 P. M. He will also preach at New York on the 2nd of July, at 11 A. M. and 7 P. M.

The Connecticut Association of H. B. will convene at Tolland on Wednesday and Thursday 29 and 30 inst. By order.

A. C. C.

Laurens, Conn.

POETRY.

Hope.

C. H.

Sweet hope! the balm of heavenly joy,
Triumphant rosin in every mind;
Let death on men its peace descend,
But all the world thy solace find.

Thou art the comfort of my days,
The anchor of my fleeting hours—
The joy that waits to life my praise,
And elevates my drooping powers.

Thou look'st at beyond this vale of tears,
Beyond these scenes we now deplore,
When thy soft hand shall end our frame,
And mortal cares return no more.

There, O my soul, forever rest
On this bed of hope of joy and peace,
When kindred earth, with sorrows' weeds,
From sin and pain shall find release.

There, in that clime of falsehood's joy,
Shall minds to full perfection rise;
The reason'd world their powers employ
And bloom immortal in the skies.

When I die.

C. H.

Be no obtrusive stranger nigh
To watch the dim fix'd glassy eye,
To catch the last convulsive sigh,
When I die.

Let no officious priest intrude,
With cold, shallow—language rude,
To shake my confidence in God,
When I die.

Let one—one only friend be near,
To drop the sympathizing tear,
To speak of faith and hope—not fear,
When I die.

To tell of faith and hope—of joy
And happiness without alloy,
In worlds where praise is all th' employ,
When I die.

To cite Jehovah's promises,
To point to brighter scenes than this—
Scenes of unobtainable bliss,
When I die.

Rest, O my soul, on him who saith
"I finish sin—abolish death!"
My Savior God, receive my breath,
When I die.

What is in name.

We answer, there is considerable—often much more than there should be—more than there perceives to be. The above question was forcibly brought to mind on perusing an article from a late number of the N. H. Impartialist, concerning "smart preachers," &c. From the article referred to, we are led to conclude, that the Universalists in some parts of New England, conduct very foolishly. They have got it into their heads that nobody can preach but the great Mr. Sewer, or, Burns! All the money they can raise they will expend for having three or four Sunday's preaching in the year, by such distinguished brethren. They pay them an extravagant price for their services, besides defraying their traveling expenses.—They will have a few great meetings, and then it is all over. These brethren might with the same means, employ a good and talented pre-

cher, a quarter of the time the year round.—But after hearing the great Messrs.—they have no relish for ordinary preaching. However sound or evangelical it may be. Should this most imprudent course be persisted in, ruin to the cause will be the inevitable consequence, wherever it is practiced.—Such cannot certainly be the way to build up societies.—Brethren, these things ought not so to be.—And, besides, if you will carefully compare the sermons of our young preachers with those of their seniors, you will not perceive so great a difference as you might at first imagine. You will find that in sometimes judging of "smart preaching," there is something in a name. We have sometimes heard very poor sermons from our learned seniors, but then there was the potency of a name, which rendered them in the estimation of some, very "smart" discourses.

On reflection, our brethren cannot but see, that the course referred to above, is calculated to dishearten young ministers, if not drive them from the ministry. If they are not employed, and suitably compensated, it cannot be expected that they will long continue in the ministry. And how can they be employed, if you take all the money you can raise, which would compensate them for a quarter of a year's services, and give it some experienced brother (who is well settled and in the receipt of a regular salary) for preaching two or three Sunday's. Brethren, we beseech you, think on these things.—[Philadelphia Liberatorist.]

Spring.

There is a sublime moral lesson taught the contemplative mind by this most delightful of the seasons. When it approaches our northern regions, finds the forests without foliage, the grass sear and dry, and the mountains and valleys one wide waste; who, that had not seen it would believe that in the short space of a few weeks, it could enrobe the forests with verdure, cover the hills with flocks, and the fields with flowers? How astonishing the change! How wonderfully effected! Surely it is the work of God! How wonderful the preservation of vegetable life, though the cold and dreary winter; and how surprising its restoration in all its variety and loveliness. Innumerable are the purposes of benevolence which it unfolds and accomplishes, and a universal chorus of praise goes up to the Divine Author of life from His renovated creation.

Let us view this enchanting scene spreading around us, drawn by the pencil of an Heavenly Artist, till we catch its holy and gladdening inspirations; and then throw our minds upon Ezekiel's valley of dry bones, or on the moral desolation of a world lying in wickedness, and ask ourselves, Can these dry bones live! Can it be that this desolation will, under the ministrations of the gospel, bud like the wilder roses, and blossom as the rose of Sharon? Will there faith as a grain of mustard seed, and the glories of an eternal spring will encircle the soul—the dark mists of mortal death clear away—the bright visions of the hill of Zion bless thy believing eyes. Yes, the gospel will quicken those who are fallen in despair, regenerate the kingdoms of the world, and fill the earth and heaven with the praises of God. Now let me ask you, reader, had you never seen the astonishing change, produced by the spring, would you find less difficulty in believing in the moral reformation and cheerful ob-

dience of the whole earth to Christ, than you would now feel in believing in the wonderful transformation of scenery around you, which the two succeeding months will bring to your view?

We close these few hasty remarks by one or two practical reflections. First, let no one who believes in the gospel; ever doubt for a single moment, of its final and universal triumph in the perfect administration of all its promises and threatenings; and so an everlasting spring prevail over the moral waste of barbarism and sin. Hence, let no one neglect to use the means assigned him for the advancement of an object of such intense interest.

Secondly, let no one who believes in God and His Christ, ever despair of the world's salvation though to human power it be ever so impossible, remembering that nothing is impossible to him who hath promised to swallow up death in victory, and to raise his servants from the deepest woe to the highest bliss.

[Ind. Mess.]

Marriages.

In Stafford, by Rev. J. H. Willis, Mr. Benjamin F. Burgess, to Miss Mary E. Corps, of Stafford.

Deaths.

In Albany on evening Sunday 20, ult. Mr. William S. Cobb, aged 25.

He was respected and beloved by those who knew him, and his virtues will be remembered and cherished by his companion, long after he shall have slept in the tomb.

At Genoa, N. Y. on the 17th of Feb. Julia A. daughter of Mr. William and Mrs. Harriet Hewitt, aged two years Mrs. H. is the daughter of Capt. Stephen Collins, formerly of this place. It is but a short time since she was called to receive the loss of a tender parent, and now a child is taken away. May the consolations of the gospel be richly imparted to all who mourn.

In Schenectady, on the 19th ult. David Henry, only child of Henry and Ann Eliza Billings, aged 10 weeks. The grass withereth, the former labeth, but the word of our God shall stand forever. Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven.

"Behold they bear him to the tomb,
His friends and kindred follow on;
And all bewail his early doom,
His mother cries, my son, my son."
But who is he that cometh now?
A glorious splendor shines around;
"Thine Christ the Saviour and his brow,
A brilliant halo doth surround."

In Stafford, Ann Harvey, only child of Mr. Moses Harvey, aged one year and four months.

In Durham Conn. on the 14th March, in the 26th year of his age, Mr. Edgar H. Parsons.

It seldom falls to our lot to record the death of one who was so universally beloved as Mr. P. He had been a resident of Virginia for ten years past, and at the time of his death, had been in this part of the country but little more than a week. He came to New England to purchase goods for the southern market, and expected to return again to the South at, or about the time he departed this life. Mr. P. was much esteemed by all; his tongue of calumny could find nothing to say against him; in short his character was always reprobated. The following note from his clerk at the South, will serve to show his high estimation in which he was held in that part of the country. "His industry, good manners and marked liberality, readily gained the esteem and respect of his acquaintances. His person possessed a better heart, and his hand was ever open to all the charities of his nature."

With Mr. P. I have been acquainted from his youth up, and those attachments which were for me deepened as he grew stronger in age.
As to his *fat A*, we have reason to think that he believed in a glorious and happy immortality for the whole family of man.

F. N. CHAMBERLAIN

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOLUME XIV.

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J. BOWEN, DUBLIN, MASS.
C. WOODHOUSE, LANSINGBURGH, N. Y.

A SERMON.

BY J. G. ADAMS.

"Now if any man have not the spirit of Christ, he is none of his." Rom. 8: 9.

This passage of scripture has been often quoted, often applied—and how many other portions of the divine word, has ever been advanced to disprove the doctrine in that "God was in Christ reconciling the world to himself!"

There is nothing better, however, than *examination*, when texts of scripture are presented to the mind; and because this passage has been often used to prove or disprove a certain doctrine, it gives us not the least evidence, for all this, that it has been rightly applied. Now for us, I fear that this text has in too many instances been overlooked in its real expression, and that men have talked about it in their own preconceived opinions have dictated. Any it not have been possible that when speaking of the spirit of Christ, they have thought only of their own spirit and that of their creed of particular truth? And when saying that no man can possess the spirit of Christ in order to be his, may it not be, that they have meant, "except a man become one of us, and acknowledge our doctrine, and agree to our church covenant, he cannot belong to Christ?" Thus, to be sure, is a false question and therefore it deserves the more explicit answer. I have no doubt that such ideas have operated on the minds of many, and that too, when they sincerely imagined themselves to possess the spirit of Christ; and they have looked upon others, who could not agree with them in certain points of doctrine, however might their moral characters, as destitute of this spirit, as advocates of false doctrine, and consequently as not belonging to Christ. This, alas, is the weakness of poor human nature, when not properly sustained by the spirit of the gospel. "The world has seen much of it, and may yet behold more, until the true knowledge of God shall diffuse itself into the hearts of all who profess his name and his service.

It will be my object at this time to ascertain, if possible, the true import of the text, and from

thence to derive our duty in relation to this spirit of which it speaks. If I shall so interweave the doctrine of unlimited salvation with the remarks as to make it evident that they are in accordance with the spirit it here alludes to, it must be attributed to the proof I shall draw from the scriptures, rather than to my own peculiar opinions.

What are we to understand by the spirit of Christ? The answer is, the disposition which is manifested when on earth, and which is discovered in all his teachings to the children of men. It is the spirit of meekness, humility, forbearance, forgiveness, mercy and love. It is the spirit of heaven—the spirit of God manifest in the human heart. Now all which is in opposition to this spirit, wherever it may be found, has its origin in the wickedness of the human mind, and is far from the spirit alluded to in the text. Whether it be found with the openly vicious and profane, or with the professed disciple of the Redeemer it is the same evil in reference to each the expression is equally true, that "if any man have not the spirit of Christ he is none of his."

Let us now take an example of this true spirit as it was seen in the conduct of our Lord, and mark its application.

It will be recalled that on a certain occasion Jesus uttered the following language in reference to Jerusalem. "O Jerusalem! Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Now here is manifested the spirit of Christ. And what do we discover? Ah! That Jesus loved the Jews, and desired their salvation. One truth is plainly evident, and that is, he did not believe any of them were reprobated to eternal woe; it is only language to them is destitute of meaning. Neither did he believe they would always reject him and his doctrine; (leaving election and reprobation out of the question) for his next words are, that the time would come when they should say, "blessed is he that cometh in the name of the Lord."

We are then perfectly justified in asking if it be not contrary to the spirit of Christ to attempt to prove from this expression that the Jews will be forever miserable—and even to adduce this for proof in a triumphant manner, as though it were a matter of some consolation to know that the doctrine of their final salvation with that of all mankind is false? Let every one deeply consider these things. There is every reason in the world believing that had our Saviour known any

of the Jews were to be endlessly wretched, he would have mourned over this their most awful and eternal fate, instead of speaking as he did in reference to their temporal calamities. This is just the nature of his spirits. It could not have overlooked the greater evil, without being moved—while at the same time it mourned over the lesser one. No—if the dear Redeemer could thus give utterance to his feelings when viewing the calamities impending over that ill-fated nation—how much more would he have grieved at the thought of their eternal banishment to the regions of despair!

The spirit of Christ here manifested itself in mourning over sin and its consequences, while a last will in view the restoration of the sinner.—He who would possess his spirit, may let it in from this subject.

Let us propose another question. Is it accordant with the spirit of Christ to accuse and willingly judge others for doing the same things of which we are guilty?—and to do this in a manner which would indicate that we expected to avoid the judgment of God? Let us take an incident which will serve to answer to this question. It will be remembered that on one occasion the Scribes and Pharisees, who were always seeking for the faults of others instead of their own—brought a woman who had been guilty of a certain sin, before our Saviour. Their own sins they did not seem to realize just then, for they had appeared for the sole purpose of accusing another. The question is proposed to the Saviour—at first he appears not to heed it, but when they continued asking him he replied to them in these searching words. "He that is without sin among you, let him cast the first stone." How does the account read further? "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last, and Jesus was left alone and the woman standing in the midst. When Jesus saw this he said unto her, woman, where are those thine accusers?—but no man condemned thee? She said, no man, Lord. Jesus said unto her, neither do I condemn thee; go, and sin no more."

What do we here perceive? Why that the pertinent remark of the Saviour brought these people to their senses. They were all convicted by conscience, and went out one by one, till Jesus was left alone! And what do we learn from this? We answer that we should be extremely cautious how we present doctrine of condemnation on others lest we find ourselves under the same condemnation. Were this truth observed, my brethren, I do think we should hear less of that spirit which

denounces eternal torments on our fellow creatures. Let me explain myself. Supposing, as I now stand before you, I should declare without hesitation, that two thirds of this congregation were guilty of as many sins that they must in consequence thereof, be doomed to misery without relief and without end; and suppose I should do all this in such a manner as would lead you to suspect that I never once imagined the state of torment for myself, but that it was only for sinners—thereby reckoning myself out of the number! What would you think of me? Why, if you thought again, it would be that I should go home, and learn the meaning of the word humility, and endeavor to ascertain if I was not a sinner myself, and not to come before an audience again till I had learned more modesty, and had inhaled more of the spirit of Christ! This would be a just decision.

There never was a more correct expression than that used in one of the Episcopal forms of prayer, 'Lord have mercy upon us miserable sinners.' It conveys a truth which every humble mind will realize. It will lead us to examine ourselves, and ask, if, when denouncing woes on others which we expect to reap ourselves, we are not acting contrary to the spirit of Christ, set forth in the circumstances to which we have just alluded? There is, in my humble opinion, no medium on which to rest. If every sinner is to suffer eternally, all must share alike; for all have sinned and come short of the glory of God! Nor will it alter the case to assert that professors or even practical believers in Christ are exempt from sin, for even that venerable apostle to the Gentiles St. Paul, has declared, and that too while a Christian believer, that 'this is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners of whom I am chief.'

There has been a doctrine taught in the Christian world, (and I fear it has not yet been wholly eradicated) that hereafter the sinner in glory will rejoice in view of the sufferings of the lost in the world of woe! I need not ask if this doctrine be not a foul stain on the fair face of Christianity—for I think every rational mind must perceive it. But I will ask how it accords with the spirit of Christ? Here is the test! Can this be the spirit of him who said, 'there shall be more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance?' Can this be the spirit of him who came from the bosom of the Father—a commendation of his loved one man? This is the spirit of him who could I weep at the miseries of human nature—who gave eyes to the blind, ears to the deaf, and to the lame—who healed all manner of diseases, and even raised the dead to life? This is the spirit of Jesus the compassionate friend and Saviour of poor wandering man? My soul answers no! I should not that such will be the power of every honest reflecting mind.

Let us now observe another instance, when the spirit of Christ and its opposite are brought up in contrast. I allude to the rise of the two disciples who came to Jesus with this mutual request, that they might command the fire from heaven to burn and destroy the Samaritans! Disciples of Christ! Did I not mislead? No—

they were his professed followers, and their names were James and John. Now what can we suppose their feelings to have been when they made this request to the Saviour? They doubtless supposed him to possess the very disposition which at that moment prompted them thus to act—and were in no doubt, that he would grant their request. It did not occur to them that it was altogether against his purpose to destroy the very souls he came to save! But listen to the answer of the Saviour. 'Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy man's lives, but to save them.' Here we have the true spirit of Christ, and let every Christian remember this, when he is troubled in the least degree with the spirit of persecution against those who do not agree with him in their religious opinions. O, the evils which this spirit has brought into our world! It has engendered strife, envy, wrath, murders, seditions, and every evil work! It has covered the pages of the Church history with blood, and has caused the faithful to stand aloof, and with all the coldness and sarcasm imaginable to exclaim, 'Behold how these Christians love one another!' Merciful heavens! Can this be said of the professors of the religion of Christ! We are compelled to answer, yes—but we can give the reason. They were Christians only in name, and they possessed not the spirit of their professed master. Persecution cannot give a moment where this spirit reigns! Talk of fires and racks, and dungeons, and chains, where the spirit of Christ moves the heart! Why, it is an outrage on all sense and propriety. The east and the west—the north and the south poles are not further from each other, than that spirit of persecution manifested in those two disciples and in others like them, and the spirit of the Redeemer. The one is the spirit of this world which is 'rarity, sensual, devilish'; the other is the spirit of the forbearance and love! The one exclaims, 'Let the fire devour all who will not come with us'; the other breathes forth the real spirit of the gospel which the poet has so nobly and feelingly expressed.

'Aboard and vain attempt to bind
With iron chains the freeborn mind;
To force conviction, and restrain
The wand'ring, by destructive flame!

Bold arrogance! To snatch from heaven
Dominion not to mortals given!
O'er conscience to usurp the throne,
Accountable to God alone!

Jesus! thy gentle law of love
Doer no such cruelty approve;
Mild as thyself, thy doctrine yields
No arms, but what persuasion yields.

By proofs divine, and reasons strong,
It draws the willing soul along;
And to quiescent thy church acquires,
By eloquence which heaven inspires."

If any man have not the spirit of Christ—let one of his. What are we to understand by this latter portion of our text? Are we to suppose that such belong not to Christ in any sense whatever? This cannot be admitted—for the following scripture will prove that all men are his rightful inheritance. Ps. 2; 7, 8. 'I will declare the decree; the Lord hath said unto me, thou art

my Son? (thou) have I begotten thee.—Ask of me and I shall give thee heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Our Saviour says, 'All things are delivered unto me of my Father.' Matt. 11; 27. Luke 10; 22. Also, 'The Father loveth the Son and hath given him all things into his hands.' All that the Father giveth unto me shall come unto me, and him that cometh unto me I will in no wise cast out.' In his prayer to the Father, he says, 'thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.' Here the truth is plainly set forth that all belong to Christ—and that, too, in a very important sense. What can be more emphatic than the words of the Psalmist, 'the heathen for thine inheritance—the uttermost parts of the earth, his possession?' The scriptures elsewhere declare that he shall save his people from their sins, that he gave himself a ransom for all, to be testified in time, and that 'God hath appointed him heir of all things.' No doctrine can be more plainly revealed than this.

The meaning of this latest expression of the text seems to be this; that those who have not the spirit of Christ, are not his disciples—they are not his in character. Paul expresses a similar idea in his epistle to the Romans 6; 16. 'To whom ye yield yourselves servants to obey, his servants ye are.' Jesus taught his disciples to 'love their enemies, and to be kind even to the unthankful and the evil; that they might be the children of their Father in Heaven; i. e. that they might be his, characteristically—that they might imitate him, for that he loved all men with an impartial love, 'made his sun to rise on the evil, and the good; and sent his rain upon the just and the unjust.'

The Jews were called by our Saviour the children of the devil; i. e. in character—by their actions they had justly incurred this appellation; but they are elsewhere in scripture termed the chosen people of God, and their ultimate salvation is as clearly expressed by the author of our text, as any truth in the Bible.

And what is the spirit of Christ? We have seen, in my brethren, the nature of this spirit in the incidents to which we have alluded; and it would be a poor argument to suppose that we are yet ignorant of that spirit so clearly set forth in its sacred pages—the spirit of meekness, humility, forbearance, forgiveness, mercy and love.—These constitute what may be correctly termed the spirit of Christ; and whoever is prompted by these, wherever found, among whatever sect or name, has the spirit of our divine Master, and needs no trumpet to go before him, to sound his good works. The world will find him out, for his works will speak for him in a language that will not fail to bring conviction wherever it shall come.

We live in a day when there is far too much profession, and too little practice; when men talk much about piety and tell of their zeal and eagerness, and desire the world to understand that they are extremely religious. Now all this may be done where the true spirit of Christ is not to be found, where good works do not follow, where all is sound without substance! It becomes us then to examine ourselves; this is the way in which

the work is to be commenced; to look within, and ascertain wherein we are deficient in those graces without which all pretensions are empty and vain. We must remember that love is the moving principle, the grand morality, and that 'mercy is far more acceptable to God, than sacrifice or burnt offerings'; and that all the outward observances to which we may give heed, will never make us the true disciples of Christ, or fill our hearts with his pure and blessed spirit.

The spirit of Christ! My brethren, nothing can be more evidently clear than this, that were this spirit to pervade the hearts of all professing christians, our world would present altogether a different aspect. The scene would be truly glorious! Instead of colliers, indifference, and party strife, we should behold a spirit of union and brotherly love. Instead of standing aloof from each other in consequence of some trivial difference of opinion, we should behold a 'unity of the spirit in the bonds of peace.' Yes! And then we might with some show of propriety talk about converting the heathen to christianity. For

in the language of another, 'the whole christian world would become one grand Missionary Society, and those sectarian differences of opinion, which now produce so many unhappy dissensions, would forever cease to disturb the harmony of converts in heathen lands.' Were this spirit in all its holy influence among us, it would produce a powerful and beneficial influence upon those who now think lightly of christianity; it would take from the unbeliever one of his most powerful arguments against the religion of the Bible, and would induce him to investigate its evidences, by the exhibition it gave of its happy and purifying influence on the human heart. It would also have an influence on the minds of the Roman Catholics (about whom so much is said)—it would lead them into an impartial inquiry into the ground on which that Protestant Church is established. Let us call upon them now to do this, and they tell us at once, 'Why, you are divided into a hundred different sects, and are at variance among yourselves; show us which of these sects is in possession of the truth and we will then examine your pretensions and perhaps come over to your standard!' It would do more still; it would remove the prejudices of the Jewish people against the religion of Jesus and cause them to look more earnestly into that doctrine which breathes 'peace on earth and good will to men.' Yes—and more than all this. Were the true spirit of Christ in the hearts of all professing christians, it would move the world! Let the great body of christians in a country like ours be influenced by this spirit, and they would feel united; and if they were united they would work together; and if they would work together it would be for a good purpose, and with an undivided zeal, and the world would soon feel it, and know it, and acknowledge its power. If this is not plain reasoning, then I know not the meaning of the term.

My brethren, what think ye of these truths? Are they deserving our consideration? I know you will agree, with me that they are. Then shall not we, who profess a belief in Jesus as the Savior of the world—who believe that he came to manifest the spirit of impartial benevolence and love, shall we not strive to promote this spirit

among our fellow creatures? Let there be among us but one answer to this question, and let that be an unwavering resolution to strive for the promotion of the spirit of our master. We have a responsibility of no small magnitude resting upon us. The christian world has been too long divided and distracted by sectarian feelings and party distinctions; its narrow fenced doctrines made up of the wisdom of this world, have shut out the broad expansive spirit of gospel life and light and liberty, and caused its professors to behold goodness no where else but among themselves, thereby engendering strife and unpeace, and every evil work. It is for us then, who profess an impartial gospel of impartial grace, to show them that we not only make confession 'with the mouth,' but 'with the heart believe into righteousness'; and that while others are wrangling about 'words to no profit,' our aim shall be to promote among our fellow men, the true spirit of our Lord Jesus Christ.

Amcn. [Star & Universalist.]

COMMUNICATIONS.

DIALOGUE.

Original.

Universalist. I have called to return you the tract which you requested me to read—here it is.

Librarian. Have you read it through?

U. I have.

L. Well what do you think of your doctrine now?

U. Just the same as I did before I read your tract.

L. You don't like it then?

U. I don't believe it. Why don't your tract writers give the names, dates, and places of the marvelous stories they record so often? The tract you lent purports to give an account of the conversion of a Universalist to endless misery, but does not tell the time when, the place where, or who the individual was.

L. O that would be unimportant. We wish to have it known to the world that Universalists do renounce their doctrine—that's all.

T. Well, Sir, suppose you could make it appear that some Universalists have really renounced their sentiments, what conclusion should we be justified in drawing from the fact?

L. That the doctrine was false.

U. How do you make that appear?

L. Make it appear? Why—hem—it is evident enough that they who renounce don't think it true.

U. Very true. But because they think it is false, it does not make it so. You know, Sir, that Catholics have been converted to the Protestant faith, and when on their death bed have turned back to the Roman Church. Would you regard this circumstance as affording any evidence that Popery was Bible truth and the principles of the Reformation unsound? And, Sir, you will not fail to remember that a large majority of the Universalists of the present day have been converted from Orthodoxy to their present faith. Now, if the argument, that because a Universalist renounces his doctrine, it is false, be correct, you will have no difficulty to prove every doctrine false under heaven, for there is no doctrine which has

not been at different times renounced as false and groundless. You will permit me to say, however, that an intelligent and real Universalist is not very likely to give up the gospel of good tidings to all. Your tract gives an account, not of the conversion of a Universalist, but of a man who says he 'tried to be one.' Such men are not real believers in our doctrine, and never can renounce it. The writer of your tract has labored hard to bring forth his mouse.

c. w.

[I have kindly been permitted to copy the following article, written by a young lady of West Brattleborough, Vt. and read at the exhibition of the 'Clinton Female Liberal Institute,' Sept. 22d, 1833.—c. w.]

THE DESTROYER.

Original.

I saw a Rose blooming sweetly and fragrantly up on its own tender stem. The gently dew drops had gathered in snowy crystals on its quiet leaves, sparkling by the rays of the rising sun which formed a prism on its fair surface. Fanned by the morning zephyr it nodded its beautiful head to each passer-by in token of gladness. The traveler, struck with its beauty, stopped to gaze and admire it, as it gently expanded, more and more, into perfect loveliness. The little lad which had been fostered by its fond owner, bore but a small resemblance to the large and brilliant flower which now graced its bending stalk! The lovely green of its accompanying leaves formed a bright contrast with the corolla that intermingled with their filigree. Its thickets, the large and pointed thorns, seemed as if placed to arrest the rude hand that should attempt to crop it from its mother tree. Prayers upon its thorns were heard from all who looked upon its splendor, and inhaled the fragrance of its odors. The noxious weeds that would choke its rapid progress and destroy the gracefulness of its form, were carefully plucked from beneath its tender branches. The gilded butterfly hovered carefully around, and the busy bee failed not to extract its plenteous sweets.

The day passed and night came. I returned once more to look upon that object, which had pained on my imagination so beautiful a picture—but 'twas gone! Yes! the Spider had come! It scattered leaves by drooping and almost colorless upon the earth. The pearly dew drops, on its bloom, no longer glittered from the brightness of the sun's rays—it no longer nodded its beautiful head to any. The thorns were crimsoned in attempting to rescue this fragrant blossom from the rude hand that levelled it with the dust in all its native purity and brilliancy. Instead of praises which before fell from every tongue breathing forth love and admiration, now was seen the tear of sorrow. The owner stood fixed, his eyes resting upon his blasted hopes and wondering o'er the mangled remains of his destroyed flower. * * * I could but murmur—thinking how often this picture is realized by man. He holds one in youth and beauty, surrounded by friends and all that can embellish life. Education has enriched and refined his mind, till every virtue flourishes. But how often as with the rose, does the destroyer come and with his blighting miller tips the fair flower, and destroys the fondest hopes!

A. D. S.—T.

Original.

ESSAYS ON DEITY.

INTRODUCTION.

He that loveth not, knoweth not God; for God is love.
1 John iv. 8.

Or all the various kinds of knowledge, that is the most excellent which treats of God. It exalts the mind and lays a firm foundation for virtue and happiness. All the various systems of religion, from the remotest antiquity to the present age, have been based on right or wrong views of the Creator. Every reflecting person, therefore, will perceive that it is of the greatest importance to understand the Divine character. God is the source of existence, and supreme Arbiter of happiness or misery. Unless we know him, therefore, it is evident, that we cannot arrive at satisfactory conclusions respecting the final result of his government.

Idolatry, as well as persecution, must have sprung from ignorance, or erroneous views of the Lord of the universe. The conduct of mankind is similar to their religious views; for 'men are like the gods they worship.' If they worship cruel gods, they will be inhuman, or void of pity. If they worship merciful gods, their conduct will be marked by charity and kindness.

Much is said by religiousists respecting hatred to God. The cause is taught in the nature of man, and in his habit of thinking. But the great cause is ignorance of His real character. 'He that loveth not, knoweth not God; for God is love.' We are so formed, that we naturally love and admire the beautiful, and abhor that which is deformed and offensive to the sight. Thus there will be love or hatred in the human heart towards God, in the same proportion as man supposes Him to be actuated by the one or the other of these principles.

For these reasons and many others, the writer proposes to the numerous readers of the 'Inquirer and Anchor,' a series of *ESSAYS on the Being and Attributes of God*.

In prosecuting the various parts of our great subject, we shall appeal to human reason, to the religion of nature and to Divine Revelation.—These are the sources whence all our knowledge must be derived respecting God, and the ultimate destiny of man.

Some eminent writers on Natural Religion have given a full enumeration of the divine attributes which they divide into the *natural*, the *intellectual* and the *moral*. Under the first head is comprehended, the unity of the Deity, his self-existence, his spirituality, his omnipotence, his immutability, his eternity. Under the second, his knowledge and his wisdom. Under the third, his justice, his goodness, his mercy and his holiness. Such a division may answer for such as have time and inclination to treat the subject in a systematic manner; but it is far too extensive for the limits of the *Essay*. The arrangement which appears the most practicable and inviting is the following:—

- I. Existence of God.
- II. Unity of God.
- III. Omnipotence of God.
- IV. Omnipresence of God.
- V. Omnisience of God.
- VI. Justice of God.

VII. Benevolence of God.

VIII. Eternity of God.

Such is our plan; and we trust that its execution will be concise and perspicuous, and our reasoning direct and conclusive. If we should question the popular theology, we hope that charity and moderation will guide our zeal. Our theme is sublime, and we hope, therefore, that our labor will be productive of good. c. a.

S. AND R.

Original.

There is nothing so odious as robbing another of a good name; and yet we know of no crime that is so commonly practiced. 'A good name is better than precious ointment,' says the wise man, and surely this is truth in the observation. A spotless character is the best inheritance that earth can give to the sons of men. An honest and virtuous man is the noblest and most lasting monument of human excellence.

Well says the poet said—

'The purest treasure mortal times afford,
Is spotless reputation; that away
Men are but riden duns or painted clay.'

Men appear generally to prize their reputation as sacred and invaluable; but it is true they are not quite so careful of the characters of others. It is feared that the selfishness of this vice is not fully estimated. The thief who steals his neighbor's good is justly esteemed a vile wretch, but he is not so bad as the man who raids another of his fair fame. A good man, in man or woman, is the immediate prize of their souls who steals my purse, steals mine; 'tis something, nothing; but he that filches from my good name, robs me of that which not enriches him and makes me poor indeed.

The thief steals to gain property, the slanderer to gain nothing but the selfish gratification of blasting the reputation of the man he hates.—The thief may not owe the victim from whom he steals any ill will; but a true slanderer anathematizes or unless deadly hate a black revenge rankle in his bosom. The thief's qualities which are amiable, compared with the slanderer. The dagger of the assassin drinks the blood of innocence, and the slanderer murders that which is as valuable as life itself. The heart of that man who maliciously murders the good character of another, is no better than if he killed his body. The smothered slander blight on't that is fair and freely in man, and leaves nothing that is noble or excellent. The poor man whose character is without spot or blemish, has a treasure more valuable than the mines of India—with this he is everything that is truly good—dear as if he is a blank leaf in the book of fate. How great then the vice of slander! A man may be for years in establishing a fair reputation, but one successful impost of calumny or calumny in a moment—the temple which is erected with such care and industry, crumbles in a heap of unslightly ruins—the house of fame becomes despoiled, and the honest and virtuous man is robbed of his dearest heritage. c. w.

The Church of Rome has appropriated \$50,000 for the establishment of a Catholic Convent at Betram, Michigan.

CONTRANT.

Original.

'There is no peace, saith my God, to the wicked;' but 'great peace have they that love thy law and nothing shall offend them.' In these two scripture quotations we have the consequences of vice described on the one hand, and those of virtue on the other. Sin is productive of present misery, and righteousness present joys. These are truths which it would be well for all to believe. And if we will but open our eyes to facts, we shall see that virtue always yields a rich harvest of happiness and views that of misery. And further, that we always reap where we sow. If we sow a field with wheat in America we do not expect to reap the crop in China. So what we sow in time we shall reap in time—not in another world. If we misuse our hands in violation of the laws of God, our minds will be like the troubled sea which cannot rest, but catch up mire and dirt—we shall have no peace. But if we keep the commandments of our Creator, our souls will be calm and serene like the unruffled lake which no winds assail or storms disturb—we shall have great peace. Those truths are of use to mankind, and it will be wisdom in us to regulate our lives by those counsels of Heaven.

For charity is the man who hears
Instruction's faithful voice,
And who, celestial wisdom makes
His only, only, choice.

c. w.

DIALOGUE, Correctly reported.

Original.

Gentleman. Can you inform me, Madam, to what denomination that meeting house belongs?

Lady. The Universalist, Sir. (The inquirer gave a groan.)

G. I hope they make good use of it, but I fear they don't.

L. They hold meetings there and I presume enjoy sweet communion with their God and one another.

G. Well they say this heresy is spreading fast.

L. It is indeed, Sir, that this doctrine which is called *heresy*, is spreading rapidly and permanently.

G. You don't believe it though?

L. Believe what, Sir? The doctrine? or that it is spreading fast?

G. Either.

L. I believe both.

G. Well I don't nor I won't.

L. That you do not now believe as I do, may be true, that you will not, is quite uncertain.

G. I wonder what's the use of preaching, if we are all going to be saved!

L. Not to make God better, but men—not to make eternal but temporal salvation sure.

G. But they'll be saved at last, whether or no.

L. But we wish to be saved from sinners and sins here. The Bible promises a special salvation to the believer you know.

G. No I don't. But I'm laboring for a Catholic salvation, and I mean to get it, if it is a possible thing!

HARRIS.

INQUIRER AND ANCHOR.

SAUNDAY, APRIL 25, 1856.

THE GOSPEL, AS IT AFFECTS THE FEELINGS AND CONDUCT OF MEN.—We shall not here attempt to answer the question, what is the gospel? It is unnecessary. The many attempts that are made to obscure the subject and hide its intrinsie excellence, cannot completely pervert the true meaning of the word. Its meaning is too plain to be misunderstood by any one who feels disposed to ascertain the truth. The recipients are sufficiently explicit in declaring the gospel to be a message of peace and salvation, "good tidings of good" communicated to man by his beneficent Creator. "The scripture foreseeing that God would justify the heathen through faith prescribed before the gospel unto Abraham, saying 'In thee shall all the nations be blessed.'" It is therefore a delightful message, and one in which every one must feel a deep and lively interest, inasmuch as it is "good tidings of great joy which shall be unto all people." Even those who doubt the truth of revelation are constrained to acknowledge that the gospel, in its native simplicity, if true, presents an object at once the most important and desirable of which the mind can conceive. No one can truly object to the doctrine of future life and bliss—the immortality brought to light through the gospel." Men may doubt its truth—they may reject it as a fable—but after all their best feelings and desires are in favor of it. We have some times wondered that professed infidels should ever attempt to ridicule a subject which, in their more sober moments, they so much love—the truth of which they so much desire, and would give all they possess to the world, if they could believe it! It will be understood that we speak now of life and immortality in a future state for all mankind, unconnected with the "heaven of endowments and the train of errors that have been incorporated with the religion of Christ.

That his gospel is calculated to exercise a salutary influence upon the feelings and conduct of men to one, who is experimentally acquainted with it will pretend to deny. It is a joyful message, and every one knows who has any experience in the world that such a message affects favorably the heart and life of those who believe it. The mind, perhaps, is relieved from an oppressive weight of sorrow and anxiety; it exhilarates the soul, refines the mental and moral powers, and enlarges their sphere of action; and comes to the heart abounding with prospects of joy and rich with the treasures of wisdom and love. It is true, that a good message has not always this effect. We sometimes find those who cannot bear prosperity. They have so long struggled with the difficulties of adversity and are so accustomed to look upon the dark and gloomy part of their life, and associate evil and misfortune with every thing around them; that when they break over the barriers and enter upon a new and more exalted scene, they seem to find its boundless extent—its career in a current of enjoyments, and perhaps, fall into the very errors which, in their adversity, they condemn. This is never so often the case. It is generally true, that when men are placed in favorable circumstances, or when any important and desirable tidings are brought to their ears, they are not merely made happy for a short period by such a message, but are made better also. Their feelings are refined and chastened, and their conduct is improved. The light they feel seems to diffuse itself through the whole system, affecting all the

sympathies, and inspires kindness and good will towards those with whom they are immediately connected.

Suppose a country were involved in all the horrors of war—its inhabitants were, more or less, affected by the general calamity—and all felt a deep anxiety for the success of its arms. With what thrilling interest would the news of victory be received by them! Each would partake of the general joy and each communicate a portion of his own delight to those around him, and thus the enjoyment of all would be increased. And amidst the raptures of the general joy and exultation a better feeling would be induced—those passions, between whom there had existed enmity and bitter animosities, would be reconciled and become friends. How many instances, not only of the reconciliation of the most bitter and violent enemies, but of the commencement of the most ardent attachment, a loved and enduring friendship have occurred in just such scenes as this! While each is elated with the news of victory and rejoices in the prospect of happiness for himself and his oppressed fellow citizens, no one is apt to harbor ill will towards them—each overlooks the petty differences that may have existed—these, indeed, are absorbed and swept away by the flood tide of patriotism and benevolence that flows in every breast. Thus violent enemies are frequently reconciled, who, had the event of battle been adverse, would have continued enemies, and, perhaps, increased in their enmity towards each other.

The same effect is produced in every variety of moral feeling and character by the same or a similar cause. The "tidings of good," of whatever form or character, that will produce delightful emotions in the soul, chase and elevate, will also correct the disposition and improve the heart and life. It is the endurance and prospect of evil, in a great measure at least, that hardens the heart, souars the disposition, and creates the dissensions, malevolence and animosities, that exist among men. It is true, the world in which we live is made up of light and shade—it is not a "vale of tears" only, but of tears necessary and wisely ordered. It is not this commixture of joy and sorrow, however, whose effect is unalloyed—this, unquestionably, tends to augment and refine that happiness which mankind were primarily designed. But *degar* is the cause—the actual suffering, and future prospect of misery without any hope of relief. Hence the doctrine of misery without end in a future state, is very unhappy in its influence—hardening the heart, freezing up all the fountains of kindness and benevolence, and closing effectually all the sources of enjoyment and comfort in life. It exerts an unhappy influence that nothing else can counteract but the full blaze of divine mercy beaming from the throne of God and discovering salvation for all the children of men.

The gospel then, proclaimed by him "who bringeth good tidings of good, and publisheth peace," awakens the most pure and delightful emotions, and calls around them every kindred affection, purifying the heart and inspiring love to God and man. The very joy it imparts is calculated to subdue the passions and cherish the feelings and disposition. As it develops the universal love of God by the universality of the blessing promised, so it kindles up the social affection and induces that love for the common brotherhood of man, which extends alike to the good and the bad, that Fountain of love, who "maketh his sun to shine on the evil and the good, and doth not allow the sceptical writers in evidence are

seemeth rain on the just and on the unjust." The impartiality of the blessing announced, or the fact disclosed, expands the heart and tends to shut out, effectually, those narrow and selfish feelings which look not beyond the limited compass of their own interest, or convenience. The victory won by the Lord of life is a victory over sin and death—a universal and complete triumph, whereby all mankind are gathered as the branches of the Redeemer's conquest. Of this great salvation then, all are destined to become, ultimately, the happy and favored recipients. And convinced of this each will rejoice in the joy of others, and each extend his kindness to his fellow-helpers of this great inheritance.

In this way the gospel of peace produces a happy effect upon the disposition and conduct of men.—Truly "it is a faithful saying and worthy of all acceptance." Let it be embraced in the intimacy of its teaching, and the world would be renovated and made and become brethren indeed, in all their actions and intercourse with each other. Need we then, exhort the reader to "confess with his mouth," and "believe in his heart the glorious gospel of Christ?"

R. C. W.

RAY, N. S. BEVAN.—This gentleman is engaged in delivering a course of lectures, in this city (Albany) on the evidences of christianity. Mr. Bevan is a man of unobscured talents, and as a public orator is not inferior to any man in the demonstration to which he is engaged. We have listened to a couple of his lectures which were characterized for soundness of argument and clearness of illustration, calculated to rivet the attention and convince the judgment. Abating a few sweeping denunciations of infidels, and an occasional turning aside to give battle to some heresies, his sermons were calculated to do good. However this was no surprising thing to us. Limitations have been so long accustomed to denounce eternal perdition upon all who do not "see with their eyes" that it seems to have grown to an inveterate habit which they cannot well avoid on any occasion. There is no doubt in our mind that Mr. Bevan is able to do as good justice to this subject as any of his brethren, but there are a few thoughts which have been suggested to our minds, by the appearance of this champion in the field, for the purpose of making war against infidelity.

1. We had some queries in relation to the reason which may have called out this effort at this particular time.

It is known to our readers that our gaily city has been visited during the few months past with unusual excitement. Among the different luminaries which there has been a simultaneous and apparently desperate movement in a campaign for the protraction of protraction. Protracted meetings have been held in almost every church, and we know not that there has been a day or evening these three months, in which a revival sermon has not been preached in some one or two of our churches. Report says that these extraordinary movements have been abundantly successful, and that multitudes of converts have been gathered into the churches. Now with infidelity in a day of its former we have no fellowship or communion, and we have more than once expressed our astonishment that the exertions of modern revivalists in doing much to spread this love of human bias. We have often said and we do most religiously believe that these revival measures, are doing as much for infidelity as they are for christianity.

capable of doing. The appearance of Dr. Beman at this particular time, seems to indicate that such is the fact.

We venture nothing in saying that Albany never witnessed such a scene of religious excitement as it has seen for a few months past, and probably there was never a time when they could boast of as many converts in the same length of time. Night and day for weeks and months have they been busy, and now at the close, Mr. Beman is employed to preach a course of lectures against infidelity! 'Why is this?' We appeal to our readers if the circumstance does not carry on its face the appearance of a conviction on their part that infidelity has gained by their efforts. A year ago infidelity was weak, too weak indeed to claim their attention. But they have fedk nursed the battling till he has come to be an antagonist so fearful, that the preachers in this city, as if fearful of grappling with him themselves, must send to Troy for their champion Beman to give him battle. We hope Mr. Beman may be successful in repelling in some measure the evil his brethren have done the cause of Christ.

2. We have a word to offer upon a remark which we heard from Mr. B. in one of his lectures. The speaker was dwelling upon the importance of opposing infidelity and dwelling upon the evidences of Christianity. 'This (said he) is an age of tremendous excitability.' The whole world is excited upon one theme and another. Political excitements wear an unusual aspect, and so it was in religion. The public mind was in a constant ferment. He mentioned these things to show the tendency of the age to give way to the spirit of excitement; & to remark that there was danger of the people being moved by excitements to destroy Christianity itself, unless the people were well informed on that subject. Hence he argued the importance of the discussion in which he had engaged. We do not pretend to give the words of the speaker, but the substance of the argument as we understood it.

It was very good. We know that men in a high state of excitement can be carried about with every wind of doctrine, and believe as firmly as Mr. B. that there is no safety but in correct information, upon the subject of religion. But the mystery of the matter is, that such a sentiment should come from Mr. Beman. Of all men in the world he is the very last that ought to say a word about excitements, for they are his life. We will inform the reader if he does not already know, that this same Mr. B. is one of the leading 'new measure men' among the Presbyterians, and it is company with the notorious Finny has the credit of introducing the 'new system' into this part of the vineyard. And yet this man considers high excitements as dangerous to the vital interests of Christianity. We doubt not that he has said an hundred times these excitements are produced by the spirit of God. Does he think the spirit of God will excite men to destroy Christianity? We should like to read light upon this subject. Make the least of it and it amounts to a pious confession that excitements exert an influence which if unchecked will lead men into infidelity. Right Dr. Beman, and we hope you will in future govern yourself accordingly.

I. A. W.

7. BEGINNING AND END.—The wise man of Israel says, 'Better is the end of a thing than the beginning thereof.' We have not the least doubt that this proverb is true in the strictest sense when applied to man. His end shall

be more glorious than his beginning. The beginning of man's existence on earth is accompanied with many apparent evils. He is weak, feeble and helpless, and ten thousand dangers stand thick around him. Disease and sickness, pain, sorrow and death stand waiting to devour him, and if he lives many days, enemies of peace are lurking in his own flesh, and will cause many tears to flow. This is the beginning of the matter and truly it may be said to be fraught with many ills. But if we turn our attention to the glorious end of the whole matter as revealed in the Gospel of Jesus, we shall see that the end is better than the beginning. There we see men raised from the dead, immortal incorruptible glorified, and like unto the Angels of God which are in heaven, neither can he die any more. There tears are wiped from all faces, and God is all in all. Verily the end is better than the beginning.

But, kind reader, we have one very serious question to ask thee touching this matter. If man began his existence in Eden, and ends it in a burning hell, how will the end be better than the beginning? Think of that!

I. A. W.

QUESTIONS.—The following note from a worthy friend in East Windsor, was put into our hands some time ago; but, having been inadvertently mislaid, has remained unattended to until the present time.

Br. Williams—Being an anxious inquirer after truth, and adopting as my motto, 'hear all sides and then decide.' I am led to send you the following questions, which I hope to see answered in the 'Inquirer and Anchor.'

1. Will our belief or conduct in this life alter our situation in that which is to come?

2. If so, what is the Bible proof?

Yours with esteem,
JAS. ALLEN.

If we correctly understand the meaning of the first question proposed above, we answer in the affirmative. In giving this answer, however, we do not wish to be misunderstood. We do not think that the disbeliever or evil conduct of men, in this life, will make them miserable in the resurrection state.—When we say that their conduct, in their present state, will alter their situation hereafter, we mean that it involves consequences which extend into the future world, and render them, more or less, refined and elevated, in point of moral and intellectual excellence—knowledge and virtue—according to the improvement they have made of their talents in their present existence.

There seems to be some evidence of this in the very nature of the human mind—its susceptibility of progressive improvement. As the mind, so far as this life is concerned, is capable of cultivation and refinement, both as it respects the acquisition of knowledge and the increase of happiness; so, if we may be permitted to reason from analogy, we may conclude that it will possess the same susceptibility hereafter. And whatever advancement is made in the present state will add so much to the refinement and enjoyment of the future. Though a lack of improvement, either moral or intellectual, will not be recompensed in the future world with any positive misery, yet, we apprehend, it will be attended with a less elevation of character, and less refined enjoyment than will be the share of those who have made a judicious improvement of their time and talents here on earth. 'As 'one star differeth from another star in glory'; 'so also is the resurrection of the dead.' And though 'they are as the angels of God

in heaven,' still there may be a diversity of character, gift and station, depending, in some measure, upon the improvements of the present life. Each, without doubt, will have his own fulness of joy; but the mind most improved will be susceptible of the highest enjoyment.

In proof of the foregoing observations and in answer to the second question proposed above, we refer to all those passages of scripture which enjoin it upon men to 'get wisdom and understanding,' to love the Lord supremely, and be 'perfect as thy Father in heaven is perfect.' Though all these things are essential to our happiness in this life, and though in this life, we receive an abundant recompense of reward for the performance of them; yet it seems to us they are designed also to effect in a greater or less degree our condition hereafter. The present will be admitted to be a state of discipline, designed for some wise and good purpose, and must of course have some connection with the future.—But we cannot see its utility in a moral point of view, unless the improvements men make during their pilgrimage will render them more elevated when they shall arrive at the full state of the perfect man. As 'our light afflictions work a more exceeding and eternal weight of glory'; in our conduct, we apprehend, either good or bad, will, more or less, affect, favorably or unfavorably, our condition in the eternal world, not that it will make any one unhappy, but it will elevate refine and dignify those that are wise.

Hence, besides the rich reward of enjoyment which every righteous man receives in this life for his deeds of goodness, there is, in this circumstance, an additional inducement to walk as becometh true disciples of Jesus. 'If Jesus will change not this body,' and 'redeem us from all sin,' and if 'we shall bear the image of the heavenly man,' we shall have the gratifying assurance that whatever improvements we make in our earthly state will bring us nearer to the character and perfection of the holy Being whom we love, venerate and adore.—Without the fear of hell, then, before our eyes, let us go on unto perfection, and be, in very deed, imitators of God as dear children, walking in love even as Jesus Christ hath loved us.

A. O. W.

EXTENT OF GON'S LOVE.—That God is 'good unto all, and his tender mercies over all his works,' is a doctrine susceptible of the most positive proof, from nature, providence and revelation. The sun shining upon the evil and the good and the rain descending upon the just and unjust are standing and perpetual monuments of the love of God, even to those who are enemies by wicked works. To like manner the ways of God to man and all animals that throng the earth, the fact that he provides for all our wants, feeds the fowls of the air, and clothes the lilies of the field, are so many abiding and indubitable testimonies of the universality of the divine favour. Upon these themes much has been said and written, and from them evidence has been presented in favour of God's love to all the creatures of his creation, which ought to convince the most sceptical, that the doctrine is based upon the solid foundation of truth. Still there are many who deny that he loves all the human race, and contend that some are, and ever will be, the objects of his hatred. Of such we might almost say as Christ said of some of old; 'If they hear not Moses and the prophets neither would they be persuaded though one rose from the dead.' It is not our intention in this article, however, to repeat what has often been said, but simply to direct the attention of the reader to an argument to the point, drawn from the nature of God.

The apostle informs us in the most positive language

th's 'God is love.' A celebrated writer has remarked upon this passage, that though God is often said to be just and merciful, yet he is never said to be *justicer* or *mercifuler*, in the abstract, as he is said to be *love*. He is not merely *lovely* but he is *love* itself, pure spotless and unadulterated love.

Now let the reader couple with this the idea of his own apseience; let it be remembered that God is essentially love; let it be presented through all the immensity of space, and in the wide spread universe of matter or mind there is not a nook or corner, where the presence of the unmitigated Control is not found. Where God is, there is love, for this is his nature. Hence his love is attentive as his presence, and the conclusion is in evitable that it is as much impossible for him to withhold his love from any being as it is to withhold his presence from any part of the universe. God can no more cease to love than he can cease to be present with us. He can no more withhold his love to a few, than he can confine himself to some cave or den of the earth. If therefore there is one being that God does not love, it is manifest that he must be in some lone corner of the universe where the presence of the omnipotent God never found its way; for it is no more certain that God is present with all, than it is that he loves all, for 'God is love.' Reader, ponder these things in thy heart and be wise unto salvation.

I. R. W.

KILLINGWORTH—converted.—There has, we understand, been a great stir in Killingworth Ct. not long since, about getting religion after the manner of men. It commenced with a very sickly, quonish feeling in the Presbyterian church to that place—which church has recently come under the pastoral charge of Rev. Lewis Foster. 'A protracted meeting was proposed and voted by the church,' and Rev. Hosatio Foote was invited to officiate, in order to give the meeting 'system and greater efficacy.' Under his labors, the work went on mightily, even into the contrition—*not at least*, the getting upon the 'Lord's side' of 180 individuals, among them many Universalists. An account of the proceedings, drawn up by Mr. Foster, was published in the New York Evangelist; some extracts of which were copied into the Christian Messenger. We copy the following from the last named paper.

'Many who came in undecided to be the Lord's, here bowed to him. One after another, influential even in society, arose and declared their purpose to follow Christ. One before a Universalist, said, 'I have been in the mist of death' (the war pilot in the last New England at the time of her explosion.) God has wonderfully spared me, and now it is my resolution to serve him.' Four of his children were with him. Another, master of a vessel, taking this above individual's hand, said, 'we have sailed together; we will not part now. Hereafter, I will go with you.' Another, who had been a member of the legislature, said, 'I turn out for God!' Among those happily converted were many in middle age; some who were becoming or were already Universalists; but a large proportion were youth, and more than 30 under 15 years of age.'

Br. Price of the Messenger asks the friends of Universalism in Killingworth in counting the losses in their ranks. We also are anxious to ascertain. We confess ourselves somewhat skeptical in relation to this anomalous story. Alas, we are very confident that the Universalists are not all converted to Mr. Foote and endless numbers of us read some copies of his papers in total idleness. No do we believe that converts there are completely disheartened, for we understand that they have raised funds and are making preparations to be purchasing one fourth of the time during the coming summer. We know that there are many good men and true in that place; and listening, as they so frequently do, to the ocean's roar, we do not think

they would be much frightened at the more boisterous noise of a modern, protracted meeting. We trust that they will persevere in their labors of love; and we pray God to give aid, support and bless them.

We would be very thankful, if they would send in the names of some of those converted Universalists, if they have not all emigrated.

B. G. W.

THE INDEPENDENT MESSENGER.—This periodical has recently been removed from Mendon to Boston Mass., and is still conducted by the same gentlemen who took charge of the current volume when it was published at Mendon. Br. Drew of the Intelligencer calls it a 'Universalist paper' and thinks 'it will be a valuable co-worker in the cause of Universalism.' Its tone and spirit and general character are indeed very commendable at present.

A BLIND MAN.—We take the following from 'Zion's Herald,' the Methodist paper published in Boston.

'Universalists! Read this. A short time since J. W. of Randolph, an avowed Universalist, became exceedingly distressed, because with all his efforts he could not prop up his tottering and infidel system upon the basis of the Bible. What was the consequence? He hung himself.'

What a short-sighted creature must the man have been who printed the above article. 'An avowed Universalist became exceedingly distressed because'—listen attentively! 'because with all his efforts he found he could not prop up his system upon the basis of the Bible.' What a Universalist he must have been! Just such a Universalist as our opposers most generally find to be converted to orthodoxy, or to hang themselves, or to come to some other marvellous end. Here is another instance of a Universalist who tried to be one, but could not! And what was the result? Why—in consequence of a lack of faith in the truth, he was tormented either with the prospect of endless misery or annihilation—and this caused him to take his own life. And yet the man who wrote the article could not see his own weakness in calling on Universalists to read it; as though their doctrine was implicated therein! We assure him the Universalists to read it, and pity his weakness, and pray for his conversion to a knowledge of the truth.—*Star.*

ESSAYS ON DEITY.—We have commenced, in the present number, the publication of a series of essays on the being and attributes of God, from the pen of Br. Chas. Spear. The name of the writer is a sufficient guarantee of the merit of the Essays. The subject is important—the article brief and comprehensive, and to doubt, will be read with much interest.

PRIZE TALES.—Br. Price of the New York Christian Messenger, takes exceptions at a remark from our pen that appeared in the Inquirer a few weeks since, incidentally alluding to Prize Tales. He considers it a 'significant threat.' Now we assure him we had no intention of stabbing any one; and we beg pardon if we have unintentionally done a wrong. He thinks the present appearance of our paper is very good—'the present head.' If we have a bad head,—will he take our word for it?—we have a better heart.

DISPUTATION.—Mr. Lovejoy, Editor of the St. Louis (Missouri) Observer, ascribes 'ninety nine out of every hundred of the [goose-quill] disputes that have been carried on in this beligerent world' to 'inherent defects in all human language.' In the controversies between the Methodists and Presbyterians, and between the Old, and New School Presbyterians, he thinks they greatly misunderstood each other. So much so, that 'he verily believes if Methodists and Presbyterians should talk about fate, necessity, free will, and election in *heaven*, and had to use the English Language they would dispute even there! Very true.' 'They are so accustomed to strive about words to no profit,' it would not be strange, if, entertaining their present views, they should dispute even in *heaven*! But we apprehend they will reject their errors when they arrive at that holy and happy place, and therefore will have nothing to dispute about.

R. D. W.

THE DEVIL—A Universalist Preacher.—So say our opponents. But is this true? Does the devil preach that Christ shall see the travail of his soul and be satisfied? that he shall finish sin, make an end of transgression, and bring in an everlasting righteousness? that he shall destroy him that hath the power of death, that is, the devil, and deliver those who through fear of death were all their life time subject to bondage? that all mankind shall be made endlessly holy and happy? If not, then he is no preacher of our order.—[Philadelphia Liberator.]

MASSACHUSETTS CONVENTION.—The Massachusetts Convention of Universalists will meet at Framingham Mass. on the first Wednesday in June next.

INSANITY AND SUFFERING.—A PECULIAR NUMBER of the Magazine and Advocate gives the following intelligence:—

A correspondent of Ellcottville, Cattaraugus county, writes that a young lady of that place, of amiable character and virtuous life, by the name of Jane Ewell, attended a Presbyterian tract meeting in September last, and in consequence of the terrific preaching she heard, was driven to despair of the divine mercy—in sanity fell sick as the natural consequence. Her insanity continued while her father and the deacons and members of the worship victim of the merciless dogma of endless misery were at length kindly terminated by death, about the first of January last.

Religious Notices.

Br. R. O. Williams will preach at Simsbury on the 4th Sunday inst. and at New Hartford in the evening same day.

Br. S. Bailey will preach at Barkhamsted on the 4th Sunday inst.

Br. F. Hitchcock will preach in America N. Y. at Daniel's Corner on Sunday the 25 inst.—at Daniel's Corner in the evening—the 1st of October at 8 o'clock evening the Sabbath the 2nd of October at 8 o'clock evening the 29th at Cornwall Hollow January evening the 5th.

The Connecticut Association will hold its annual session at Tolland on Wednesday and Thursday 29 and 30 inst.

By order A. C. C.

Standing Clerk.

POETRY.

[The following lines were written by a young lady of this city under fourteen years of age and read at the examination of the public school a few days since. They bespeak a mind which with proper cultivation will rise to eminence in the literary world.—*Con.*]

Instability of earthly greatness.

ORIGINAL.

The sun was gliding o'er the mountain tops,
And rising glorious to illumine the world;
Nature lay drowsy with slumber had dozed,
And silence with the story might retired.
I sat me down alone to meditate.
On radiant days, long since gone by. The page
History lay before me, and I read
Of mighty nations, and of mighty men—
Of Babylon the great, Chaldea's pride,
Of Troy, the famous city of the East,
Of Tyre, the seat of commerce and of trade,
Of Carthage in her glory, Africa's boast,
And Rome, proud Rome, the mistress of the world—
I saw them in their grandeur and their strength,
And eagerly I asked, Where are they now?
I looked upon the map for a reply—
The Shores of plain—no Babylon was there!
The pompous edifice and stately dome
Had crumbled into dust; and long, long since,
It had become a dwelling place for demons.
Then to the Egean's shore I turned my eye,
Where Troy once stood—but ancient Troy was not.
That, too, had disappeared amid the wrecks
Of time. Then on the Great Sea's coast, I gazed—
The site of Tyre—but Tyre was desolate,
And buried in the folds of dark oblivion!
Awaits! Ah! the burning comet I turned;
But Carthage—lo! the Roman power had faded
Its banners rival Carthage to the ground—
And Rome, imperial Rome! I saw no more,
Where boundless stretched from the Atlantic shore
To the Euphrates' bed—and then I read:—

'Her colonnades, her public walks,
Now faintly echo to the pilgrim's feet
Who comes to muse in solitude,
And trace through the rank moss revealed
Her honored dust.'

And then again, I read of mighty men—
Of one who looked upon his millions—saw
His thousand banners streaming in the air—
And went to think that death so very soon
Would conquer all! I read of Carthage's son,
Her first and truest; and his proud Roman rival—
Of Alexander, famed in Grecian story,
And Rome's patriot of later time, who swayed
A nation's scepter. A little further on—
I saw—what eye were dazzled with the dead?
Hunched the fatal poison took and sealed
His fate. And Scipio, the brave, was banished
From his friends and home, and died alone.
'The Cam'ro goblet, filled with the red wine,
Had closed the great career of Alexander!
And Pompeius, deserted and alone,
On St. Helena's shore, did end his days.
So passes earthly greatness! earthly fame!
I longed to hear them. Oh! my heart was sad
And sorrowful! I looked again and read
Of those distinguished in the realms of mind—
Pallas, Cicero and Socrates—
And Plato, Newton, Franklin—all the wise
And of kindred of other days, remote or near—
They all I longed to see; but lo! then words remain
To tell their worth! My heart was glad; and then—
Ah! then I found a friend in this one thought—
That while ambition's showy gatherings perish,
The mind, the immortal mind, can ne'er decay.
This must exist, 'till a ben the cold ripped earth
Shall quake, and trembling nature all dissolve.

CAROLINE.

Vocal Music.

'Filled with the balms the gale sighs on
Though the flowers have sunk in death,
So when pleasure's dream is gone,
His memory lives in music's breath.'—*Moore.*

There is something in vocal music to mortals
unusually unknown. It is not, it is true, so
richly varied as that which bursts from the or-
chestra; nor so wild and witching as when
'winds and harpstrings meet.' But it comes
home to the heart with a far more fresh and so-
ber sympathy and artificial effort. It is a
communion with his kind in the language of
nature. We all know it to be the music which
sustained our cradle and lulled our restless-
ness and softer slumbers. It is the self-
same music to which our infant smiles respon-
dently—the pure which maternal love employed to
soothe the smiles from us. And as memory
goes back so far, and as shadowy as all such
remembrances may be, it is possible that they
may still survive, still linger, and—like the
light of the twinkling but distant star, real, but
highly discernible, amid the glorious host of
newer and brighter orbs—still mingle faintly
with the current of our present feelings.

Yet whatever, if any, of these early impres-
sions may remain, there is a period more advan-
ced, but still youthful, when the effect of vocal
music is not to be disputed. Imagine yourself
aided by the soft of your heart;—the
voice will need no words to give its pathos and
force. Those who in the elegant language of another
have seen the same air and can the same sym-
phony look, and melt away in quavers and har-
monies, are not likely soon to forget the emotion
of these delightful moments. How could they?
I think that he whose heart has taken
its flight on the fine, clear treble of a soft voice,
can ever lightly regard the tender moments of
its departure, or the gentle cherub to whom
keeping it was warded! Never—there is that
in such a transfer which is proof against obliv-
ion.

At such times, it is not perhaps the voice
alone that touches the springs of love's veils
—there are accompaniments deep and
undefined. The melodious voice but attune
the heart to feel the deeper music of the soul
as it plays over the features and steams through
the long lashes, of a hazy eye. It is then
that young hearts make melody—thus that their
affections sweetly flow together and mingle and
deepen, and like the goodly streams of Euphrat
and Tigris, glide on forever. Then like Selim
and Zuleika, they feel that the inevitable shaft of
Aracl, which parts all things else, shall, by
when it may, consign their hearts to undivided
love.

A calmer, but not less grateful effect of vocal
music, almost every one has experienced in that
joyous and sacred assemblage—the family cir-
cle.

When the ring is formed round the win-
dow fire, on Saturday evening—a parental voice
contrasted with the real or assumed solemnity of
lighter hearts and fresher faces heightening the
effect—how surpassingly delightful to hear the
fatherly deceptions claimed by such a choir; to
mark the secret satisfaction that reigns there;
the mutual complacency of parents and children;
the voices commingling and swell in the pra-
ises of the common Father.

'They chant their artless notes in simple glee,
They tune their hearts to the solemn song.
Perhaps Mother's wild warbling measures rise,
Or plaintive Marys worthy of the name.'

Thus when this world and its affections are for a
time dismissed, they sing the solemn requiem of
the departed work; and while the approach of
only rest is thus suitably announced, the feel-
ings are quickened and elevated to a far pur-
er and more congenial to holy enjoyment.

In that most delightful of circles, the groves
interludes of existence are veiled and forgotten.
The silent beholder is too deeply absorbed in
admiring the felicities of domestic life, to waste
a thought on its less sunny spots. In the
cheerful and happy faces now before him, he
sees more than his dreams or his reveries had
ever imagined. Content is in every counte-
nance—family fondness in every eye—devotion
in every breath. He hears in no other of dis-
tinct sort the praises of glad and grateful
hearts ascend to the Almighty Benefactor.

And then how far more pleasant to be of
that happy circle—to draw closer and closer
the bonds of parental and filial attachment—to
deepen and purify the warm cut of family
affection! Other joys may pass away; other
pleasures may be less lasting than—

—mist on the mountain or foam on the waves;

—but the impressions of such music in such a
place, are lasting as most things. Long after
the emotions of the moment shall have passed
long after the heart's young gladness shall have
ceased forever, and the spirit may be saddened
and sorrowful, drops like the gentle flower
of the valley that has wasted its sweetness on
the desert air—then shall the music of the fam-
ily concert, come to the heart, richer and softer
and more hallowed at each visitation.

'Hear music's voice when hope's devout
Lifts sorrow's fume from the heart
Which the summer's last decline
Hath left a sadness and a sign.'

'A UNIVERSALIST, IF ANY THING.'—You will
sometimes meet with an equivocal popu-
larity—see, an unassisted sort of individual,
of whom it will be said that he is 'a Universalist,
if any thing.' A part of this language is super-
fluous—the last two words express the character
—he is 'any thing.' [Mag. & Adv.]

MARRIAGES.

In Troy, April 1, by Rev. L. D. Williamson, Mr.
Matthew Chambers of Albany, to Miss Sarah Jane
Williams of Troy. In Albany by the same, Capt.
Philip Staats, to Miss Caroline Taylor of Clatham.
Mr. John Scott to Mrs. Elizabeth Jewell.

In Schenectady April 11, by Rev. T. J. Whitecomb,
Mr. Gordon Conant to Mrs. Sophia Feltman of
all of that place.

DEATHS.

In Enfield, Conn. April 15th Elizabeth Gowdy, wife
of Elam Gowdy, aged 2 years and 3 months.

In this dispensation of Providence the parents
have been deprived of a spirit and much beloved
child; they have seen their child still budding
with innocent beauty and led from their tender
embrace, at an age least expected.

But in this dispensation they have a comfort in
God, he can and will comfort the sorrow of the
mourner. We commend them to God and the
angel of all grace which is able to build upon among
all them that are afflicted. And may they in this
hour of affliction be supported by the language of
Him who said, 'Suffer little children to come unto
me and I will hold them for mine' is the kingdom of
God.

BY MARY A.

THE OFFICE of the Inquirer and Anchor is removed
to the building formerly owned and occupied by Mr. S.
Bogert, a few rods north-west of the State
House square.

Hartford, April 1850.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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Communications.

Original.

ESSAYS ON DEITY.

Number One.

EXISTENCE OF GOD.

And God said unto Moses, I AM THAT I AM. Exod. 33, 14.

"Our first efforts will be to offer some evidences of the Divine existence. These are so numerous that brevity will be highly necessary. The whole creation is full of God. Every object proclaims his perfections, and displays his 'handy work.'—In proof of the existence of the Deity, two modes of reasoning have been employed," says Stewart, in his Moral Philosophy, "which are commonly distinguished by the titles of the arguments *a priori*, and *a posteriori*; the former founded on certain metaphysical propositions which are assumed as axioms; the latter, appealing to that systematic order, and those combinations of means to ends which are every where conspicuous in nature."—"The argument *a priori* has been ably stated and enforced by Dr. Samuel Clarke. Some philosophers have expressed their doubts whether it is sufficient to carry complete conviction to the mind. The argument *a posteriori* is more comprehensive and satisfactory. We shall occasionally employ either method as our reasoning may require.

1. We behold innumerable effects all around us. The universe must be the product of external causes or self-existent, or have proceeded from a First and Supreme cause. Matter has no power to create itself, nor put itself in motion. Such theories will not be maintained by the speculative or the sceptic. Suppose, on beholding the complicated machinery of a Fulton, which in its application, 'struts alike the tempest and the tale,' a man should contend that all parts acted in concert, and produced the greatest work of art of modern times, and then 'walked the water like a giant rejoicing in his course,' should we not suspect insanity or idiotcy? Yet this would be less absurd than to maintain that the immense machine-

ry of the universe had no builder! How inconsistent then is Atheism! It must arise from ignorance or obstinacy, which, we shall not determine. We prefer seeking new and convincing proofs of the Author and Governor of the world.

Let us therefore walk forth amidst the beauties of creation. Who created 'worlds on worlds,' and suspended them in the ambient air? Whereupon are the foundations thereof fastened?—Who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy? Behold the earth! God has thrown up the mountains in majesty, and spread out the valleys in beauty. These inequalities add to his grandeur and utility. The most beautiful productions are spread over its surface, surpassing human conception, and calculated to gratify taste, or please the fancy. Beneath lie in rich profusion the inexhaustible treasures of the mineral kingdom. Notwithstanding the multiplicity of its productions, yet its powers are not diminished, nor subject to decay. Generation after generation passes away while the earth appears as young and beautiful as when God crowned it with his blessing and pronounced it good! Behold the sun!—Each day he has sent forth light and heat. Age after age he has renewed the light and garnished the earth with beauty, and thrown his smiles over the universe. There are other suns and systems of worlds. When we permit the imagination to range through the works of God, we feel to employ the expressive language of the poet.

'Lead on thou
Heavenly host his foundation;—all
Sprung forth from Thine: of light, joy, harmony.
Side origin! all life! all beauty Thine.'

Amidst these overwhelming evidences of the Divine Existence, some have dared to deny the eternal truth. In this age of speculation and refinement they deem it ignoble to give it their assent and support. Man, who cannot comprehend the powers of his own mind, has uttered the appalling thought that there is no God! He offers to maintain that all things result from chance! He rushes into the skies, and demands proof of a Being greater or wiser than himself! What greater evidence can be present to man than he has manifested? He has diffused himself every where from the frail plant to the everlasting stars! He has reasoned with his offspring, and 'in Him we live and move, and have our being.'

II. Solvicious is this fundamental article of religion, that it has been sanctioned by all ages and nations. 'If you search the world,' says Plutarch, 'you may find cities without walls, without letters, without kings, without money; but none ever saw a city without a Deity, without a

temple, or without some form of worship.' Is this truth, then, intuitive, or the result of reasoning?—If the latter, it must be a single step. Has not the finger of God! written it on the tablets of the heart so indelibly that the most inconsistent creed or the blackest crime cannot eradicate the impression? There is no other way to account for such a general and uniform belief where there has been no communication of sentiments, either by commerce or tradition. However contaminated with error, or deluded by the follies of superstition and credulity, the existence of a First and Supreme cause is admitted. It may well be doubted, therefore, whether there ever was a *real* Atheist. We close this Essay with the strong declaration of Lord Bacon:—'I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind.'

C. S.

THE TRANSGRESSION.

Original.

'But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die.' Gen. 2, 17.

This passage has long been controverted by sectarians; and a meaning given it, which is foreign from its import—a meaning, not only derogatory to the character of the divine Being, but absolutely opposed to the testimony of the gospel. In this article, some remarks will be offered to aid its elucidation, as also to show, that the common explanations of it are not correct.

Two inquiries will arise in the mind of every person, who reads the text. What was the penalty of the law or the nature of Adam's punishment? When was that punishment inflicted?

I am readily assured by one person, that one result of the transgression was, 'Adam became subject to natural death; for, had he not sinned, he would have lived forever.' This position is founded upon the *assumed* premise, that Adam was created immortal. But this idea is so destitute of proof, that it hardly seems necessary to examine it, for the careful reader of the account of creation, will at once perceive its fallacy. All must admit, that the earth, previous to the transgression, was formed of the same matter that it now is—it had water, hills, valleys and plants. Man was formed from this earth—he had bones, he had flesh, he slept, he ate, he was married.—Now it is a philosophical truth, that Adam could not have been immortal under such circumstances, unless it can be proved, that he had immortal flesh and immortal bones. Death is the universal law of nature, and whether man sin or not, he must die. God did not inform Adam that he must die,

because he had sinned—he gave an entirely different reason. After the transgression had been committed, and God made Adam acquainted with his real condition, he said, 'in the sweat of thy face, shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust thou shalt return.' Chap. 3: 11. The cause of the literal death of Adam, is here clearly stated—it was not because he had sinned, but because he was dust.

We are also told, in the language of the confession of faith, that Adam and Eve 'being the root of all mankind, the guilt of their sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.' pp. 30, 31.

We are taught in this language, that the consequences of Adam's transgression descended upon all his children. But in what part of the Bible do we find evidence of this position? The Bible, so far from teaching such a sentiment, expressly informs us, that 'every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge.' Jer. 30: 31. Again—'and as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.' Ex. 9: 10. Again—the wicked shall fall by his own wickedness.' Prov. 11: 5. Again—the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; if the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.' Ex. 18: 20. Revelation thus establishes the truth, that one man shall not bear the guilt of another; and yet how can people believe, that the guilt of Adam's transgression is imputed, and a corrupted nature given to his whole posterity? Besides, what justice can be discerned in such procedure? If a man had power, and because his son was disobedient, he should determine that the consequences of the disobedience of his son should extend to the fourth generation, he would be called rankly unjust and mercilessly cruel—so unjust would it be, that I hesitate not in saying, that no man would exercise such a power, even if he had it. Shall mortal man be more just than God?

This view of the subject is rendered still more terrible, from what the confession of faith says on another page. 'Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual and temporal.' P. 32, 33. We are here taught, that endless misery is another result of the transgression.

Here I pause and ask; can it be, that the Father of mercies and God of love, would permit such a tremendous catastrophe to result from a single act of disobedience? Can a person believe, that God would place Adam upon the earth making subject to an infinite law which neither he nor any other person can understand, suffer the devil to deceive him, when he positively knew before-

hand, that it would make him endlessly miserable, and not only this, corrupt and destroy a large portion of the human family? Can a person believe this? I cannot, for

1. The text is positive in stating the time, when Adam should be punished.' But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.' Now if endless misery be the penalty of Adam's transgression, he did not die in the day he disobeyed, for he lived 900 years before he could begin to taste endless misery.—Thus would the assertion of God be made null.

2. The text states, that he should die. If endlessness were to be death, is it not a curious death, to be made keenly alive to torment, which life shall increase through all eternity, adding pain to pain? A death consisting of greater life, is a contradiction in terms.

3. I do not believe it, because scarcely a person can be found, who admits that Adam is lost—they believe that he is saved. But God was expressly declaring, that if he transgressed, he should die, he did transgress, and yet people suppose that he escaped the penalty. If this be true, did not the serpent tell the truth, when he said to Adam, 'ye shall not surely die.'

4. I do not believe it, because the justice, mercy and love of God are opposed to it, and I can find no evidence of it in the scriptures; for, instead of being taught that Adam brought endless ruin upon the world, I read, that 'as in Adam all die, even so in Christ shall all be made alive.' 1. Cor. 15: 22.

It is evident that Adam did die on the very day he transgressed the law of God, and that that death was moral death—death to peace, death to innocency, death to confidence in his own integrity. What other death could he die beside moral death? The determination of God, as expressed in the text, is emphatic. There are no contingencies about it. 'In the day thou eatest thou shalt surely die.' Adam did transgress. This fact is certain. Did he die, when he transgressed? It is evident that he did. Am I called for my authority, in concluding that his death was moral? In answer, let it be observed by every person, that when an individual fell into sin, the scriptures represent him as being dead, because he passed from a state of innocency into blindness of heart and impurity of action. The 37th Chap. of Ex. is a convincing proof of this position. By transgressing the laws of God, the Jews, to whom that chapter refers, were carried away into 70 years captivity in Babylon. While in this condition the prophet represents their state by a valley full of dry bones; they were morally dead. But when they remembered the Lord and turned from their iniquities, they were said to live again and their restoration to Judea, is most powerfully prefigured by clothing the bones of the valley, with sinews and flesh, and breathing into them the breath of life.

Our Lord used the term death, to show the moral condition of the Jews in his own time. They were dead in trespass and sin. They were blind to their condition—they thought that, having Abraham for their father, they would be screened from punishment—they were buried in the traditions of the elders, and so little understood their own prophets, that they rejected Christ. When

any one of them was aroused from this condition and was induced to receive Christ, he is said to have passed from death unto life. 'Verily, verily I say unto you, says Christ to the Jews, 'he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.' John 5: 24. This life is called the 'resurrection of life,' vs. 28—while those who continued to reject Christ and dream on in their fancied Abrahamic security, and did not understand their actual condition, until the Roman armies poured a torrent of destruction upon them, are said to have arisen to a resurrection of damnation or condemnation.

The apostle Paul uses the term death in its same manner. Writing to the Ephesian brethren, who had passed from darkness of error unto the light of truth, he says; 'and you hath he quickened, who were dead in trespasses and sins.' Chap. 2: 1. Again he says; 'awake thou that sleepest, and arise from the dead, and Christ shall give the light.' Chap. 5: 14. All these instances clearly prove, that a person who fell into sin, was represented as being dead.

Now if it can be shown, that Adam experienced this death, then it must be clear that the penalty of the law was immediately inflicted upon him. Previous to the transgression, Adam was innocent, and knew not what it was to feel guilty. He stood in the presence of God, with the most perfect confidence. This condition may well be represented by the term life. But when he lost his confidence, it may well be said that he died; for he was then removed from that moral security, which he had so happily enjoyed. This was actually the case. Let us look at the effect of his disobedience. 'And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.' Gen. 3: 7, 8. We here discover the plainest indications of conscious guilt. In the 10th vs. Adam tells God that he was afraid, and hid himself. The question was put to him, whether he had eaten of the tree, which God commanded him to eat? Adam prevaricated, and endeavored to palm the guilt upon Eve, and she charged it to the serpent. We now have found the clearest proof of Adam's moral death. And his condition, after the transgression, is called death, with as much propriety, as moral darkness is called death in other parts of the scripture.

But we have even farther proof of his immediate moral death. After the transgression, his station upon the earth was made known to him. Adam was brought to see how he must obtain his food, while the knowledge of the fearful fact, that he must return to dust, was for the first time revealed to him, which knowledge was still more unpleasant, from the truth, that he had no hope of living beyond the grave, as he was prevented from eating the fruit of the tree of life or knowledge of immortality.

The evidence then is clear, that Adam did experience moral death in the day of the transgression, and the law of God was fulfilled to the let

ter. This being the fact, which we think cannot be denied, there is but one moral to be drawn from it; which is; we should take heed not to taste the forbidden fruit of sin, lest we die.

GENESIS.

Original.

CHRISTIAN VISITANT.—Reader, did you ever see this little 'truth-teller'? And do you take it? If not, let me assure you it is one of the best things I know of. It is not only good and profitable to be read; but it is peculiarly fitted to help you in making change with tract distributors.—Why, Sir, one year ago, out friends in this place were furnished with tracts as regularly as the sun rises and sets, and they had nothing to give in exchange. Soon as I learned the fact, I sent for three dollars worth of the 'Visitant,' and soon as they arrived, we made an invariable rule, to give as often as we received. The consequence has been, that we have not one of us had a tract in several months. It seems evident that they who make it their business to teach their neighbors in theology, are unwilling to risk either themselves or their families, in a careful perusal of what we esteem to be the truth. Now, if tracts are sent you, and you do not wish to take them, or if you are willing to incur a trifling expense for your own, or your neighbors' benefit, send one Dollar to Rev. A. B. Grosh of Utica N. Y. and he will return you semi-monthly, three copies of the Christian Visitant.

J. B.

IMMORTALITY.

Original.

'For this consoling must put an interpretation, and this mortal must put an immortality.' Paul.
The great object which all men eagerly pursue, is happiness. We naturally anticipate some enjoyment, to which we have not yet attained—we assiduously pursue the phantom pleasures of earth, and they as often elude our grasp;—and if we are permitted to attain the desired object, the moment we possess it, its beauty vanishes, and we are unsatisfied and disappointed. The indulgence of sensual pleasures, ever leaves an aching void, which thought on earth can fill. We look upon earth's fairest objects—we are led to exclaim, 'all is vanity,' and even life is a vapor that appeareth but for a little time, and then vanisheth away.'

The mind of man is of heavenly extraction; there is a principle inherent in his nature, which prompts him to desire an existence beyond earth's scene of anguish—in a clime more congenial; with the holy inspirations of his soul. He longs to his native skies, and with the eye of faith, he there sees his desire accomplished, he looks upon the promises, and his soul is satisfied. 'Hope, which is as an anchor to the soul,' points beyond the darkness of the tomb, to a city which hath foundations whose builder and maker is God—where happiness will forever flow on in streams of gladness, and pleasure bloom in perennial glory—for if 'we have born the image of the earthly, we shall also bear the image of the heavenly.'

How happying the assurance, that earth is not our abiding home—assurance I say, and it is indeed, for I am no skeptic. No. I pray that I may never feel the influence of the cold and cheer-

less prospect of an eternal sleep in the tomb—it is an assurance based upon the resurrection of our Redeemer, who is raised the first fruits of them that slept—afterward they that are Christ's shall appear at his coming.

The hope of immortality, a happy immortality, beyond the gloom of the grave, is a bright and sunny spot, upon which the eye of faith delights to dwell—it enables us to soar above earth's troubles, and count the ills which 'flesh is heir to' but trifles. We look with rapturous emotions to that glory that awaits us, when all the ransomed of the Lord, shall be raised in the image of the heavenly—when death shall have lost its sting, and the grave its victory—when tears shall have been wiped from off all faces, and all things reconciled unto God—the Son himself shall be subject, that God may be all in all—a truth sure in God before the foundation of the world—but now made manifest unto us, by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light. Glorious consummation! O, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways—just standing out!

CALISTA.

D—n, April, 1835.

IN CHARACTER.

Original.

MESSRS. EDITORS.—About sixteen months ago, through the dispensations of providence, I was called to part with my wife, the companion of my youth, by death, leaving me with four small children, and my business so situated that it was necessary for me to leave them and attend to my affairs in North Carolina. I returned to Berlin, Ct. in February last and found an unusual religious excitement prevailing in Kensington society, produced by a man by the name of Waters. Receiving an invitation from one of the fraternity to attend their meeting, I accordingly went one evening, and such alone as I received from Mr. Waters I never before received from friend or foe.—After allowing Universalists in every manner that his imagination could invent, he says, 'There is a gentleman here this evening, a Universalist, that has lost his companion. Her Creator has seen fit to take her from him to save her from the evils of Universalism.' After he had finished his abuse, he says, 'If there are any present that wish to make any remarks, there is an opportunity.' I immediately rose and requested my neighbors to say if I deserved such treatment as I had received from that man. But just as soon as I commenced speaking, Mr. Waters commenced praying, shouting, and clapping his hands, saying that man's soul shall be converted in half an hour, calling on his young converts to pray for that man; and as it they went. Children whose ages were such that the traffic would have been a far more suitable place for them, at that time of night, than a crowded school house, and whose parents would have been doing much better in learning them manners than approving their impertinence joined in the noisy exercises.

In the conclusion Mr. Waters said that that man's soul shall be converted before morning or p.m., and requested all his converts to go home and pray for me. And to make my conversion

doubly sure, he appointed prayer meetings at four different places to be held next morning at sunrise. I thought that with all the arrangements he had made and the prayers of all his converts, if there was any efficacy in their prayers, I should feel the effects of them.' But I think there must have been some doubts if not worth, for I am still in the glorious belief of the salvation of the whole human family, Rev. Waters not excepted.

EDWIN BARNES.

Washington, N. C. 1835.

THEY ARE ASHAMED OF THEIR PRINCIPLES.

Original.

That is, if they have any. But whom, says the reader, do you speak of? I answer, of two classes of men.

1. They are ashamed of their principles, who at home and in private are friends to Universalism; but who in public, not only refuse to support it, but bend their influence to weigh against it. I do not think that such men ought to be called Universalists, or fellowshipped as such. They are lovers of themselves, and of popular favor, but not lovers of the truth. It is sometimes said of such, that they are Universalists if anything.—True it is well put in; for the plain fact is, they are anything or nothing, just according to circumstances.

2. Another class of persons, against whom we bring the charge of the head of this article, are the *Serpents*. I consider them so far as their influence respects the gospel, as near as cousins to those above mentioned. They have just about as much regard for the doctrines and precepts of the Bible, and strive equally to screen their opinions from the public's knowledge. I do not say that all of this latter class conduct in this manner, but simply, that many of them, to my knowledge are guilty. Both classes remind me of a passage of scripture, recorded thus, in Isa. 4: 1.—'And in that day seven women shall take hold of one man, saying we will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.'

Here was the secret of the matter—they wanted some assistance in order to maintain their hypocrisy. We will eat our own bread—wear our own apparel—only let us be called by thy name. Precisely so, have many doubters practically said to Universalists. 'We will hold our own opinions—we will do all we can covertly to undermine the system of Universalism, and destroy men's confidence in the Bible—to shake their faith in God or a future existence—but we wish to be called by your name—we wish to be called Universalists, for that will take away our reproach.'

In the cause of such friends, has Universalism received many a wound. And shall we still encourage such measures? That we have done it, heretofore, will not be doubted. We have in many instances extended the hand of fellowship to those whose hearts were with us no farther, than we opposed prevailing errors. When we have begun to preach the doctrine of the cross, we have witnessed their indifference, and I would respectfully suggest the query to my brethren, whether we do not owe it to the cause of truth, to take

away the veil which screens so many false friends.

I do not wish to make these remarks because I entertain unfriendly feelings towards those whose misfortune it is to doubt and deny the validity of the christian's hope. No. God is my witness—I pity them. But I wish them to be called by their true name. If they are infidels, let them bear the name—yes, let them claim it; and we will honor their consistency. It is for us to bring about this end. We must claim none to be Universalists, but such as are with us in heart and deed. We must constantly deny, that this or that man, is a Universalist (whatever may be his profession) unless he is something more than anti-partialism.

Again—I know many societies who choose those that have no faith at all, in divine Revelation, or even in the being of a God, to act as their officers. Brethren—it is right to intrust the business, and in some measure the character, of a christian society, in the hands of *Deists* and *Atheists*? Why not choose *Pedestrians* for your officers? Sometimes it is said, 'If we promote this man, he will take an interest in our Society, and will help us by and by.' Yes, I can tell you of societies that have been helped out of existence in this way: but I never knew one to flourish *permanently* by such means. If men will not become interested in your society, without your paying them in advance for their good will, depend upon it, you will prosper best when you have the least to do with them. Deal kindly with all; but elevate no man in your humble office, unless he is a conscientious advocate of your religious principles; at least, such is the opinion of

A. P.

FAMILY AFFECTIONS.

In the clustered and often weary pilgrimages of life, there is nothing, after religion, which yields so uniform and fulfilling a measure of comfort as the affections springing from ties of blood. To all men we are in some measure brothers; there are general sympathies which bind the whole race together as one family, and others which, uniting larger or smaller parties, and inspiring them with common objects, form solid brotherhoods and corporations, for general and individual advantage. In all these unions, however, the binding sympathies are of a vague nature, compared to those which knit together the little circle of a domestic hearth. It is there alone that the reasons for union exceed in number and strength the reasons for disunion, and there alone that we may hope to find an attachment, which will be alike ready to resist and to consult a sense of interest. In the world at large, the sympathies of those around us are only to be roused by a particular exigency, and we might live forever without acquiring a single friend. In our homes, on the contrary, every man feels as if he were bedged round by a faithful and devoted body-guard, whose eyes are as hearers to guide and whose hearts are as hearts to whom not others can only be withheld when they are rather repelled by coldness or cynicism understood. In all spheres of life this is the same, and the poor man, though doomed, perhaps, to suffer under the continuity of the poor, finds as much esteem and affection in his own humble circle, and is thereby as much comforted and supported as if

he possessed all the boasted advantages of fortune.

Since such are the blessings which Almighty Providence has conferred upon us through the medium of family ties, of what importance must it be that we cultivate those ties with all tenderness and care, and scrupulously avoid every occasion of doing them injury! Of how much importance is it, in the first place, that we give that honor to our parents, which, leaving out of view, the sacred command of our Divine Father, is so strongly required of us, not only by gratitude for early nature, and for the trouble, anxiety, and cost which they have freely suffered and expended in our behalf, but in order that we might continue to enjoy the full measure of that parental affection, which, in all young people, of right minds and feelings, has heretofore been the greatest blessing of life! Of what importance is it, with a disposition to ourselves becoming the honored head of a family circle, that we do not at the very first step—namely, in marriage—barren away the affections, and all their golden associations, for some unworthy object, the end of which will be loneliness and sickness of the heart, and an endless train of miseries, perhaps, which even wealth, though it may gild, can never alleviate! Or what importance is it, that in all our intercourse with brothers, with sisters, and even with more distant relations—for, thanks to the Fountain of all good there is much nearer affection beyond the immediate family circle—we should avoid all those needless and almost imperceptible causes of wrath, which so often arise, like the viewless poison, to discover the hearts which nature has intrusted to be the honest, and leave, each to the loneliness of his own desolate and angry feelings, those who know they ought to be as one, and even in their disunion, wish to be so?

The general sense of mankind is well aware of the blessing of the affections, and of the necessity of guarding and fostering them by all attainable means. When a child offers an indignity to his parent, society feels it as a common wound. When a matrimonial alliance is formed, in which the affections are obviously disregarded that some discord interest may be consulted, all rightly-constituted persons experience a distressing sensation, as if some insult were offered to nature, and through nature, to themselves. When an arrangement takes place between brothers, or any other nearly related persons fall into a quarrel, every individual who knows the parties experiences as real a shock, and as definite a pain, as if a blow were given. On the other hand, there are few things (apart from what immediately concern themselves) which so readily brighten the countenances of men, as to be informed of my instance in which relations live harmoniously, and in the habitual exercise of a loving kindness towards each other. We are all, in general, cold enough of that there can be no doubt. Yet no man is so abandoned to the empire of an evil nature, that he will not survey with pleasure, and a contagious coolness, however transient, the tenderness, for instance, of a pure and gentle daughter towards a helpless parent—the devotion of an only son to a widowed mother—the friendship of brothers seeking to support each other against the general calamities of life. Such rights as these elevate and

refine every nature, for they are all of heaven that has been left upon the earth.

It unfortunately happens, notwithstanding all the blessings to be derived from family affections, and the general respect which is sure to be paid to any instance of their being properly cultivated that known often fall out, and that no hostility is so ill to heal as one between such parties. The principal causes of this may, we think, be easily traced, and some precautions may as easily be taken to obviate them.

It has pleased the Creator of the human race to inspire them with different dispositions, different likings and dislikes, and many various passions, which, if allowed free scope and exercise, would not only be vicious in themselves, but produce infinite mischief from the simple circumstance of their running foul of the passions and dispositions of others, and so leading to endless warfare among men. To prevent the diverse tastes and tendencies of mankind from posing such other society has established a conventional system of manners, known by the phrase 'good breeding,' which prevents one person from saying such things as he phrases, if the saying of such things be likely to displease others. This check, unfortunately, is of least avail in families, being there deranged in its exercise by the easiness and familiarity which near relationship and early habits have introduced, and even rendered in some measure double. As it is at the same time a fact in nature, that greater differences of disposition prevail among at least collateral relations than what are to be found in an equal number of persons selected at random from the community, and as relations, moreover, are most frequently engaged in the transactions which are apt to produce contrariety of interest, and excite opposite nature, the result obvious must be, that discussions more frequently take place among them than among other persons. When once offence has been given and taken among friends, it is easy to see that a reconciliation must be more difficult and less likely than in any other case, since, even if they were no other cause, the very fact of the offence having been given by a friend must make it so in the less exorable.

Now, nothing can be clearer than that the way to avoid such unhappy enmities is to call no exercise in families, if not the formal manner which are necessary to avoid divisions in general society, at least a greater share of that mutual bearing and forbearing which constitutes the best part of 'good breeding.' Some one has remarked with much force, that as two hard substances are necessary to strike fire, so two obdurate natures are requisite in a quarrel. In all discussions, each invariably thinks himself the innocent and ill-used party, and throws the whole blame upon his neighbor. But this is an absurdity in nature. If either had had a sincere desire to avoid quarrelling a little endurance and a little forbearance—no matter from which side—would have had the effect. Did wrath come from one side—it would not 'soil' itself from the other have turned it away? Hence, it may be observed, that an imperious and a yielding nature form a union little liable to be disturbed by quarrels. Let no one say that to be constantly giving way to the worse passions of a neighbor is an unmanly sacrifice, that ought not

to be paid. 'Peace, peace, peace,' as the good Lord Falkland cried, 'give us peace upon any terms.' And, moreover, will the want of reason in one person excuse the want of a gentle spirit in another? Ought we not, ruler, by yielding, to hold up an example to our less happy constituted friend, or, if all other good ends fail, by forgiveness heap coals of fire upon his head?—*Chambers.*

EXPURGED ANCHOR.

SATURDAY, MAY 2, 1853.

STROGO PRINCIPLES.—And for this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness. 2 Thess. ii. 11, 12.

The persons, who are intended in this passage, are equally equipped to be those who are nearly confirmed in the belief of false doctrines. Some call them the non-elect, and others, but slanders, who have nearly "sinned unto the day of wrath." The damnation, they are to suffer, is thought to mean no less than eternal torment in another mode of existence. Hence the conclusion is drawn, that when men have long withstood the influence of religious truth, the forbearance of God becomes exhausted and in his wrath he sends upon them strong delusions, in order to render their ultimate doom more and more inevitable. The above, we believe to be a fair statement of the common notions of the passage, and we propose to give the matter a more exact examination.

In our view, such a construction of the passage is a manifest and open perversion of God's character. We do not say, perhaps do not believe, that it is *intended* as such, but, that it is so, in point of fact, we have not the least pain to admit. Let the reader look at it in its proper light. It is not so wonderful, that, long to resist the world was, God prepared a hundred fold of never-ending punishment, from which there can be no deliverance. He sends his children walking the way that leads down to his endless agonies, and as if determined to let the same work of his, and get them in the pit, he purposely blurs their eyes, so that they cannot see. He even his infinite wisdom to derive his feeble creatures into Gehenna, and then damn them instantly to believing the very lies into which he had betrayed them. Oh! it is horrid! horrid slander! and ought not to defile a dark as the mire of death can induce man thus to tarnish the glory of their Father and their Friend. We pity the delusion, and as we hear the holy name of the Lord, we will not stand or grow weary in our endeavor to wipe away the foul sensual, that his mis-guided children have so long believed.

We are so perfectly satisfied that the passage at the head of this article, afford not the least possibility of construction in such a way, of the divine character and government, and we have the reader's attention while we attempt an answer to the following questions.

1. Who were they upon whom the strong delusions were to be sent?
2. Why were they threatened with the delusions?
3. What was the lie which they should believe?
4. What was the nature of that damnation which they should suffer?

The answer to the first question is this. They were certain individuals in the church of Thessalonians. Paul describes them in the preceding context, as those, whose coming was after Satan, with all deceivableness and lying wonders (or false miracles) and called themselves after all that is called God.

2. Why were they threatened with these delusions?

There was a reason for this threatening and an object

to its fulfillment. 'For this cause, God shall send them strong delusions.' For what cause? The answer is, because 'they walked in deceivableness and loved not the truth.' It is evident then that God threatened them with these delusions as a punishment for their sin.

In this case the reader can see, what is true in many others, that God often makes men the executioner of his own condemnation. 'He that diggett a pit shall fall therein, and he that telleth a stone upon his neighbor's head, shall return upon him.' are maxims of the wise man whose truth may be seen everywhere in the text. The individuals named in the passage, had exerted all their influence and all their wisdom, to deceive their fellowes and draw them away from the truth of Christ. If we may be allowed the expression: God threatened that he would pay them in kind, by sending them strong delusions: that they themselves should come into that same condemnation which they had labored to bring down upon the heads of their fellowes. This should be the punishment of their sins.

3. What was the lie which they should believe?

In order to answer this question it may be proper to consider the circumstances of the case. Paul's letters to the Thessalonians are the oldest of all his Epistles having been written about the year 52. In his first epistle he wrote to them concerning the coming of Christ to destroy the Jews, and bring upon that generation all the righteous blood that had been shed upon the face of the earth. It seems that there were certain individuals in that church who desired to exalt themselves above their fellowes. These, had in fact upon certain expressions in Paul's first letter, touching the coming of Christ, and with these and counterfeit signs, they had endeavored to persuade the people that the evil day was at hand. They had proceeded with such zeal in the propagation of this lie, that they collected their daily labors, 'working not at all, and were "a punishment men's matters." The fact that there were exhortations in many others believe was this: that God was immediately coming out in vengeance upon the world. To confirm their teaching they pretended to work miracles, and to see the signs and wonders which Christ had foretold as the immediate hallmarks of his coming; and in this work they had been somewhat successful.

In due season after a considerable Paul tells them that God will punish them for their sins in this matter. God should send upon them strong delusions, that they might believe their own lies, and come into that same condemnation which their labors were directly calculated to bring upon others. Thus in the end which they were spreading, for their fellowes they should be saved, and led would make them drink of that same cup they were mingling for their brethren.

4. What was the nature of that damnation which they should suffer?

If the reader will refer to the twenty-third and twenty-fourth chapters of Matthew, he will perceive that the release of condemnation for damnation, as the words herein used the same thing had come forth against the Jewish people. They were to be destroyed by famine and pestilence and sword, and their temple to be razed to its foundations, and then should be great tribulation such as had not been from the beginning of the world to that same time nor ever should be again. He also pointed out the signs by which the near approach of that time of judgment might be foretold. Now, if we see, if now were directed in relation to damnation, they would be very likely to feel deep and not be assured when the true sign appeared, and the consequence would be, that they would fall under that condemnatory sentence which was not against the Jews; for he it remembered that our Lord promised safety only to those that endured faithful unto the end. This we suppose to be the damnation threatened in the passage before us. With these views of the passage, the translation as given in 'Newcombe's improved Version' well accords.

'And for this cause God will send them a mighty working of error, that they may believe falsehood: so that all will be condemned who believe not the truth but have pleasure in falsehood.'

Moral reflection on the above.—We have seen a great many teachers of the overrated worth of God, who were no less than they became 'busy bodies in other men's matters.' We have heard them cry, both loud and loud, that the glittering sword of God's 'vindicative justice' was raised, and if the people did not submit to their dictates it would cut them down, and consign them to endless flames. We have heard many such things, but we have seen, but a few instances, where God has sent delusions so strong that they believed the story they were telling. We would not wish to be uncharitable, but we are compelled to think that those who preach their lies do not half believe what they preach. If these were men of law, and ten persons in it exposed to the flames, they would not rest till they saw them liberated. And yet the same men will preach, that hell is blacker beneath the feet of millions around them, and devils are howling, and their fellowes are quivering on the brink of the pit; and no sooner has the fiery exhibition closed, than they will reach you a good joke, and appear as jovial as if they had been viewing a military exhibition in a theatre. Oh! they do not believe, for they have hearts to feel, and if their faith in these horrible dogmas was half as vigorous as that of men of law, they would weep day and night over a ruined world.

Go to the inmates of prisons and the crews of ships, and there you can find those that believe such words. They teach the endless worth of God, and exalt themselves in goodness far above their Father in heaven. He sent them "strong delusions" on a "worthy working of error," that they believed the lie, and the deep damnation of hell frustrated reason, and drove them to madness to the end.

Men can be taught to believe in almost any thing. They can be so far deluded as to believe that a God of love, can be so cruel and merciless to torment the souls of his creatures. Hence we ought to be careful how we begin to tell such lies about our heavenly Father, lest he should send upon us strong delusions, that we may believe them and suffer the deep damnation that flows from a faith as chilling to the feelings of humanity. There is a man, more diabolical hell, than that which seizes upon the man who is led under the mighty working of error to believe the unmerciful dogmas of endless torment. Though some are deluded into a belief of such a doctrine, yet there are comfort in the reflection, that he who has deluded others into the sufferings of damnation for the destruction of the flesh, has done it in kindness, that their spirits may be saved in the day of the Lord Jesus.'—*1st Cor. xiii.*

ATTENTIONS.—The Connecticut Observer, of a recent date, has an article on this subject, referring to the political agitations of the day; wherein the Editor, very gravely, attempts to show that monarchy and aristocracy are unfeeling to ruin, and republicanism rising up majestically in their stead. 'Every part of the world,' he says, 'seems to be in commotion—some men are reconnoitering and some are fighting, but all uniting in the same great cause.'—The Progress struggling to throw off the insupportable mass of aristocracy and the latter struggling to perpetuate their former privileges! In relation to these commotions he farther says:—

The spirit of agitation will increase in our world. Let the wave roll on—for better thus than that the waters should stagnate and send forth pestilence and death. These commotions are not only evidence that mind is at work, but that the old order of things is passing away.

Now we believe the above extract is as true in relation to the religious affairs of the world as the political. "The people are struggling to throw off the superincumbent mass of religious, or rather irreligious 'mistakes'." And if there is any evidence in statistics, the high excitement, high pressure measures and commotions in the Unitarian church, are plain indications that the old order of things is passing away. We need scarcely refer to the ruinous revival measures that are put in operation in every part of the country. They evince a last and desperate effort of the 'beast' to sustain his power and influence—that 'he has come down, having great wrath, because he knoweth that he hath but a short time.'

Look also at the agitations of the Presbyterian church—the contentions that have been, for some time, carried on between the Old and New school divines. One after another of the great props of an ancient Calvinism is giving away. 'Infant damnation,' we believe, has gone—'original sin' and 'total depravity' have undergone many modifications, so that they are but a skeleton of their former selves. Partial and unrecognition election, is in many places at least, almost forgotten. And these changes of opinion—these and departures from the fixed landmarks of unadulterated Calvinism, have produced dissensions and commotions among the members of the Presbyterian Church. The next session of its general Assembly, to be held, if we mistake not, at Pittsburgh Pa. promises to be as stormy a session as they have ever had.

But we say in the language of the Observer,—"Let the waves roll on—far better thus than that they should stagnate and send forth pestilence and death." The stagnant pool of orthodoxy has already filled the air with its pestiferous effluvia. And through the belated winds and waves of excitement may produce destruction and death in their deadly course—yet better roll, than be still; for thereby the atmosphere will be cleansed, and a better, healthier, clearer state of things will result. 'These commotions are evidence that the mind is at work'—industriously and perseveringly at work to ascertain the truths connected with the great system of our Redeemer's religion. And the work too will go on to the complete overthrow of error. Let those, then, who are doomed to end in the greatest violence of the storm, and inhale the poisonous vapors, take courage and comfort in the reflection, that 'the old order of things is passing away,' and a better day is coming. We trust it is not far distant. Indeed we hail his near approach, and pray God to hasten its coming, when the reign of pure christianity shall succeed to the turmoils, error and irreligion, and shower its smiles and blessings upon all the children of men.

B. O. W.

NEW PUBLICATIONS.—By a friend from Woodstock, Vt. we have received a copy of Mr. Stetson's newly published work, having reference to 'Frederick Burdett &c. It is a 'faithful' and we doubt not a 'true' well as against the ravages of that unpurged impurity. The work before us contains a history of his proceedings in Woodstock, such as a report of his sermons, a peep at the anxious room, and a delineation of the tender's schemes of deception. The author lifts the curtain and lets the reader at once into the secrets of the matter. If the good people of Vermont are in any danger of being deluded by this 'arch deceiver' the extensive circulation of this

work will put them on their guard. In it Burdett is completely unmasked, and appears in his own naked deformity, as heartless a pretender as walks the earth.

There is a remark in one of his sermons, which we will quote, as it is about the only sentence we have been able to find, that looks like truth.

Speaking of himself, Mr. Burdett says: 'I was as abominable a rebel against the law of God, till I was twenty-four years old, as ever trod the earth.' There is no doubt of it. We can bring hundreds of witnesses in this city who will testify that the above is true; every word of it true. The only difficulty is that it does not tell the whole truth. We think there would be no difficulty in proving, that at a later age than twenty four, Mr. B. has violated the laws of God and man, and that too in a manner that might render this city no very safe abode for him.

B. O. W.

DIVINE GREATNESS. How inconceivably great is the being who made us! What grandeur and sublimity are connected with his name and nature! He is indeed the high and lofty One who inhabiteth eternity. The most sublime and emphatic language is employed in scripture to express his greatness and majesty. 'O Lord, my God,' says the Psalmist, 'thou art very great; thou art clothed with honor and majesty; thou coverest thyself with light as with a garment.'

When we contemplate the wonderful works of God and are amazed at his boundless extent, and inconceivable greatness; the reflection comes home to the heart with all its sublimity that God is still greater. If we admire the glories of the morning sun, we are taught by its very admiration, that he who made the sun is far more glorious. If we taste the sweets of nature around us, and enjoy the riches of this bounteous earth, we learn from these that nature's God is still more bountiful. And all his works, however rich, and varied, and marvellous, and boundless they are,—are infinitely surpassed by him at whose command they exist. Well hath the poet said in reference to the delightful change of the varied year.

'Almighty Parent! whose unceasing hand

Rolls round the seasons of the changeless year;

How mighty, how majestic, are thy works!

With what a pleasing dread they swell the soul!

That seas astonished, and astonished things!

When we give wings to the imagination and soar through the immensity of God's works, we are lost in the ample fields; and return amazed to ourselves with the humbling inquiry 'What is man that thou art mindful of him? or the son of man that thou visitest him?' And a deeper sense of divine goodness is fixed upon the mind by the reflection that, however great and majestic he may be, however exalted his works, and unsearchable his ways; yet not a sparrow falleth to the ground without his knowledge; and even the meanest reptile is supported by his bounty and protected by his kindness.

Consider, for a single moment, the works of man, and compare them with the marvellous doings of the great God. They spread their gaudy curtains and richly adorn a magnificent temple—but he stretches out the heavens as a curtain, and studded and embellished with its ten thousand glittering stars! They proudly mount their fine-wrought chariot and guide with skill their restive steeds—but he smothereth the clouds his chariot, and walketh upon the wings of the

lawless winds! Even when the earth is convulsed with storms and tempests and

'All nature reels; the God of worlds unknown
Rides awfully sublime above the storms
Quickly displays his great Almighty power
Calms the rash wind and quells the rugged shower.'

They speak—and perchance the word goes forth in swelling notes & returns in a mere echo from the distant hills—but 'he spoke, and it was done: he commanded, and it stood fast.' The earth was established and brought forth her increase at his command; and man was created and supplied with every blessing. Well hath the Psalmist exclaimed, 'O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches!'

And not only great and mighty is the Lord, but that greatness is combined with the most transcendent goodness. He is emphatically great in goodness, and rich beyond comparison in the exhibitions of his love. O Lord, how excellent is thy loving kindness in all the earth! Consider the heavens above and the earth beneath, and even 'the great and wide sea.' All speak of his great loving kindness and the unsurpassed excellency of his love. There is truly no limit to the unsearchable wisdom and goodness of God.

How much then of praise and adoration are due to his name! The Lord reigneth; let the earth rejoice; let the multitude of the Isles be glad! And while they rejoice in the riches of heaven, let the increase of gratitude ascend from pure and fervent hearts to the great and bountiful Giver. 'Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!'

[Con.]

SYMPATHY.—Passing along one of the streets of our city a few mornings since, we came to a heap of burning ruins, around which a number of people had assembled. It was what remained of a stable which had been burnt the night previous. We were informed that four horses had perished in the devouring element. Three wretchedly mangled were mouldering in the ruins, and one noble beast had broken from his fastenings and in his egress fell dead upon the walk, where his carcass scorched and blistered still remained. A set of ragged urchins were shouting in the street, but save these an air of melancholy was seen in the countenances of all who looked upon the scene of destruction. We saw an old man, a carman whose horse and cart constituted his sole earthly possession, with dejected looks, taking some fragments of his frail vehicle from the ashes and clods that remained, and tears of sympathy were stealing down the cheeks of some of his friends. It was to us altogether an interesting and instructive spectacle, we could plainly read in the countenances of the people the fact that there are fountains of feeling in the human heart, and chords of sympathy which may be touched by the sufferings, even of the brute creation. Poor things! said a looker on, as he surveyed the carcasses of the beasts disfigured, swollen and blistered with the flame. Poor creatures! How horrid it must have been for them, to be tied to their fastenings, while the fires were crackling around them and consuming their flesh! Ah! thought we, you are right; and yet it were a harder case to be chained in the fires of an endless hell. Upon the one man can feel, but upon the other they have no heads to reason, no hearts to feel. We turned from the scene fully persuaded, that if men had as much sym-

pathy for their fellows as for beasts, and would cherish those sympathies, the cruel doctrine of endless burnings in hell would soon be spurned from their hearts as a curse to the earth. L. D. W.

UNIVERSALISM IN CONNECTICUT.—The following letter from from Br. Asher Moore of New London, we copy from the last number of the Christian Messenger. We have no doubt it will be interesting to our readers to hear of the progress of the good cause of divine grace in the state so famous for its 'blue laws.' We are happy to hear that the sphere of Br. Moore's judicious labor is so richly blessed. There are other places, however, that enjoy the smiles of prosperity. The doctrine is fast gaining ground, we believe, throughout the State. We know it is in the immediate vicinity of this place. And we say in the language of Br. M., 'The Lord need it.'

15a. **PAUSE**—With us, the signs of the times seem to warrant the conclusion, that *Connecticut is undergoing a regeneration*. The good work is not progressing with unusual rapidity; but it comes on steadily and perhaps fast enough. The Gospel Sun has arisen upon us; and the errors of creed makers are gradually receding before this light divine. And you know there is a power in the simple doctrine of Jesus that no human creed can withstand. Wherever it goes it penetrates all the *Platforms and Confessions* of Earth which the *apostle* doctors of the church have established—delivers men from the thralldom of tormenting fears, and inducts them into the enjoyment of moral freedom and rational happiness.¹ And where the *Truth of God* has obtained a permanent footing in the mind of man, the advocates of human creeds can no more establish their doctrines than they can rebuild the Tower of Babel!

It is now just five months and a half since I removed to this place. During this time I have preached about one hundred sermons, mostly to large audiences. You are aware of the fact that I preach steadily in Westerly, R. I., and in Norwich and New-London, Ct.

In Westerly, avowed Universalists are not numerous; but they are 'strong in two faith, giving glory to God.' There is no regularly organized Society of believers in 'the communion' in this place. The village in which we hold our meetings is quite small, and the state of society is far from being desirable. The inhabitants are divided not only in *sentiment*, but also in *feeling*. This unhappy state of things has been caused by the untrusting efforts of different sects to gain the ascendancy there.— The Episcopians, in particular, have exerted themselves to the utmost, to obtain the control of the public Meeting-House, to which belongs a fund of several thousand dollars. But I believe that the *Episcopate* and I am now in the procedure relative to the house, together with the *protracted meeting*, and *mock day of judgment*, will neither advance the cause of 'pure and undefiled religion,' nor exalt the dignity of their church!

The last time I preached in Westley, Rev. Mr. B. (a Baptist preacher,) was there on visit. We had the undoubted right to the Meeting-house on that day. But inasmuch as Mr. B. had come a considerable distance, we thought it would be an act of courtesy to relinquish our claim, at least for the morning and afternoon, and allow him to occupy the house; and accordingly we did so, and he used it. Now under these circumstances will you believe me when I

say, that notwithstanding we thus liberally gave up the house, he, the said Mr. B. (who one might suppose had lived long enough to know better,) was actually so destitute of common politeness, as to call us *fools*,¹ and our doctrine *profound nonsense*.² Such were his arguments. I have yet to learn *abuse* in request for *kindness* is in strict accordance with the spirit of Christ. Our friends in this place, however, are 'in nothing terrified by the adversary.' They neither doubt nor fear. Being *established* in the faith once delivered to the *saints*, they can neither be frightened nor wheedled away from the truth. Their prospects are encouraging, and may the Lord prosper them.

In Norway our Society flourishes and we are doing well. Herefore Universalism had been 'sleeping in the dust of the earth,' in this place. The public advocates of the sentiment, in general, have been unworthy men, not qualified either to lead the services of the sanctuary, or to feed the people with knowledge and understanding. I trust that our denomination, after suffering awhile longer, will see the necessity of excluding from the connexion every immoral preacher. There will be but few to raise a noise about ecclesiastical domination, *gag-laws, &c.*; and even they, I am persuaded, will soon understand this matter.

The Norwich Society has recently received a large accession of members. The Meeting-house has been repaired internally; and I expect the outside will soon meet with the same treatment. Our meetings are always well attended, and sometimes even crowded to excess. The Lord has blessed us. And I confidently hope that our brethren here will not 'draw back unto perdition.'

In New-England the Lord has prospered us; and our prospects for the future are highly auspicious. Until very recently there has been nothing more than the name of a Universal Society in this place. We have now a Society properly organized, and in a flourishing condition. The Society at present consists of about sixty members, and its officers are, a Moderator, Clerk, five Trustees, a Treasurer and Collector. We hold our public meetings in the Court House, but expect to have, by the coming autumn, a Temple of praise of our own, in which to worship the Father of spirits, "who is the Savior of all men." The Society has resolved to raise a fund of six thousand dollars, to be appropriated to the procurement of a lot and the erection of a Church. The whole plan has been devised with much care and wisdom.

The subscription papers have been drawn up, and are now in circulation. And we have abundant reason to believe that the good work will go on prosperously. The Lord speed it.

Our brethren here are united and zealous.— They stand fast in one spirit, with one mind, striving together for the faith of the gospel. And we should be 'fearful and unbelieving,' were we to doubt that liberal Christianity will here triumph; and that liberty, liberty and happiness will be the legitimate and inevitable consequences.

In addition to laboring steadily at the three above named places, I frequently deliver evening lectures in the surrounding villages. Calls for preaching come pouring in from every quarter; and the people seem ready to receive the word of life. Good news salutes our ears from almost every part of the state. More laborers in the word and doctrine are needed here; and

we most fervently 'pray the Lord of the harvest, that he will send forth more laborers into his harvest,' and crown with abundant success every laudable endeavor to extend in the earth the knowledge of truth.

Yours, in affection,
ANNA MOORE.

YOUNG LADIES' FAIR.

A Fair connected with the Young Ladies' Benevolent Society in this city (Hartford) will be held at Mr. W. Benson's Hall on Thursday the 7th inst. The object is to collect money for the benefit of the poor. Gentle men and ladies favorable to such an object are respectfully invited to attend.

NEW SOCIETIES.—A new society has recently been organized in Bismarck, N. H. Another society of believers in the great salvation has been formed in Oxford, N. H. Another still has been formed in Litchfield Me. Verily, the work is progressing rapidly.

In a letter from Mr. King of Portsmouth, says the 'Trumpet,' we are informed that Mrs. W. M. Fer-
nald, Timothy J. Tenney, and J. B. Watson, who
have been pursuing their theological studies with
him, have commenced preaching the doctrine of
the 'restoration of all things.'

To CORRESPONDENTS. We have received an excellent funeral discourse delivered at Berlin Ct. on the occasion of the death of Hon. Samuel Hart by Br. W. A. Stickney. It will be inserted next week.

The articles from E. W. P. and D. H. are acknowledged.

REPENTANCE.—Repentance is the change of the heart, from that of an evil, to a good disposition: it is that disposition of mind by which 'the wicked man turneth away from his wickedness, and doeth that which is lawful and right' and when this change is made, the repentance is complete.—[Convict's Address.

Religious Offices.

Br. R. O. Williams will preach at Winsted Ct., on the 2d sabbath inst., and at Winchester, N. H. on the 3d.

• Mr. F. Loring will preach at the Baptist meeting house in Swansey, N. H. on the 3d sabbath inst.

Br. W. A. Stickney will preach in Cheshire, the 2d. Sunday in May, and a lecture in Meriden at half past 5 o'clock ; in Burlington the 4th Sunday in May, and a lecture at New Hartford centre, at 5 o'clock.

LETTERS RECEIVED

At the office of Ing. & Arch. Hartford for the month ending April 28.

L. J. Berlin—T. J. Little York, Ala.—J. P. Brooklyn, C. Union—P. M. Manchester Tenn.—P. M. Charleston Mass.—P. M. Wilton Chas.—P. M. Edsworth—W. A. S. Berlin—P. M. Middleton Tenn.—J. Y. Smith—M. Northampton Mass.—C. Union—S. South Dakota—J. W. New York—J. L. Vermont—A. J. East Lyme—P. M. Union—G. L. C. New Marlboro Mass.—Rev. C. Springfield Mass.—J. S. Egmont Mass.—N. S. Duxbury Mass.—P. M. North Oreoli Pa.—J. G. Abington—S. J. G. Columbia Miss.—Pa. N. B. Stoddard Chas.—W. S. U. J. L. Killebrew—P. M. Prattburg Ky.—Rocky Hill Wn. W. A. S. Billing; P. M. Cornwall Hollow; E. N. Wales Mass.; J. S. Egmont Mass.—R. Plinville S. C.; A. C. S. Newark; P. M. Washington Ala.; S. H. Lumburg; S. I. Liberty Tenn.; M. G. Berlin; P. M. Berlin—P. M. New Bedford; P. M. Union—J. W. Middle town; P. M. Colebrook; L. K. Fair Haven; F. L. Hinsdale; C. S. Springfield Mass.; T. W. Boston.

POETRY.

Morning.

Original.

How sweet the morning! when the sun
Breaks from the glowing east,
His low unwearied course to run
A bright and welcome guest.

The flowers refresh'd by evening dews
Their sweetest fragrance shed;
Display their rich and brilliant hues
Around their verdant bed.

The tuneful songsters of the grove,
Enlivened by his rays,
Pour forth the sweetest song of love
To their Creator's praise.

Arise, ye favor'd sons of earth,
Refresh'd with sleep, arise!
And send your grateful praises forth,
In raptures to the skies!

ADELPH.

Hertin, Ct.

A Prayer.

Original.

Father, Supreme, Almighty and Allwise!

May our devotions pure, O thee, arise;
In grateful strains, to thee, our songs we'll raise;
Accept, O God, our humble notes of praise.
We would approach thee with our bosoms warm'd,
With love divine; with charity adorn'd;
With confidence, we trust in thee alone,
O thou, adorable, Eternal One.

With thou protect us, through the coming night;
Believ'd with sleep, may we behold the light
Of yet another morning's cheering rays,
And all the blessings, which have crown'd our days
And with thou lead us, while we tarry here;
Then kindly, take us to a happier sphere.

April 5, 1835.

A. M.

The Infidel Mother.

How is it possible to conceive that a woman can be an atheist? What shall prop up this reed, if religion does not sustain her? The feeblest being in nature, ever on the eve of death, or loss of her charms; who shall support her if her hopes be not extended beyond an ephemeral existence? For the sake of her beauty alone, woman should be pious.

Gentleness, submission, civility, tenderness constitute part of the charms which the Creator bestowed on our first mother, and to charms of this kind infidelity is a mortal foe.

Shall woman who takes delight in concealment—who never discloses more than half of her graces and of her thoughts, whose Heaven formed for virtue and the most mysterious of sentiments, modesty and love—shall woman, renouncing the engaging instance of her sex, presume with rash and feeble hands to attempt to withdraw the thick veil which conceals the Divinity? When does she think to please by an effort, alike absurd and unreligions? Does she hope by adding her pecty and her frivolous metaphysics to the imprecations of a Spinoza, and the sophistry of a Bayle, to give a higher opinion of her genius? Without doubt she has the thoughts of marriage, but what sensible man would unite himself for life to an impious partner?

The infidel wife has seldom any idea of her duties; she spends her days either in reasoning on virtue without practising its precepts, or in

the enjoyment of the tumultuous pleasures of the world.

But the day of vengeance approaches. Time arrives leading age by the hand. The spectre, with icy hair and silver hands, plants himself on the threshold of the female atheist; she perceives him and shrieks aloud. Who shall hear her voice? Her husband? She has none; long, very long, has he withdrawn from the theatre of dishonor. Her children? Ruined by an impious education, and by maternal example, they concern themselves not about their mother. If she surveys the past, she beholds a pathless waste, her virtues have left no traces behind them. For the first time she begins to be sensible how much more consoling it would have been to have a religion. Unavailing regret! When the atheist, at the term of his career, discovers the illusion of a false philosophy; when annihilation, like an appalling meteor, begins to appear above the horizon of death he would fain return to God, but it is too late; the mind, burdened by incredulity, rejects all conviction.

How different is the lot of the religious woman. Her days are replete with joy; she is respected and beloved by her husband; her children and her household all place unbounded confidence in her, because they are firmly convinced of the fidelity of one who is faithful to her God. The faith of this christian is strengthened by her happiness and her happiness by her faith; she believes in God because she is happy, and she is happy because she believes in God.—[Universalist Watchman.

The Bigot.

'He that will not reason is a bigot.'

Then it follows of course, a bigot will not reason, which is true. He holds his creed with one hand, and with the other draws the sword. He says to his fellow beings, 'I do not wish to compel you to believe my doctrine;' but at the same time, in case of a refusal, hurls over their heads the thunders of his wealth. He requests his brethren to think and reason for themselves, but if they come to any other than his own conclusion, faggots, fire and death are the penalty! But this is only one of the bad traits in his character. To this he joins a cool blooded cruelty and inveterate hate, that would at most make a demon slayer. 'His he that tries fellow being to the stake; 'tis he that lights the torch of persecution; 'tis he that revels in human blood. He it is that pursues his victims to the grave, and glots his hellish spite upon the sleeping dead. He feels no pity, he grants no mercy, he knows no law but that whose edicts are written in human blood. In the bold and thrilling eloquence of the celebrated Irish orator, Phillips, 'He is a wretch whom no philosophy can humanize—no charity soften—no religion reclaim—no miracle convert; a monster, who, red with the fires of hell, and bending beneath the crimes of earth, erects his murderous divinity upon a throne of skulls, and would gaily feed even with a brother's blood, the cannibal appetite of his rejected altar.' More ferocious than the blood-thirsty tiger, even the death of his victims does not satiate his insupportable vengeance; he drags them from their graves and vents his impious malice upon their lifeless remains. 'His very interests cannot soften him into humanity.'

To conclude this article, I have selected the following extract from a speech of the renowned author of the 'Emerald Isle.' He thus per-

sonifies bigotry: 'She has no head and cannot think; no heart, and cannot feel; when she moves, it is in wrath; when she pauses, it is in mind ruin! her prayers are curses; her god is a demon; her communion is death; her vengeance is eternity! her decalogue is written in the blood of saints, and, if she stops for a moment in her infernal flight, it is upon a kindred rock, to what her vulture fang for keener rapine, and re-plunge her wing for a more sanguinary desolation.'—*Lowell Journal*.

Editorial Philosophy.

The scribe of the U. S. (Pail.) Gazette is a true philosopher, and honors the corps whose badge is sufferance. All editors possess a Job-like power of endurance, and bear the ill-tribe is her to, with meekness and humility, but all cannot moralize like the melancholy Brahmin, nor philosophize like our benevolent brother of Philadelphia. Listen to him.

A friend looked in upon us yesterday, while it was snowing a little, to say that he liked our hourly about the snow and cold of the previous day; but 'what should we say to that which he was then enduring?' Now, the spirit of our friend is that of worldly philosophy—it affects indifference to misfortune, disappointment, and pain, and wraps itself about with a smile of self-sufficiency and imaginary solace—provided always, that the misfortune, disappointment, and pain, are all past. What we would estimate, is the true philosophy, (there is a better word than philosophy) which endures present and existing evils, without a murmur—that rises above and looks down, rather than back, upon disappointment and pain. 'We have heard of the patience of Job; it was manifested by the meek endurance, and not the complacent reflection, of despatch. It was when he sat in the ashes, and scraped himself with a post-bell, and not when he counted his numerous flocks and herds, and his new-born sons and daughters, that he bled the name of the Giver of good, for what he had taken away as well as for what he had given. It would be a sad rebuke to the pride of most of the stores of the age, to point out to them how little of present evil they could endure. We must learn to bear the child of April and May, as well as to remember the cold of December and January.'

Marriages.

In Dudley Mass on Sunday 12, by J. Boyden Jr., Mr. F. W. Wain of Sutton and Miss Harriet White of Chariton.

In this City, by the Rev. G. F. Davis, Mr. Elish and W. Knapton, of New York, to Miss Cecelia Bodley of this city.

In this City, by the Rev. Mr. Huntington, Mr. Josiah H. Bowles, Printer, to Miss Charity Phillips.

Deaths.

In this city (Hartford) on 28th ult Mr. Henry McKee aged 33 years.

In this city, on the 12th instant, Jane Elvira, aged 8 years, daughter of Mr. Mann Case.

In this town, Miss Mary B. Clark, aged 16, daughter of Mr. Samuel Clark.

REMOVAL.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods north, west of the State House square.

Hartford, April 1835.

if it be of works, then is it not of grace; otherwise, work is no more work. But if it be of grace, then is it not of works; otherwise, grace is no more grace. I need not, however, rely on merely negative testimony. The language of the apostle which occurs in the immediate connection of the text, is explicit in proof of my remark. He says, 'not according to our works, hath God called us, but according to his own purpose and grace which was given us in Christ Jesus before the world began: but it is now made manifest by the appearing of our saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.' The immutable purpose of God constitutes the sure foundation and resting place of the hope in which we have been called, as heirs of a life immortal; and the sublime object of this hope is the divine grace, or favor, given us in Christ Jesus before the world began; and is, therefore, 'not of work.'

The gospel reveals the unchanging purpose of God. It informs us what he hath done and will yet do, for us, sinful and unworthy as we are.—And in bringing our immortal life to light, as the gift of his grace, independent of human works, it places the hope of our calling on an immutable basis, and presents it free to all, whose privilege consists in cherishing it as an unfailing source of encouragement and consolation. This immutability—this fulness constitutes the crowning excellency of the gospel. In it, when rightly understood, the mind has something to which it may fasten, and always feel safe; whereas, if the interesting object of our hope were rested on the present obedience of the creature, our frailty, (of which we cannot but feel deeply sensible,) and the uncertainty that constantly attends us, must render every thing precarious; our confidence in our prospects must be, at once, effectually shaken, and we must be bowed down under a weight that we are wholly inadequate to support. However virtuous we may now be, however firmly in obedience we may think we now stand, we have great occasion to take heed, lest we fall. In this state of imperfection, we have no absolute warrant against the trial of our principles; nor that in trial, we shall be able to withstand the seducing influences of the tempter, and on every occasion come off victorious. Thousands, to appearance, as good as any of us, and with prospects as fair as ours, have, nevertheless, missed their aim, and been betrayed into degradation and ruin. Some of the brightest luminaries in the moral firmament have, at length, experienced almost a total eclipse by the vices that afterwards appeared in their lives. Those who were once ornaments of the Christian Church, ere they sunk into their graves, have nearly immortalized their infamy. Nor, while we sojourn here, can we be fully confident that such will not be our own case. This perfect assurance does not belong to us, till, of the wise presence of God, we are raised to that perfect state, wherein sin is unknown—where temptations never assail, and our trials will be over. But let us know that, although, yielding to the force of injurious motives and mischievous desires, we destroy ourselves, yet in God is our help, and we have in this very thought, a potent, moral power whereby to resist the incursions of the adversary, and as a safeguard of our piety and virtue. We need hereby made to understand the true dignity of our

nature, and our alliance to the almighty Parent of all; we are inspired with new resolution—we are armed with new energy, and encouraged to abound in the work of the Lord. As a sense of our imperfection and entire dependence, induces a becoming humility, our hearts are warmed with gratitude and benevolence, by the subduing influence of the gospel, which gives us good hope, and everlasting consolation through grace, that is of God.

The object embraced by the Christian hope, being regarded as 'the gift of God,' and of course, as independent of works of righteousness which we have done,' does not render such works useless; nor remove any proper inducement to their performance. On the contrary, it shows us in what our supreme good—our highest glory consists; and to the extent that we cherish it, and realize its importance, precisely to that extent, will it prepare us for, and animate us in, the faithful discharge of all duty. For what is it? The unpurchased testimonial of divine favour—the gift of gifts, which infinite goodness purposes to bestow on his unworthy creature, man—an inheritance that is incorruptible, and fadeless in heaven, a spring-land immortal life; such is the glorious object of our hope, and being in itself pure, if sincerely embraced, it cannot but exert a powerful influence on our heart and conduct. As the apostle says—'Every man that hath this hope in him, purifieth himself, even as Christ is pure.' He has not to become holy before he may lay hold on the hope of the gospel; for it is this, which is here to lift him from his degradation, and render him superior to sinful practices. He has not to be more righteous, before he may exercise faith in Christ, for it is this, which is to work by love and purify the heart.' Hence, St. Peter could address even the murderers of Jesus, in language like the following,—'Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, "And in thy seed shall all the kindreds of the earth be blessed." Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.' Again—'The promise is unto you, and to your children; that if ye do as ye hear, even as many as the Lord our God shall call.' Acts, 3: 25, 26, 28, 29. But to how many does this call extend?—to all without exception, 'whom are star off,' as well as to 'those who are might.' Verily—for what saith he? 'Look unto me, and ye shall all be saved, all the ends of the earth, for I will send forth some one who shall have power in his name, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall every one say, in the Lord have I righteousness and strength.'

The foregoing reflections and reasonings have been submitted in reference to the late death of our much lamented friend and brother, Samuel Hart. It is deemed proper now, to offer a few remarks on the public and private character of the deceased.

Samuel Hart, Esq. died in Berlin, on the 27th of March, 1835; aged 74 years. In the affliction occasioned by this dispensation of divine providence, we only to some connections—not only this religious society—not only this town; but

• There is, I believe, the same a thirly for supplying these wants, that there is for supplying the latter, as in our common, English Version, and it is added, I think the former should not be omitted. The insertion of both secures the desired perspicuity in the clause, and gives a peculiar local actuality to the whole passage.

even our entire community must largely participate. Probably, had he been removed from these earthly scenes, a few years since, there were not many among us, whose loss would have been more deeply and extensively felt, than his. But though, more recently, he was unable, by reason of age and infirmity, to take a part in public business, his former invaluable services in the cause of liberty and equal rights, are not forgotten.—The estimation in which he was held at home, and the respect he commanded abroad, are sufficiently evinced by his election, from time to time, to the various and responsible offices which he was privileged to fill. In all important town business, he was foremost. For several years was honored with a seat in the State Legislature, both in the House and Senate. He was on the Committee to draft the Constitution of this State, and took an active part in that spirited debate, which resulted in securing the proceeds arising from the sales of the public lands, as a permanent fund, to the benefit of our free schools.

Eq. Hart was a Universalist, theoretically and practically. He embraced the doctrine, when quite young, and throughout a long life, both in private and in public—at home and abroad, he furnished indisputable evidence, that he was 'not ashamed of the gospel of Christ.' I am aware that it has been said he renounced his religious principles, sometime before his decease; but so utterly destitute of truth is this report, that I deem any further notice of it wholly unnecessary. In conversation, after his families had become too much impaired to admit of his holding a connected discourse, he inquired particularly of me about the prospects of our Society, and of the denomination generally; and spoke of the great satisfaction which the doctrine of Universalism had afforded him. In his dealings, he was rigidly honest, and in his principles, both political and religious, he was undeviating. For nothing, perhaps, was more distinguished, than for his uniform decision of character. Naturally possessed of strong mental powers, which never suffered by disease, his views were all understandingly embraced; and when adopted, he was not won shaken in mind.

Eq. Hart was truly a Father in Israel. His services, both to the cause of Universalism in this town, to this society since its formation, and to the entire denomination, are innumerable; and by them, though dead, he yet speaks. He was a contributor to the first volumes of the Religious Inquirer. Doubtless, many of the readers of this invaluable paper, will remember his articles, which appeared under the signature of a 'Universalist.' We are sure they must have been perused with much interest, at the time of their publication, and, as he has furnished us, in one of them, evidence from his own experience, of the salutary influence of his faith, in affliction, I cannot under the present circumstances, forego the pleasure of a short extract.

Our deceased brother had repeatedly exchanged the last farewell, with those who were near and dear to him; till at length, an event transpired, by which his cup of sorrow seemed to be filled. He was called to part with an interesting, beloved, and only daughter, who, at the age of eighteen, fell a victim to that painful and dreadful disease—the consumption. But great as were trials, particular-

ly that experienced in the death of his daughter, he says,—Having received this testimony—viz. on assurance of the unfeigned mercy of God, who gave his son 'a ransom for all, to be testified in due time,'—having received this testimony, 'I am filled with comfort, I am exceeding joyful in all our tribulations.' And I can heartily join with our Limitarian brethren, whenever they are disposed to 'praise the Lord for his goodness, and his wonderful works to the children of men.'—Join, did I say? I can surely take the lead, and on a higher by strike up my hallicall and shout in more fervent strains, 'Glory to God in the highest,' for his impartial, unfeigned, efficacious and eternal goodness. Have they been in darkness and doubt? I have suffered the horrors of doubt, and darkness, and dismal forebodings.—Do they now enjoy a degree of light and comfort? The light which shines in my enraptured view is far more refulgent. Can they faintly rejoice in a hesitating belief that God will be partial to them? I cherish a belief which leads to rejoicing, 'with joy unfeigned and full of glory.' Is it their expectation to meet in heaven some part of our brethren of the human family? I have the transporting assurance of meeting them all; that not one will be lost to *lamp* the joy; and sadden the blessedness of that divinely glorious place.

I stand not here my friends to endorse the dead, but it is due to the character of the deceased, to say, that, in all his relations in life, he was an example worthy of imitation. He sought to copy his divine Master, and in this he was remarkably and eminently successful. As a husband; a father; a son; a brother; a neighbor; a townsman, he was respected and beloved. By his unvarying Christian deportment, he has ennobled himself in the affectionate remembrance, of all who had the happiness of his acquaintance.

To the *inquirers* on this occasion—indeed, we are all mourners at this time—to the connections of the deceased, my remarks must necessarily be brief. Our sympathies you have. And I know not that I can do anything better, in view of your bereavement than lamely to commend to your attention, the gospel of Christ, in which your departed friend and counsellor believed for so many years, and from which he realized such endearing support and consolation in all his trials. Through this gospel-life and immortality have been brought to light, and it is now the privilege of the follower of Jesus, 'according to the abundant mercy of God,' to cherish a 'lively hope' of a blissful eternity, both for himself—for his relations in the flesh, and for the whole sinful family of man. While, therefore, I pray, that you may ever be enabled to lay firmly hold on this hope of eternal life, I trust you will be mindful of the unspeakable goodness of our heavenly Father, in lengthening out, to so great an extent, the earthly existence of him, whom you so much and so justly venerated and esteemed. He truly reached a 'good old age, and descended to the grave, like a shock of corn in his season, fully ripe.' The dust hath now returned to the earth as it gave it, and the spirit hath returned to God who gave it. You, and I, and all of us, must soon follow, but it is grateful to reflect on the merciful arrangement of divine Providence whereby we have friends in both worlds; so that when we bid adieu to those who are here, we can feel that we are going to join the society of others

who have preceded us in the pilgrimage of this earthly existence, and unite with them in the unspeakably interesting celebration of Heaven's redeeming love.

Christian friends! well may we mourn, under circumstances like the present; yet not for the dead; but for ourselves—that his society and counsel are now discontinued to us. Nor has God forbidden us to mourn, when those are removed from us, who, for many and just reasons, were near and dear to our hearts. He has commanded us to 'weep with those that weep.'—'Jesus wept'—and rather would Heaven disapprove that insensibility which could remain unmoved at the loss of friends, than that elated sorrow which flows from the natural tenderness of the human soul. He only requires that our grief be tempered with becoming moderation.

Let us, then, look to the gospel for all needed consolation and support! 'that our faith and hope may be in God,' steadfast and immovable. Let us be faithful in all that remains to be done on earth; and when our duties and enjoyments here are ended, in fulfillment of divine promise, may we, with a ransomed universe, be gathered into his kingdom above, and saved with an everlasting salvation. AMEN.

Communications.

Original.

ESSAYS ON DEITY.

Number Two.
UNITY OF GOD.

'One God and Father of all, through all, and in you all.'
Eph. iv. 6.

This number will embrace the doctrine of the divine unity, not because we deem it so important as some other views of the great Supreme, but it belongs to our design. Neither our existence as a sect nor our distinguishing tenet depend on the prevalence or suppression of the sentiment. But we prefer the doctrine of the unity for various reasons. The trinity has been a subject of violent contention; and all that can be expected of the *ESSAYIST*, therefore, will be a cursory view of some of the plainest proofs of one unchangeable and independent God.

I. The Savior's life and teachings are the best illustrations of this subject. 'He was the brightness of the Father's glory, and the express image of his person.' He was sent to 'work the work of God': to display the divine character and to enforce human duty. In the course of his important labors, he occasionally introduced the sublime doctrines of the unity of his Father. 'One of the Scribes came . . . and asked him, which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel! the Lord our God is one Lord.' And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he! The Jews had, before the days of the Messiah, and ever since, have maintained the strict unity of God as a fundamental article in their creed. We see the strength of their belief and an illustration of the doctrine in an occurrence related by 'the beloved John.' 'It was at Jerusalem, the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the

Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. I and my Father are one.' They then 'took up stones to stone him,' replying to his expostulations, 'because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, ye are Gods?' 'Therefore, it was not blasphemy to style himself 'The Son of God.' He then explained himself, 'the Father is in me and I in him? Here Jesus does not declare himself to be God, or on equality with Him. He appeals to his works to prove that 'the Father had sacrificed and sent him into the world.' He and his Father were one in design, but not in nature. He desires that his disciples may be united in like manner. 'I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.'

II. The testimony of the apostles establishes the same point. Thus, St. Paul: 'To us there is but one God, the Father, of whom are all things, and we in him; and Lord Jesus Christ, by whom are all things, and we by him.' Peter:—'Blessed be the God and Father of our Lord Jesus Christ.' John:—'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.' If the doctrine of the trinity be true, such language to us is unintelligible. But we deem it unnecessary to make more citations from the Savior or his apostles. All that we aim at in these Essays is to take a slight view of the divine attributes. We will however, look at this doctrine as displayed by nature.

III. We cannot discuss the question whether nature teaches polytheism or monotheism. Stewart says, 'When I speak of the prevalence of polytheism in the world, I would be always understood to mean its prevalence among the multitude; for it is more than probable, that in all ages and countries there have been some individuals whose minds were enlightened by the simple and sublime belief of the unity of God.' There is every where an innate unity and harmony of design. The same laws may be traced as far as philosophical inquiry has reached. There is a close analogy between the animal, the vegetable, and the mineral kingdoms: and between the whole material world, and the physical structure of animated nature. We see the incessant workings of wisdom and power, producing life in numberless and beautiful forms, but all re-creating what existed before. There is a perpetual dissolution and a never-ceasing creation throughout the vast dominions of nature. Thus it will be till the same Almighty power that 'in the beginning created the heavens and the earth,' shall have accomplished all his grand and benevolent purposes.

'O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to whom be glory forever

TWILIGHT.

Original.

How delightful to the meditative soul, are the softened shades of twilight—the sun has sunk beneath the western horizon—the day with its toils and cares, has passed away—and the mind like a freed captive, as on the wings of the wind, flies from a retrospection of the scenes of past joys and sorrows, to the pleasurable anticipations of the yet unknown future.

All nature is hushed into stillness, save the matlin's plaintive song and the sombre shades of evening throw a pensiveness over mind, which it is not wont to feel at other times. Nought is better calculated to awaken the holiest feelings of the heart, than when light is mingling with darkness—when the blue arch above is widely interspersed with glittering pearls, and the crescent moon, mildly throws the mellow light of her silver beams o'er the earth—to retire from the bustling world to some lone spot—some favorite retreat—perhaps the silent mound of some departed, loved one, where there is sought to interrupt the sweet meditations of the rapt soul—it is there we live over again the scenes of other days, which many of our best loved ones, have gone—yes, gone, never to return, and left nothing behind but the pleasing remembrance. When we reflect upon 'by gone days,' and friends long since fled—some to a far off country—others, perhaps estranged, and many gone to that bourne, from whence no traveller returns—friends, with whom we have spent delightful moments, in balmy days of youth—perhaps the happiest of our lives—the recollection affords a kind of pleasing melancholy. It is then, we see the fleetness of earth, and the frailty of our own natures—it is then we feel the need of more substantial joys, and lasting pleasures, than can be derived from sublunary things.

How favorable then, this sacred hour, for devotion, and self-examination. We may here without molestation, adore the God of nature, who has so richly bestowed every comfort, for human existence—and we may bathe our weary souls, in the overflowing fountain of his love—that our minds may be renewed in the temper and spirit of the gospel of Jesus Christ, which is the heavenly light, that shall guide, and the staff, that shall support us, through the various ills incident to human life.

'Dearly I love meek twilight's softened shade—
It suits my heart, by various cares oppress'd,
And when in gloom the pleasing objects fade,
Steals soft languor thro' my pensive breast.'

April—1835.

CALISTA.

Original.

BR. R. O. WILLIAMS—You are doubtless, amenable to account for the fact that I have not before this time, written something in answer to the queries of the 'Enquirer,' concerning an article I wrote for, and had published in the columns of the Inquirer and Anchor some months since relative to *foreordination* &c. And I doubt not that, you, and the Enquirer will ask no other apology for my silence, than to be informed that I have not for more than four months, until very

recently known that circumstances called for a reply from us, not having seen the Inquirer and Anchor.

I have in possession a reply to the 'Enquirer,' which I prepared soon after his request appeared in the columns of the Inquirer and Anchor and I would forward it now, were it not that I deemed your answer an adequate reply to all in my article of 'Decrees' upon which the 'Enquirer' animadverted.

By giving the above an insertion in the Inquirer and Anchor, you will much oblige your friend and brother.

E. R. C.

April 17, 1835.

HOPE OF FUTURE HAPPINESS.

Original.

Exclusive of our desires for happiness here in this state of existence, there is in the human breast an unquenchable thirst for felicity in the world to come. This desire reaches from time and grasps eternity—it leaps from earth to heaven. It is not an artificial passion—no, it is the voice of nature. The soul of man revolts at the idea of annihilation, but stretches her pinions for a spiritual Canaan. The boasted philosophy of infidel schools never can charm it to rest, or make us willing to lie down in the silent grave in an eternal, unawakened sleep. Infidelity, then, can never satisfy us. It leaves an aching void. Our natural longing for immortal joys always points our vision to the hope of future happiness upon some delightful landscape; but infidelity veils the future in the blackness of darkness. Not so with genuine christianity. She is a bright light in a dark place; yea, a beacon of divine light upon the shores of time to illumine the dark valley of the shadow of death. Like an angel of gladness she comes to a dying world and speaks in words of heavenly consolation—As in Adam all die, even so in Christ shall Adam be made alive! The man then who would deprive us of this hope is our enemy. He snatches from us the last cup of consolation, and returns it aggravated with torrid forebodings as to the future. As we value our peace, therefore, when those cold and cheerless doctrines which teach us that the grave is our eternal home, or what is worse, but a passport to eternal fires. They are more pestilential than the loathsome leprosy or Java's death distilling vapours. Lay hold, reader, on the hope set before you, with the firm assurance that God will open his hand and satisfy the desires of every living thing. This hope of happiness beyond the dark Jordan of death was implanted in our bosoms by the God who made us: and can we doubt but he who feeds our bodies daily with food, will also give us to drink of that river of immortal love which flows from the throne of the Eternal!

This would be suspecting him, whose mercies are extended to all the sons of men, of giving us desires which he never intended to gratify. Let us then trust in God at all times, and confide in that arm which is strong to deliver and mighty to save, and our hopes for future happiness will become faith—Yes, 'strong and lasting faith'

To credit what Jehovah saith;

To heed the message of his Son,

And call the joys of Heaven our own.

O. W.

EXTRACTS AND COMMENTS.

Original.

We beg leave to present to the readers of the Inquirer and Anchor a few extracts from one of the *Partialist Journals* of the day. They are from a paper published in New Haven, Ct. entitled the '*Perfectionist*.' This periodical is conducted by two Revs. by the names of Boyle & Noyes—Boyle was once a famous revivalist. He has labored hard to promote the current orthodoxy of the present times. He has been instrumental in converting many to the gloomy horrors of the popular creed. But of late he has made a wonderful discovery.

The discovery is this—that the orthodox church is rotten to the core—iniquity is within her gates—as a body the church has departed from, or rather, never has come up to the true standard of Christian purity—and her members generally are 'no better than they should be.' Boyle has consequently left this 'find news,' and arrogates to himself *perfection!* The '*Perfectionist*' endeavors to build up this 'newly invented' notion, and pull down orthodoxy. Here follows an extract from Noyes' letter to Boyle, written from Vermont, where he has been of late endeavoring to enlighten the eyes of the spiritually blind:—'Many complain of the sweeping denunciations in your pieces against the nominal church; but I say—God speed you, my Brother in the work of unmasking and proclaiming the shame of the mother of abominations!' * * * Professors of the orthodox religion in this day, fill the front ranks of the army of hell! There! who can doubt now, but orthodoxy is full of all uncleanesses. A perfect man says so, and to one will I subscribe him!

Another writer in the same number says, the church in G. is broken in fragments—all the spiritual (perfectionist) part have come into the faith of Jesus. *Thy pastor raises like a devil in chains!* This speaks the '*Perfectionist*' concerning the orthodox. These newest '*new lights*' are not backward to denounce the *Partialist* of the day, as unsound in faith and vicious in practice. It was once said that Universalists filled the front ranks of the army of hell, but now the '*perfect man*' says this of our opposers.

But if we do not greatly err these men are not so perfect as they pretend to be. One thing is certain, they do not exercise much charity toward their fellow advocates of endless misery. They denounce the 'nominal church' as the mother of abominations.' Now we verily believe that this prolific monster is the mother of Perfectionism, and we think it unkind of bad breeding, for this branding to abuse its own names. The old notion of 'imputed righteousness' has been dressed over and baptized anew, and the result is—the perfect holiness of those who believe in the process!—It but to be serious about this new notion. It is contrary to experience. No man ever lived without committing sinful actions or indulging in sinful thoughts. If there has, let his name and time be told. It is unscriptural; if we say we have no sin, we deceive ourselves, and the truth is not in us. The extracts which we have made from the '*perfectionist*,' will serve to show how far their charity extends, and the last quotation from the Bible will convince the reader that they are not

free from those sins which so easily beset us all while we tabernacle in the flesh. c. w.

IMPUTED SIN AND RIGHTEOUSNESS.

SATURDAY, MAY 9, 1853.

IMPUTED SIN AND RIGHTEOUSNESS.—The doctrine of imputed sin and righteousness is considered by many as one of the fundamental principles in the system of christianity. It is supposed that, in consequence of the perfect obedience of Christ and his suffering the penalty of the divine law instead of the sinful man, there is such an emanation made that, to those who are elected from before the foundation of the world, or those who comply with the conditions of the gospel, the righteousness of Christ is imputed, and their sins are imputed to him; and by means of this process, they are freed from deserved punishment and justified in the sight of God. It is contended that there is an actual and reciprocal transfer of the righteousness of Christ to the sinner and the sin of the sinner to Christ. And so important is this imputed righteousness considered, that it is virtually and practically, if not really, deemed sufficient to atone for the want of virtue and moral principle. Indeed it is contended that morality—actual righteousness—is of no avail and no value in comparison with this imputed righteousness. We propose, therefore, to give the subject a brief examination.

First then, we observe, that the imputation of sin and righteousness is impossible.

The common opinion on the subject supposes an actual and literal transfer of sin and righteousness from one person to another. Any one, however, who will bestow a moment's reflection upon it, will perceive that this process, on the principles of philosophy, involves an absolute impossibility. What is said? The scripture says "It is a transgression of the law." It is therefore an act performed or committed by a sinful person. The same is true righteousness—"He that doeth righteousness is righteous." This supposes righteousness to be the act, or actions of a righteous person. And however much a man may receive, or lose by imputation, still, without the actual obedience to, or violation of, a righteous law, there can be no sin nor righteousness. Distinct from the righteous or sinful person, these cannot exist.—What is the conduct of a man distinct from the man himself? There could be no conduct, an sin, nor righteousness, without a person to conduct well or ill, do righteousness or commit sin. Consequently these cannot exist independent of the person—they cannot be separated from him. And if so, they can not be transferred from one person to another. The sin committed by one person cannot become the very sin of another person. Another may commit a similar sin, but it is not the same committed by the one. The same may be said of righteousness. The acts of righteousness which one man performs cannot become the very righteousness done by another. If Christ has obeyed the law of God, his obedience can not be transferred to men, so as to become their obedience. And if men have sinned, their sin cannot be literally and actually transferred to Christ. Hence the literal and actual transfer of imputation of sin and righteousness is impossible.

2. But, secondly, if the transfer is not literal, the imputation is false. If a man is not actually righteous, and yet is imputed so—if he has not, of himself, executed the works of righteousness, and

yet, in consequence of our Redeemer's perfect obedience, is imputed or accounted righteous, it is a false imputation, and a gross misrepresentation of the true character of the man. Notwithstanding he is called or accounted righteous, he is still a sinner.

Every one will admit—every christian at least, and every one contends, that the Son of God is righteous, that his obedience is perfect. Suppose then the sins of men—of the elect or believers—are imputed to him, and he is thus charged with their iniquities, who does not see that it is a most vile and wicked slander upon his unspotted character—a false, unjust and abominable imputation? To impute the sins of men, or any portion of men, to him, who, though "in all points tempted like as we are" was "yet without sin," is one of the great abominations connected with the doctrines and "traditions of men." And those who vilify him by the iniquities of men to him whose character even infidelity cannot censure, ought to beware, lest they become obnoxious to the charge of committing an abomination in the sight of God. They should remember that the wise man says, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord." A false imputation is a most vile and unjust thing; either to impute righteousness when it is not actually performed, or sin when it is not committed.

3. It may, however, be contended that the imputation of sin and righteousness consists only in the transfer of punishment. By the obedience and suffering of Christ divine justice is satisfied, the sinner acquitted of guilt and released from punishment.—Suppose this is true; in what better light does it place the doctrine? Those who maintain this view ought never to accuse Universalism of being licentious in its tendency, until they have cleared their own skirts of the same foul stain. Never was a doctrine more obnoxious to the charge of licentious tendency, than this view of imputed sin and righteousness. It virtually says to the wicked man—"you may press on in the way of sin, take your fill; Christ, your substitute, has suffered the penalty of God's violated law for your iniquities; and, however black your crimes, however corrupt your heart, still, by a brief moment of penitence, you may escape the punishment which you deserve; your iniquity will be charged to him who has suffered the penalty, and his righteousness imputed to you; and thereby you will be sanctified and saved with an everlasting salvation." Is not this the natural tendency of this notion? The idea that a substitute is provided, who has suffered the full penalty of the divine law instead of the sinner, and thereby opened a way for him to escape all deserved punishment—is not this notion directly calculated to open the very flood gates of licentiousness? It certainly takes away from the mind of a wicked man all restraint founded on the fear of punishment. What is held is preached with all his horrors? Who is affected by it or restrained from sin,—who that believes the full penalty of the divine law for all the sins that ever have been, or will be committed, is already inflicted upon Jesus Christ, the substitute? Surely those who believe in this doctrine of imputation ought to be the last persons to accuse any other of licentious tendency.

4. This view of the imputation of sin and righteousness is not only licentious but unjust. The sins of a wicked man are imputed to an innocent person and he suffers the punishment due to the guilty.—Can there be any thing more unjust, than this?

No matter whether the substitute suffered willingly or unwillingly; to inflict punishment upon him which is due to a guilty person, and let the guilty escape, is a wide departure from the unending principles of justice, and an outrage upon humanity and benevolence. It is setting an example which if carried into practice in the administration of civil law, would not only destroy all right and justice, but lead to tenfold greater wickedness and even to the subversion of law itself. Suppose one individual, the son of the Chief Magistrate, were to set himself up as a substitute, and suffer death as the penalty of violating law for all the murders that ever have been, or will be committed in this country. Would an outraged community consider the demand of the law satisfied? Would the people consider that justice was done without the infliction of the penalty upon the murderer himself whenever murders occur? Common sense says no. It would indeed be a novel principle to introduce into civil government. Even the one who believe that the latter character and perfection of divine government, dare not conform to the principle in the administration of civil law. It would leave completely unshaken so far as the fear of punishment operates as a restraint—the lawless passions of men, and inundate the country with blood and murder.—Will any one then, contend that that is a perfect law, a divine law, a just administration of government, which transfers the just punishment of wicked men to an innocent person, and cannot therefore, without great danger, be limited in human government?

From these considerations, and others that might be mentioned, we regard the doctrine of imputed sin and righteousness as false, and deleterious in its influence. True, it is received by many sincere and devout christians as a doctrine of scripture. It is not the less false, however, on that account. It seems to us that every one who will candidly examine the subject must be convinced of its error and demoralizing tendency. We commend it to the particular attention of our readers, hoping they will examine it carefully, ascertain and embrace the truth.

L. O. W.

GREENFIELD MASK.—We stated, a week or two since, that a No. of the "Inquirer & Anchor" was returned to this office from Greenfield, Nc. with a very disrespectful request for discontinuance. We then expressed our opinion that the Postmaster was the author of the indignity. We have since learned, however, that this was not the case. The paper, with many others that come to the office at Greenfield, had been forwarded by the kindness of the Postmaster, to a small manufacturing village about 3 miles distant, where Mr. Denio resides, and left at the store of a respectable merchant in the place. In the store was a young agent of a clerk, who, about a year ago, was "brought out of country, decency, common sense, and all the better qualities of man, and brought into Methodism, impudence, ignorance, arrogance, fanaticism and bigotry." At the request of Mr. Denio to have his paper returned to this office according to the directions in the first number, as he was about leaving the place, this redoubtable and modest son of a new birth, of Methodist apitastical persuasion—does not deny that he wrote the impudent sentence alluded to above. It is no more however, than might be expected from a disciple of modern revivalism—it is in perfect keeping with the profession. We never in our life saw anything that could so completely destroy all the courtesies and civilities of life and even take away a man's moral sense, as being "born again" according to the fashionable mode of the present day. We should despair indeed of preserving the kindness, sympathy,

and endowments of life, were it not for the fact that those who are thus born are not apt to stay born a great while. This very foolish and indolent young man, we apprehend will be born still again, ere many months have passed away. And we hope the next time he is regenerated, he will be brought into discretion and the practice of common civility.

We have deemed it necessary to make this explanation, in order to exonerate the Postmaster from the charge of abusing his trust. We are informed that he is a worthy man, and will not allow such abuse. His kindness was improved upon by the very fine young fellow above alluded to.

MINUTES OF THE CONNECTICUT ASSOCIATION OF UNIVERSALISTS FOR 1835.—The Ecclesiastical Body convened at the house of Br. Novatus Chapman in Tolland, on Wednesday the 29th of April, 1835.

After uniting in prayer with Br. C. Spear, proceeded to organize the council by choosing Br. R. O. Williams Moderator, and Br. W. A. Stickney Clerk.

Appointed Br. C. Spear, Z. Eaton and N. Chapman a committee to arrange public services.

1. *Resolved*, that in consequence of the absence of the Brother appointed to deliver the Introductory discourse before this Association, said discourse be dispensed with.

2. *Resolved*, that the person appointed to deliver the Introductory sermon before this Association at its next annual session, in case he is unable to attend to the duty of his appointment, be authorized to appoint some other suitable person as a substitute, who will perform the service.

3. *Resolved*, that the Brother on whom devolves the duty of preaching, or appointing a substitute to deliver the aforesaid discourse, be particularly requested to attend to his duty.

Adjourned.

Met according to adjournment.

United in prayer with Br. M. H. Smith.

Appointed Br. R. O. Williams to deliver the next Annual Sermon.

Br. A. Case, having removed out of the state, tendered his resignation of the office of standing clerk of this Association, whereupon it was

Resolved, that his resignation be accepted.

Chose Br. W. A. Stickney Standing Clerk.

Resolved, that societies wishing the fellowship of this Association, be respectfully requested to signify their desire by delegation, or by a certificate from the clerk of such societies.

Resolved, that the standing clerk be authorized to appoint the place of the next annual meeting, and give suitable notice thereof.

Resolved, that the Clerk prepare the minutes of this Association for publication in the Inquirer and Anchor, and accompany them with a circular.

Adjourned, after uniting in prayer with Br. R. O. Williams.

ORDER OF PUBLIC SERVICES.

Wednesday Afternoon.

Introductory prayer, Br. R. O. Williams.

Sermon, Br. W. A. Stickney. Text Luke II: 11.

"Glory to God in the highest, and on earth peace, good will towards men."

Concluding prayer, Br. C. Spear.

Wednesday Evening.

Introductory prayer, Br. J. B. Willis.

Sermon, Br. C. Spear. Text I Cor. xv: 15.

"And as it is written, the first man Adam was made a

living soul; the last Adam was made a quickening spirit."

Concluding prayer, Br. R. O. Williams.

Thursday Morning.

Introductory prayer, Br. J. Shrigley.

Sermon, Br. R. O. Williams. Text Acts xxv: 7.

"For which hopes' sake, king Agrippa, I am accused of the Jews."

Concluding prayer, Br. M. H. Smith.

Thursday Afternoon.

Introductory prayer, Br. C. Spear.

Sermon, Br. M. H. Smith. Text, Gal. vi: 14.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Concluding prayer, Br. J. Boyden.

Thursday Evening.

Introductory prayer, Br. Boyden.

Sermon, Br. J. H. Willis. Text, iii: 16.

"For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life."

Concluding prayer, Br. R. O. Williams.

Ministering Brethren present.

Br. J. H. Willis, M. H. Smith, R. O. Williams, C. Spear, J. Shrigley, J. Boyden, W. A. Stickney.

CIRCULAR.

The Connecticut Association of Universalists to the societies in fellowship with the Denomination, and to all believers in the 'common salvation,' sendeth Christian salutation: Grace and peace be multiplied unto you, through the knowledge of God and his son Jesus Christ.

Brothers: Under the smiles of that kind Providence which preserves and blesses all, we have been privileged to meet in annual Association; to deliberate on those measures which appear best calculated to advance the interests of pure and undefiled religion, to unite in the services of the sanctuary, to participate the sweets of social and friendly intercourse, and to encourage each others hearts and strengthen each others hands in the work of the Lord. In our council, the utmost harmony and good feeling prevailed. Though the inclemency of the weather and the badness of the travelling occasioned some delay in the arrival of the members of the council, and prevented many, at a distance from attending public worship, there were a goodly number present, who listened with becoming attention and interest, to the ministrations of the word, and gave evidence that they received the truth in the love of it. The information received from delegates and others who were present, relative to the prospects of Zion in different parts of the vineyard of our common Master, was cheering and calculated to animate and encourage us in well-doing. We trust that this session of our Association will be the means of much good. Long will it be remembered with satisfaction and joy; by those from abroad, for the kindness they experienced during their stay with our friends in Tolland, and by all, especially, for the opportunity afforded them of listening to the proclamation of the gospel, and joining in the delightful and improving exercise of worship, praising the God and Father of our spirits.

May the Author of life and all its unnumbered blessings, continue to us his favors both temporal and spiritual, according to our need, and extend the same to all mankind.

Pet. Order,

W. A. STICKNEY.

PARTIALISTS, READ THIS.—The following letter, which we take from the *Trumpet*, gives some additional information relative to the suicide in Randolph, mentioned a week or two since in our paper, and said to have been committed by a Universalist, because he could not prop up his tottering infidel system upon the basis of the Bible! It shows how very precisely the 'correspondents of Zion's Herald' will lie. If they had any conscience or self respect, or even the fear of hell before their eyes, one would suppose they would feel some uneasiness when they find their consummate and contemptible falsehoods so quickly and triumphantly exposed.

MR. EDITOR,—In answer to an article headed 'Universalists read this,' in your paper of yesterday, (copied from Zion's Herald of last week) I submit the following. That J——W——, of Randolph, was a Universalist, and hung himself in consequence of distress of mind, *attaining to partial derangement* is true. That this state of mind was produced by a belief in 'Universal salvation is false, as J——W—— himself invariably admitted when questioned on the subject. Stories were frequently circulated to this effect about him; and a short time since, when in conversation with an orthodox friend, he said 'if it were not for the consolation derived from my present belief, I think I should have destroyed myself before this time.' He was twelve months in a similar state of mind twenty years ago, (as people acquainted with him say) brought on by a change in his pecuniary circumstances. The complaint probably, was partly constitutional. He depended for a livelihood principally upon the transportation of merchandise to and from Boston; and in the winter of 1833, when money was scarce and business poor, he fell into a state of despondency which gradually absorbed all his mental powers, and finally terminated in suicide. As the above is a statement of facts in relation to J——W——, the writer of the article alluded to, wrote what he did not know to be true. Yours,

A Son of J——W——.

NOTICE.—The residence of the subscriber as also the office of the Inquirer and Anchor, in Albany will be at No. 88, Beaver Street, from and after the first of May.

I. D. WILLIAMSON.

'ORTHODOXY VERSUS REVIVAL.'—This is the title of the following brief article which we copy from the 'Christian Register,' a Unitarian paper published at Boston Mass. The observations are very just; and those taken from the 'Presbyterian,' coming as they do from an orthodox source, may have greater weight in some minds, than they would if made by any one deemed heretical. We commend them to the special attention of our readers.

In what little we have said of Revivals we have not mentioned the extraordinary practical Lectures upon that subject, of which (20 in number) the 'Brief notes' taken by the Editor of N. Y. Evangelist, would make a respectable folio volume. If such be the brief notes what must be the Lectures! We quote the following remarks from the 'Presbyterian.'

"Mr. Finney, whose name has remained dormant for some time, is now engaging the attention of the New School, by a series of har-

argues on the subject of Revivals, which are delivered in one of the Free Churches, in the city of New York, and reported weekly and very appropriately, in the New York Evangelist. In glancing at these productions, which are eminently characteristic of their eccentric origin, we have been led to apprehend the renewal of an attempt to revive those disorders, which, principally through the instrumentality of Mr. Finney, have desolated many churches in the western New York. As might have been expected, the spirit of these lectures is arrogant, dictatorial, and denunciatory,—their theology anti-Presbyterian,—and their statements, proposition, and recommendations, wild and extravagant. In one of these lectures which are now in the course of publication in pamphlet form for the wider diffusion of their errors, we find a distinct avowal of one of the errors signified in the Act and Testimony; and thus he says: 'a change of heart is not that in which a man is passive but that in which he is active. That it is the sinner's own act. That it consists in changing his mind or disposition in regard to the supreme object of pursuit. A change in the governing choice or preference of the mind.' And then he tells the sinner that he is to effect this change by giving due weight to motives, and 'that the power of motive is the only power which can be brought to bear upon the mind to influence it.' If the thousands of converts of which Mr. Finney boasts, were made after this fashion, we presume they would love nothing if they were converted anew by the Spirit of the living God.

In Mr. Finney's judgment, revivals are entirely dependent on the management of men—they must have no connexion with orthodoxy—the Holy Spirit seems to have very little to do with them—and we have no doubt that this is true, in relation to many of the revivals in which he has been engaged; and yet if we venture to warn the Church against such unscriptural sentiments as these in these lectures, we must make way for a new doctrine by the author and his coadjutors.

We have no doubt that Mr. Finney is essentially right in his notions of revivals technically speaking. They belong to no particular set of opinions, but to a system of operations set in motion by human contrivance. Consequently the most modern and approved practice has been to make use of particular persons, who have acquired practical skill in the art of bringing about an excitement, or, in other words, we suppose, of that perfection in art, which is compassed by division of labor, and of a particular adaptation to a particular branch of professional work.

Church suspension.—Mr. Ira Field of Malone, N. Y., in consequence of the ill-will of its members, has suspended the whole body of the Congregational Church in that place of which he is a member, from his fellowship, 'until such times as they shall be willing to grant him a hearing in self defence.' It appears that the church had preferred charges of heresy against him, embracing 1. a denial of total depravity; and, 2. a denial of endless misery. And when he was summoned before them to answer to the charges brought against him, he prepared himself for the purpose. But on his appearance before them he was not permitted to speak in self defence; because, the church contended, if they should hear his evidence in self defence, they would at the same time hear Universalism defended; and this would be against their conscience. Hence their refusal.

and the suspension from his fellowship followed very justly and appropriately.

New Publications.—We acknowledge the receipt of a small pamphlet entitled 'Universalism, a Bible doctrine; a sermon delivered in the Universalist Church in Clarendon N. H. by W. S. Balch.' It contains a plain statement of the views of Universalists, expressed almost entirely in the language of scripture. Every one therefore must acknowledge it to be the doctrine of the Bible. The different points of doctrine or articles of faith are well supported by quotations and references to the Bible. He who feels disposed to find fault with them must at the same time find fault with the sacred word of God.

Anecdote.

MESSRS. EDITORS.—I have two sisters who are professors of religion—the eldest is a Free-will Baptist, the youngest is a free-born Universalist. While reading an account of the advertised meeting at Haverhill, (published, I think, in your last volume,) which described one of the preachers as praying that the Almighty would shake hell and damnation out of one of his brethren, my youngest sister said to the eldest, 'Why, sister, what a wicked man that minister was! he prayed that God would shake a Universalist of one of his brethren!' 'Why no,' said the old sister, 'he did not—he only prayed that hell and damnation might be shaken out of him.' 'Well,' says the younger, 'all that hinders you from being a Universalist is, that you are so full of hell and damnation; and if God should shake these and the devil out of all Partisians they would all believe at once, and good Universalists.'—[Mass. & Adv.]

POPULARITY.—Say what we may—believe what we may, there is a peculiar charm in this word. It builds up one party at the expense of another—produces dissensions—and keeps dissensions—ever the tender cords of friendship—enrage the hearts of enemies. It will transform a Unitarian into a Trinitarian, and a Catholic into a Protestant. Popularity will make your neighbor a friend to day and an enemy to-morrow, and those, upon the altar of whose hearts the torch of friendship has long been lit up, will by its all powerful influence be suddenly extinguished. Let a Mahometan have for an inscription upon his banner POPULARITY, and millions of every Protestant sect in Christendom would rally around it, and yet man will boast of humanity and integrity. Alas he is as fickle as the winds, and as unstable as the undulating waves of the ocean. [Telescope]

DESCRIPTION OF AN UNCOMFORTABLE PLACE.

RANTER, a sort of Mayworm in Hood's Novel of Tynley-Hall, describes Hell as, none of our November bon-fires, but flames everlasting. About end—where the more you are brailled the more you aint doce.

AMUSEMENT.—The brethren at Broad Brook are respectfully informed that the reason I did not meet my appointment with them on Monday evening last, was, I had a funeral to attend on that day in Berlin.

J. BORDEN.

A new society has recently been organized in Hammond, St. Lawrence co. N. Y.

ASSOCIATIONS IN NEW YORK.—The fourteen Universalist Associations in this State will be held at the following times and places:—

Central, at Lebanon, on the first Wednesday and Thursday in June.

Niagara, at Gaines, on the first Wednesday and Thursday in June.

Mohawk River, at Russia, on the second Wednesday and Thursday in June.

Black River, at Mexico, on the third Wednesday and Thursday in June.

St. Lawrence, at Hopkinton, on the fourth Wednesday and Thursday in June.

Quebec, at Haverhill, on the fourth Wednesday and Thursday in June.

Allegany, at Ulster and yet fixed on the fourth Wednesday and Thursday in June.

Genesee, at Corning, on the third Wednesday and Thursday in August.

Cattaraugus, at Lodi, Cattaraugus county, on the fourth Wednesday and Thursday in August.

Chenango, at South New Berlin, on the last Wednesday and Thursday in August.

Steuben, at Danube, on the first Wednesday and Thursday in September.

Way Union River, at Hudson, on the second Wednesday and Thursday in September.

Ontario, at Fairport, on the second Wednesday and Thursday in September.

Cayuga, at Oneida Hill, on the last Wednesday and Thursday in September. [Magazine and Advocate.]

HUDSON RIVER ASSOCIATION. The Hudson River Association of Universalists, will hold an extra session, in the city of New York, on Wednesday and Thursday, the 11th and 12th of June next. Ministering brethren and all friends are affectionately invited to attend. For order. I. D. WILLIAMSON, Clerk.

NEW YORK STATE CONVENTION.—The Universalist Convention of the State of New York will hold its annual session at Cooperstown, Otsego county, on the last Wednesday and Thursday [27th and 28th days] of May inst.

CLINTON LITERAL INSTITUTE.

The present term of the Liberal Institute will close on the 8th, and the summer term commence on the 27th day of May inst. The ladies' school of the Institute will close and commence again at the same time. The best accommodations can be had for the students.

J. STEPHENS, { Executive { T. SMITH,
D. PILEY, { Committee { E. S. BAKER,
J. W. HAILE, {

Editor friendly to unpartisan instructions of learning will please copy the above.

Religious Notices.

Br. R. O. Williams will preach at Winsted Ct., on the 23 Sabbath inst.—and at Winchester, N. H., on the 3d.

Br. F. Loring will preach at the Baptist meeting house in Swanton, N. H., on the 3d Sabbath inst.

Br. W. A. Stickney will preach in Cheshire, the 2d Sunday in May, and a lecture in Holden at half past 5 o'clock; in Burlington the 4th Sunday in May, and a lecture at New Hartford centre, at 5 o'clock.

Br. J. H. Willis will preach at Broad Brook to-morrow; and at Greenly on the 3d Sunday inst. and a lecture at West Suffield at 5 o'clock same day.

Br. W. A. Stickney will preach at Killingworth on the 5th Sunday inst. and at Durham on Monday evening June 1st.

Br. C. Woodhouse, of Lansingburg, will preach at Newark, N. J., on the 4th Sabbath in May.

Br. L. C. Marvin, will preach in Danbury, Conn., 2d and 3d Sabbaths in May.

POETRY.

Hymn.

Hymn.

Thou God of love! with fervent heart:

I come, to seek thy grace;

O bid me from thee depart,

Nor hide from me thy face.

I e'en neither wouldst not shame,

Nor seek the world's poor praise:—

I pray for pure devotion's flame,

To guide and gild my days.

Grant me, with meekness, Lord, to bear

The numerous ills of life;

And by thy grace, my heart prepare,

To turn from sin and strife.

If, through this world of hope and fear,

My path with joys be strown;

Teach me to bless thee, and revere,

And 'let thy will be done.'

Should adverse fortune be my lot,

And friends inconstant prove;

Lord, let me know that thou wilt not

Withdraw from me thy love.

Be not my hope, my friend, my God!

When other hopes are flown;

Let me but bow and kiss thy rod—

And say 'Thy will be done!' EUTHIANA.

The place to put Liberty.

Extract from Beecher's Lectures on scepticism.

Twice in France, the physical power has gained the ascendancy over law, and by the last victory, the discovery has been made, that to patriots, cities are fortresses, and permanent munitions. This is one of the most glorious and dreadful discoveries of modern days—glorious in its ultimate results, in the emancipation of the world, but dreadful in those intervening revolutions which power may achieve in the conquest of liberty, without corresponding intelligence and virtue for its permanent preservation.

The conquest of liberty is not difficult—the question is, where to put it—with whom to entrust it. If to the multitude who achieved it, it is committed, it will perish by anarchy. If national guards are employed for its defence the bayonets which protect it are at any moment able to destroy it for a military despotism.—If to a republican king it be entrusted, it will have to be regulated by state policy, and fed on bread and water, until the action of her heart, and the movement of her tongue, and the power of her arm, as under the deadly incubus, shall cease. 'There is not in this wide world a safe deposit for liberty, but the hearts of patriots so enlightened, as to be able to judge of correct legislation, and so patient and disinterested, as to practice self-denial, and self-government for the public good.

But can such a state of society be found and sustained without a law, and the institutions of Christianity? Doan execution of unperverted liberty, sustained by Christianity, overleaves the world, through any considerable period of duration? The power of a favouring citizen, and the force of genius, did thrust us from the good level of Lacedæmonian despotism, the republicans of Greece to a temporary liberty; but it was a patent model only, compared with such a nation as this; and it was partial, and

capricious, and of short duration, and rendered illusory, rather by the darkness which preceded and followed, than by the benign influence of its own beams.

Certainly it is Christianity which, in this country rocked the cradle of our liberties, defended our youth, and brought us up to manhood. And it has been proved that under her auspices three millions and twelve millions of people may be protected and governed. But that twenty, fifty or a hundred million can, without a vast augmentation of her moral power, or over mind, has not been proved—while all past analogies, and all present circumstances of our nation announce that Christianity is our best hope, and that without it our destruction does not slumber.

During all past ages, the vast majority of the human family, unblest by revelation, have been idolaters and slaves; and at the present time, all nations upon whom the sun of righteousness has not arisen, are crushed by a grievous despotism. Daylight is not more uniformly found in the track of the sun, than civil liberty is found in the track of christianity and despotism in its absence.

Time.

Old call you me! Ay! when the Almighty spoke creation into birth I was there. Then was I born, 'mid the bloom and verdure of paradise. I gazed upon the young world, radiant with celestial smiles. I rose upon the pinions of the first morn, and caught the first dew drops as they fell and sparkled on the bowers of the garden. Ere the foot of man was sounding in this wilderness, I gazed out upon the thousand rivers, flashing in light, and reflecting the broad sun, like a thousand jewels upon their bosoms. The cataracts sent up their antheims in these solitudes, and none was here to listen to the new born melody but I! The fawns bounded over the hills, and drank at the limpid streams, ages before an arm was raised to injure or make them afraid. For thousands of years the morning star rose in beauty upon those unpeopled shores, and its twin sister, with no eyes to admire their rays but mine. Ay! call me old! Babylon and Assyria, Palmyra and Thebes, rose, flourished and fell,—and I beheld them in their glory and their decline.—I scarce a melancholy rain marks the place of their existence; but when their first stones were laid in the earth I was there! Mid all their glory, and splendour and wickedness, I was in their busy streets, crumbling their magnificent piles and their gorgeous palaces to the earth. My books will show a long and fearful account against them, I control the fate of empires. I give their period of glory and splendour; but, at their birth I conceded in them the seeds of death and decay. They must go down, be humble in the dust—their proud heads bowed down before the rising glories of young nations, to whose prosperity there will also come a date and a day of decline. I pour my wing over the earth, and watch the counsellings of its inhabitants.—I call up the violets upon the hills, and crumble the ruins to the ground. I am the agent of a higher power, to give life and take it away. I spread silken treasures upon the brow of the young, and plant grey hairs on the head of the aged man. Diapers and smiles, at my bidding, mark around the lips of the innocent child, and

I furrow the brow of age with wrinkles. Old, call you me! ay, but when will my days be numbered? When will the earth and its waters—the universe, be rolled up, and the new world commence its revolutions? Not till He, who first bid me begin my flight, so orders it. When His purposes, who called me into being, are accomplished, then, and not till then, and no one can proclaim the hour, I too shall go to the place of all living.—[Morning Star.]

Babylon.

It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there: Isa. xiii. 20.

The prophet Isaiah was here foretelling the destruction of Babylon the queen of cities. It was to be so reduced that no shepherds with their flocks should find repose among the shattered palaces as was wont to be the case in many ruined cities spoken of in scripture. In the oriental countries it is common for the shepherds to shelter their flocks from the heat of the day, and the dangers of the night among the ruins of towns and cities.

Dr. Clandier a traveller in those regions speaking of Ephesus says: 'A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and of the stadium. The glorious pomp of its heathen worship is no longer remembered; and christianity, which was there nursed by apostles and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible. The description of those ruined cities is melancholy indeed; there the hooting of the midnight owl is heard and the mournful cry of the jekall as if forsaken by his companions; the fires are blazing amid the ruins and the villagers are collected about them in savage groups, while the flames, the stars and the pale moon afford a dim prospect of ruin and desolation.' The text speaks of the destruction of a city more thoroughly complete, even shepherds were not to make use of their ruins, human footsteps were not to be seen—intelligent beings were not to repose where once stood an opulent city. How solemn the consideration that the time will come when the beautiful cities of our own country shall become heaps of rubbish, the silence of death reign over them and the myriads of intelligent creatures which now inhabit them shall be quietly sleeping in the narrow tomb.—[Telescope.

Marriages.

In this City, on the 21st. ult. by the Rev. Mr. Bushnell, Mr. Elizar F. Grant, of East Windsor, to Miss Lucinda A. Spaulding, of Middletown.

Deaths.

In this City, Mrs. Betsey Perkins, wife of Mr. Westley Perkins, aged 80.

At Berlin, on the 19th inst. Rev. Samuel Goodrich, aged 74.

REMOVAL.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. N. Buggles in Main St. a few rods south-west of the State House square.

Hartford, April 1838.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOLUME XIV.

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J. ROYDEN, DORSET, MASS.
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Communications.

Original.

ESSAYS ON DEITY.

Number Three.

OMNIPOTENCE OF GOD.

"He is excellent in power." Job, xlviii: 23.

The prevailing views respecting divine power are not calculated to increase human happiness nor display the perfections of the Deity. God is supposed to be a stern and unbending sovereign intending finally to make a very arbitrary disposition of the human race. Such notions have a larger tendency to alienate human affections than to increase love and adoration. Our attempts now, therefore, will be to present the subject in a more inviting form. One of the first inquiries that press upon the mind relates to the origin of the world around us. Has it existed from all eternity? Or has it been called into being by the voice of an omnipotent Creator? True philosophy informs us that matter can neither create itself nor put itself in motion. There is, therefore, an almighty Architect, who is the creator and controller of planets, worlds, and systems of worlds. We call his power infinite because we cannot, even in imagination, assign it any limits. 'Power is an energy capable of producing certain effects; and the power of an intelligent being is the ability of operating some assigned effect.' We shall now illustrate our subject by the scenes of nature, and the truths of revelation. But woe shall we commence? God has displayed his creative energy from the most minute atoms to moving worlds.—'The solar system itself' says a beautiful writer, 'forms but an insensible point in the multitudinous unnumbered groups of worlds, above, below, and on every side of us, that spread through all the immensity of space, and in sublime, though silent harmony declare the glory of God, and show forth his bountiful work.' Where are human greatness and pride? 'Lord! what is man that thou art mindful of him? or the son of man that thou shouldst visit him?'
I. The beauty, grandeur, and pleasing variety

of the seasons agreeably impress the imagination, as happy illustrations of divine power. Spring is the season of pleasing hope. Its renovating power produces life in countless forms and imparts joy to the creation. The sun pours forth his all-invigorating rays. 'The small rain' descends upon the tender herb, and the showers up on the grass.' Blossoms and flowers spring up all around us. The forest resumes its splendid foliage. Every part of animated nature is full of activity and inexpressible joy. Summer presents her variegated charms. The morning is welcomed by praise from every lush and grove. Every thing breathes sweetness. Every living thing is gathering food, or enjoying repose. All day long life and joy are every where apparent. The evening brings its balmy breezes and fertile dews.—Autumn fulfils the promises of spring. The vegetable kingdom has developed itself and arrived to perfection. But now the splendor of nature's foliage begins to decay. Then comes the change and dissolution of many of the insect and animal tribes. The feathered race assembles in flocks and takes their flight to milder climes.—At last the gales of spring, the beauties of summer and the luxuriance of autumn pass away, and winter shuts the grand scene. The brooks and rivers are locked in icy fetters. By a wise Providence, a torpor seizes that part of animated nature which is prevented by the rigors of the season from obtaining proper supplies of food.—Now comes the threatening storm and chilling blasts. Then, God 'giveth snow like wool; he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold?' Nature now reposes, and yet secretly prepares for her mighty changes. What striking what glorious displays of omnipotent power combined with wisdom! During six thousand years, amidst the revolutions of nature the wonderful changes of time, the Supreme Ruler of the world has thus annually fulfilled his ancient promise.—'While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

II. We may go to a still higher source—to that inspired volume which reveals the high and glorious destiny that awaits the intelligent universe. Time, in its rapid flight, repeatedly reminds us that we are mortal. What then is to be our final end? We ask Philo sophy in vain. She only penetrates the mysterious laws of nature.—She may learn man

'In fields of air to write his name
And tread the chambers of the sky,
And reach the stars and girth the Moon,
That quivers round the throne on high.'

but as to his future prospects she is as silent as the grave to which we are all hastening. We look to nature. Her annual spring and beautiful changes awaken within us a desire that like the vegetable world and grovelling insect we may arise and display the activity of a new life, and forever dwell in light and joy. Shall God annually renovate physical nature and forsake the offspring of his hand? Man might have searched forever and never 'come to a knowledge of the truth,' had not the Sun of righteousness ushered in a glorious day! 'This is my beloved Son in whom I am well pleased,' said the great Father from heaven, his holy habitation! 'I am the resurrection and the life, declared the Son!' He 'travelled in the greatness of his strength,' shewing that he was 'mighty to save.' He finally yielded up his life amidst the reproaches of enemies, the neglect of friends, the frowning heavens, and the lowering sky! Twice the sun went down! The king of errors reigned in awful triumph! His enemies exulted! His friends despaired! At length the third day dawned! Jesus arose! The victory was complete! 'O death! where now is thy sting! O grave! where now is thy victory!' It was a brighter day than had ever dawned save the morning of creation! The eternal Creator blessed his work and pronounced it good! The morning stars sang together, and all the sons of God shouted for joy!
c s.

THE RUNAWAY BOYS.

Original.

The other day, a friend called on us in great haste and said he could not stay but a short time, for he was in pursuit of two boys, aged about 12 or 14 years, who had eloped from their parents and gone to parts unknown. He stated that the parents of the children were quite anxious about them, especially the mothers; and that they had requested him to exert himself to overtake them, and if possible to prevent their wandering into unknown lands, and cause them to return to the parental roof.

My friend was what we call a partialist—that is to say: he believed God had created a great multitude of dependent creatures—that they had a wanderer from their rightful owner, and that the 'real one' was constantly trying to keep them from returning to their father's house.—I thought this was a very timely text to read the moral out of his faith by applying its principles to the filial and incidents of life. A very indirectly, I commenced by asking him whether he intended to tell the boys that their father loved them and 'wished their return in order to make them happy?' To which he replied, yes. I then told him he represented

the character of a preacher of the Gospel. Men also wanderers from the 'Father of their spirits.' God had sent his son into the world to bring good news, that, though alienated from our father, still we were his offspring, and heirs of immortal bliss. The Son of God sent forth his disciples to proclaim the same glorious tidings, calling it the 'gospel of our salvation.' The disciples in their turn, commissioned others as heralds of peace to declare the truth of what the prophets and disciples of our Lord foretold; and our Limitarian preachers tell us that they are *rest of God* to invite men home to their father's house.—But how different is their language to that you intend to use to the boys you are after? They tell us that God is our Father and friend and that he is anxious we should turn from our wanderings; and they use many soft winning words to induce us to return; nevertheless, they tell us that unless we do return, our Father will make us as miserable as his power can make us.

Now Sir, should you find the boys you are in pursuit of, and after telling them how much their parents love them, and how much it would be for their interest to return with you to the parental roof; and finding they would not consent to come home with you, should you tell them? if you do return with us, your fathers, finding where you are, will use the utmost of their power to make you miserable!—would not the boys turn upon you and say; that is just what we thought about our fathers. We always thought they were hard hearted men, and for this we left them; and now you have confirmed us in the bad opinion we had entertained. Now we are more than ever determined to stay away. My friend could but see the force of the comparison, and left me to pursue his way, whether with success or not, I have not as yet learned.

Now Mr. Editor if this narrative is thought worth a place in your useful paper, and you think it will set forth the impropriety of the conduct of our Limitarian preachers, you are at liberty to give it to the public.

Lebanon, April 1835.

SALUTATORY.

Program.

To all Universalist Institutes scattered abroad, the Universalist Bazaar Society of Hartford, Connecticut Christian salutation. Brethren we deem it our duty, as well as privilege to lay before you the means we have adopted, to advance 'the glorious gospel of the blessed God.'

We have formed no Institute in this place, for we already have a society, which accomplishes all we could expect from one. This society is called the 'Universalist Bazaar Society,' and was formed three years ago. We hold our meetings once in seven days, and the following is our order of service. We commence with singing—then the chapter, which comes in course, is read by the President, or by some one, whom we may appoint. A brief illustration of the chapter is given by the President; after which any one can give his views on the subject embraced in it, or ask a further explanation of any part.

A box is laid on the table, into which passages of scripture which are to be illustrated, are placed,

also objections, or any thing which needs explanation. And persons who are, inquiring for the truth, or wishing to know what Universalism is, and yet feeling a delicacy about proposing their inquiries, can by this means have them brought before the meeting. When this discussion in relation to the chapter ends, the President proceeds to the illustration of those subjects which are laid upon the table. Essays and communications are read by the authors, or by the President. After this, a hymn is sung, and the meeting closed by prayer to God.

Our officers are a President, a Vice President, a Secretary and Treasurer, all of whom are chosen annually.

We have also in connection with us a society called the 'Universalist Library Association.' This association have a Library consisting of over three hundred volumes, comprising the standard theological works; all books in illustration of Universalism; and many of the most popular histories, biographies, together with miscellaneous works of a useful and entertaining character.—A Librarian is in attendance every Saturday evening, at which time, the members of the society supply themselves with books.

Brethren, we have been this particular that you may know that we are not idle, but are co-workers with you, in the claims of mental bondage, and bringing the captive into the glorious liberty of the children of God. We wish you God speed; and in your devotions, 'pray for us, that the word of the Lord may have free course, and be glorified.'

M. H. SMITH, President.

Of the Universalist Bazaar Society.

SPRING.

Original.

How pleasant, how beautiful, and how welcome is the sweet return of spring! Like the return of a long cherished and absent friend, it again revisits us to renew in our bosoms the fond recollections of departed pleasures. We contemplate the scenes of childhood, and in this particular season of the year, which ever reminds us of youthful innocence, we feel half inclined to believe, that we are transported back to the days of our sportive gambols.

Yes, it comes to us, but not with the cold and dismal howl of winter, or with the scorching rays of a vertical sun; but with breeziness, which spring only presents, it slowly approaches to call into action the dormant energies of nature. The cold shroud of winter is torn in tawm, and all creation appears as if tuning its harp in praise of its maker, 'who hath made very beautiful in his time.'

The tender blue is springing forth to adorn the fields, and the sweet violet to deck the lovely forest, while the notes of the feathered tribe salute our ears, as they voluntarily—

Chant their Maker's praise.

How lovely is spring! Its balmy gales are hailed by all animated creation; the thousand flocks are grazing upon the hills; the husbandman with the busy team of industry is going forth

in his strength and pride 'to till the ground, and the mechanic with renewed animation is repairing to his daily labor.

How pleasant are the associations of spring! Emblematic of the resurrection morn, we behold a new order of things springing forth from chaos—the cold barriers of desolation are broken asunder, and we discover a new creation emerging from darkness, singing praises to its universal Creator.

Yes, we love to raminate upon the beauties of spring; the scene is enchanting, but soon it will be passed, and we seem to cast

'A longing, lingering look behind.'

In spring, when all appears in bloom,
When nature's fields are fresh and fair,
We like to hang those fields to roam,
And breathe the ambient air.

In spring, mild zephyrs gently blow,
Audacious rays descend,
O! may those pleasures ever flow,
And nevert—nevert end.

L. W. F.

Lyden, Mass. May, 1835.

THE STRAYED LAMB.

Travelling between Moffat and Dumfries with a friend, we observed a numerous flock of sheep grazing near the road side. It was in the landing season, so that the eye was struck by the pleasing sight of the innocent lambs gambolling by their mother's sides, fondling about them, and receiving that nourishment which all-provident nature has thus bestowed on them. A verdant field, whitened over by the fleecy tribe, is an interesting spectacle to the wanderer of nature, to one who contemplates with gratitude and praise-giving the works of the great Creator; nor will he whose heart is rightly organized, and has not undergone the demoralizing of criminal enjoyments, cast a look upon the lamb-like flock, without feeling that these gentle, inoffensive animals, feed and clothe him. The features of the lambs have for me a very tender interest: meekness and spotless innocence adorn them, and the train of thought which they excite leads the mind higher and into a deeper and sulkier cast of reflection, than would accord with these hasty and imperfect pages.

We stopped a few minutes to admire the security, my friend was fond of agriculture, and a smile of kindness and pity, which was natural between us, evinced what we felt, as the little lambkins ones bounded and frisked about, and ever and anon returned to their milky fate. It is sweet, even in the brute creation, to witness maternity; and here it was faithfully depicted. The mate look of love thrown on the minor animal, dependent for support and nutriment on the larger one; the affectionate carresses given and reciprocated; the return of the little lambler, after playing about for a few moments—all these have more in them than an unfeeling world is aware of. After some remarks on the part of my companion, connected with farming and the breeding of cattle, we journeyed on, whilst one of the flock, a lamb as white as the driven snow, bounded and courted, with much grace and agility, by the side of our chaise. It was, for some minutes, an object of mirth; and which we turned from it, and fell into conversation.

sation. It, however, continued following us, so that, at the distance of about a mile, I saw its shadow in the sun. I thought it probable that the dam was not far off; but a kind of uneasiness, over which I had no control, seemed to tell me that the wanderer was alone. I looked out of the window, and found that my apprehensions were true. The wheels still turned around, distance and time accompanying them; for thus both slip away. I now called to the post-boy, and requested him to alight, and drive back the poor thing; recommending him, at the same time, merely to crack his whip, and upon no account whatever to use violence. The pretty creature stopped short, accented a complaint, looked undecided—but upon the second crack of the whip, retraced its steps. Our driver remounted, and we went on a little farther. I now felt what is vulgarly called slyly. I gave uncollected answers to what was said to me; I played (unknowingly) with a tassel at the chaise window; I was accused of being absent in thought—and I was so, for my mind was with the lamb. At length, I again put my head out of the window; and I shall never forget (trifling and foolish) the misanthropic and peasant call it—the proud, the ambitious, the tyrant, and the miser, together with the whole tribe of inhumanities!—no I shall never forget the attitude of the strayed lamb; it hesitated, looked one way, and the other, bleated loud and sorrowful, and, after a short pause, started off us again. I could now contain myself no longer, but, calling out to our driver the second time to stop, I let down the step, and without further preface or apology to my friend, proceeded towards the weak and gentle animal: 'It must be fatigued,' said I to myself; it will never be able to regain its native fold; it must die, if it is severed from its dam: to take it and advertise it, to attempt to bring up by hand, might fail to be successful.'—But I confess I thought far less of the owner of the flock, than I did of the bleeding bosom of maternal love: as I approached, the little runaway reeled, and I was now in a dilemma, from which my compassion relieved me by coming up at the moment, and, just as I was going to address him, by saying, 'No apology, I beg of you; I know your meaning without a word: we will walk back to the sheepfold.' I could have hugged him to my bosom for this act of sympathy, but silence is often more eloquent than the most flowery language; I shook him cordially by the hand, and folding my arm in his, we walked leisurely and gravely in a retrograde direction: the driver, who had not caught my sensibility's infection, appeared to grumble; but I appeased him by assuring him, that the road and his time should both be paid for. We had proceeded about five hundred yards, when I perceived the mother travelling after the young lost one, with every nerve and sinew strained, bleating and bemoaning, drooping the head, and in all possible apparent agony; the strayed one perceived her, and leaped with joy at perceiving her; a few moments united them, and the scene was truly affecting. Never did I ascend the step of a travelling carriage with heart and feet so light; a weight was taken off my spirits: I satisfied a small but gratifying duty of humanity, and I felt more pleased than if I had gained a lawsuit or a victory. What do I say? There is no

comparison; for in this act, all the created beings concerned were made happy; in the other case, man must injure man in some shape; and if blood gained not the ascendancy, wounded feelings and divided friendships must pay the sacrifice; but here was all gain and no loss.

'To bring back the strayed lamb to the sheepfold, is no bad account of a day's transactions'; but it was impossible that my interior should lead me no further; this link of life's chain was not a single one; there are wanderers still more heart commending than this pretty, defenceless, and hopeless quadruped: objects of more profound anxiety, and whose well-doing or abominations call upon the vigilant eye and throbbing bosom of man, attract our sympathy, share our gentlest, our warmest affections, and claim our protective watchfulness; the first of our best feelings is to love and cherish them; it is a law dictated by inclination, and written in brightest characters of light above; a law, the observance of which pays for the delightful task—a task where mercy and love unite in one pure and chaste embrace, where hand in hand, and heart linked to heart, these sister virtues are inseparable. Blessed! for ever blessed! be the affectionate soul and strong nervous arm which are exerted to rescue the forlorn and lost wanderer—the lamb of human form, which has artlessly and unassumingly been snatched from the family fold, the parental roof, which protected her infant innocent years, under which her angel-like smiles first opened on a parent's fond sight, and where peace and safety hovered round her couch of repose! May the powers of that hand, which holily led her luck, never fail in the hour of danger, nor be poor and unprovided when the wretched seek its aid! May that tongue, borrowing eloquence from a divine source, which pleads in the wanderer's cause, and effects reconciliation and peace of mind restored; never lose its plea at that tribunal, from whence grace and mercy demand their existence! and O! may that dead saint chronicle when brass and marble moulder and decay, and when the worm shall be the bed fellow of what was

THE HERMIT IN LONDON.

A Looking-glass for Burchard's face.

Mr. Russell Streeter, of Woodstock, Va. has just published a work entitled '*Mirror of Ecclesiastic Fanatical Revivals, or Jewish Church-Sin Co., during a Protracted Meeting of Twenty Six Days in Woodstock, Vt. to which is added the Preamble and Resolution of the town, declaring said Burchard a nuisance to society.*'

We have obtained from this book the best idea of Jehoshaphat Burchard, and his hypocritical schemes and pretences, that we have ever had. Burchard is as great an impostor as a Methodist, and has done more to injure religion. We cannot consider the clergy who support him, honest men. They know they are not; for they entertain the same opinion of themselves that others entertain of them. They are aware, we have no doubt, of their heartless hypocrisy. Mr. Streeter has done the public great service in the work before us. We are in reading, to be pre-occupied at the meeting—and at imagine at once the confusion, the impetuosity and wickedness of such a scene. Let the book be circulated wherever Burchard is likely to go. We know of nothing better calculated to stop his proceedings. We are very sorry that we

did not receive a copy of the work until this late hour.

For the benefit of our readers, we extract that part of the work which relates to putting up special prayers. It seems that Burchard takes his stand in the pulpit, and calls on the people to put up requests for any thing they desire, and then one by one, all over the house, the requests are made. But let Mr. Streeter proceed.

'To give any description of the multifarious concern of offering up requests for prayers,—getting people into the anxious seats, and the inquiry room, and the little children into Mrs. Burchard's department, or school, so that people who never witnessed the scheme of operations, can have adequate conceptions of it will be impossible. It puts description at total defiance. Although I witnessed so much of it myself, it seems, as said a clergyman to-day, like a dream. I can hardly believe it possible that such senseless ceremonies and groundless incivilities—such ranting and flummery—could have been practised or tolerated by a people, as distinguished for their intelligence and decorum, as the inhabitants of this village, town and vicinity. Would to God that my duty to my fellow citizens and the Christian religion would allow me to close by saying, 'Tell it not in Gath! publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!'—But 'murder will out,' and 'spiritual wickedness in high places' must be exposed. God of mercy and truth, sustain thy servant in the discharge of this unwelcome duty.'

REQUESTS FOR PRAYERS.

Mr. Burchard told his hearers on Thursday, P. M. that an order to have a revival, they must bring in their requests for prayers and pile them right up before God Almighty, and in due time he would look them over, and answer them, one after another. He said, 'I have known hundreds, nay thousands of instances in which parents brought in their requests for their child, a son or daughter who was hundreds of miles off, without letting the child know any thing about it, and as soon as the mail could bring them word, they would receive the joyful intelligence of the child's conversion. The same is true of children offering requests for unregenerate parents; brothers for sisters, and sisters for brothers. God looked over their requests, and sent his Holy Spirit right into the heart of the unconverted, as quick as that; (slapping his hands together.)

'And you must put up requests for all the different professions in this place; for the merchants, mechanics, and clerks; for the young men in particular, who are led astray by the devil and his servants, and are going down to hell; and for apprentices, and young children. And for all the towns round about, Windsor, and Hartland, and Pomfret, and Bridgewater, and Perkinsville, and Springfield,' &c. &c.

'Don't be afraid of putting up too many requests—pile them up, take them up before God Almighty, and he will look them all over, just as a merchant does a bundle of ordure, and a wiser than me, one after another, till they are all disposed of. I have known many cases, (some of which he named) in which requests were offered for persons who were opposed to the revival, and were laughing or swearing about it, and if the church kept praying, and praying, and wrestling with God, they were

brought upon their knees, in their offices, or stores, or workshops, or in the fields or streets, without mistaking the cause of it. The Holy Ghost is hovering, hovering right over this audience, this moment, anxious to obey the voice of prayer and convert souls; and the angel Gabriel is waiting and listening to hear your requests, and carry the news right up to the throne of God.

"And now, I offer requests to Almighty God, that the Holy Spirit may be poured out upon Woodstock, especially upon the professional men of all classes, and upon the merchants, mechanics, and young people, that they may be converted to God and be saved from eternal hell. Don't wait, brother, sister, a moment; pile up your requests here, (striking the desk) before God Almighty." Then commenced the great work. We shall give a few specimens, but not so particular as to the order of time in which they were laid upon the Lord's table, or rather, Mr. Burchard's. It must be understood, once for all, that he makes the replies and responses.

"I request prayers for the church of Christ in Chester, that the work of God may continue to go on in that place." I join in the request—brother Burman. *Liberty still.* "I request that the little spark of fire which has been kindled to flame in Charlestown, N.H., may be kindled to a flame." Very well; brother Luke Burrows, of Springfield, asking prayers for Charlestown, N.H., that the work of iniquity, abominable iniquity, and all manner of wickedness. I mean to visit that place as soon as possible, and lay siege to that strong hold of the devil, the prince of the power of the air. *Liberty still—speak fast.*

"I request prayers for the young men in this place, who are in Charlestown. Just right; I stand with Charlestown, a young convert. *Liberty still.* Then rose a very spruce, fine looking young lady, and offered a request in such a genteel manner as if with such a silken voice, that I could not hear so as to remember what she said.

But Mr. B. exclaimed withapture— "Very well, daughter, inclining his head gently. Miss Brown, a young convert from Springfield, don't be afraid to bring in your requests, daughter, and set an example for others." Then another beautiful damsel rose and offered a request for some young person or persons, whose name or female, I do not recollect; but it was done becomingly. Mr. B. was in his element again, and cried out, very well, very well. Miss Morton, from Springfield, daughter of the minister there, and converted at the late revival. Then came in requests of all forms and sizes from different parts of the house, many of them from persons whom Mr. B. claimed as his converts, from the towns he had recently visited; and some of them were given off in such a rattling manner, that I forgot. I call on you. They were stationed about the house in such a manner as to produce the greatest effect, having come here on purpose to help the preacher set fire to the mass of combustible materials—But to proceed.

"I request prayers for myself and family including my five children who have not experienced religion." I join in the request of Judge Hutchinson; remember that when you come to pray. [See page 18, near the top.] *Liberty still.* "I request prayers for all the officers of the sheriff department, in Windsor county, &c., that they may faithfully discharge their duties." Very well; remember Gen. Bowen's request;—it is very important that all public

officers, especially Sheriffs, should be temperate, pious men, fearing God, and having the hope of salvation in their souls. I join in that request. [We would remark here, that knowing the character and habits of Gen. Bowen, we had no doubt that his prayer would be answered so far as he is concerned, unless Mr. B. changed him essentially for the worse; which, we are happy to believe, was not the case.] *Liberty still.*—I request prayers for the church of Christ in Corinth, and for the Methodists and Baptists.

Your name, sir? Morgan. Yes, brother Morgan, &c. *Liberty still.* Then Deacon Dunn requested prayers for more than the pious ones mentioned in Mr. B's first sermon; and C. Marsh, Esq. put up a request which excited the preacher's special attention. Then a very serious old gentleman by the name of Cobb, requested prayers for a son, who was out of the ark of safety, [meaning I suppose, that he had renounced truth, faith, and embraced paganism,] and for the whole human family. "That was a damper to the auctioneer in spiritual things." He did not make 'merchandise of souls' upon so large a scale. Then rose another, offering a request for an unconverted brother.

What is your name, daughter? It was given. Very well. And suit went on, request after request, for the conversion of a 'wife,' a 'son,' a daughter, a brother in the state of Maine, a son-in-law and three grand-children in the West in part of New York;—an uncle, aunt, and two cousins, in Boston, or Baltimore, or New-Orleans, or Ohio, or some-where else.

And, in each case, the name of the petitioner was mentioned, a word of approbation given, and the echo, "very well, liberty still," kept up. Sometimes a line or four would be up at a time, and Mr. B. would catch and drive on equal to any auctioneer, when bids come in rapidly. He said a minister at each elbow to whisper the name to him of such as they knew;—indeed, as was frequently the case, they were laughing or smiling so hard, that they could not speak; and then he would inquire and announce the name, whether right or wrong, at the case might be, and drive on again, with double speed. If the wheels began to roll tardily, the preacher would put on more steam or add more fuel to the fire, by offering a request for Natchez, and Stafford, and Montpelier, and Burlington, and Middlebury, and the whole State of Vermont; and add—*liberty still.*—Then doctor Gallup, and Mr. Mitchell, and Mr. Loughlin, and that Methodist brother, (as Mr. B. called a real zealot, who kept crying up upon the stairs of the pulpit) and Mr. and Mrs. and Miss, without enumeration, would offer requests.

"At length a zealous Unitarian in the left hand gallery requested prayers, that the Judges, Deacons, and Lawyers of Woodstock, might be converted, and become honest men." But Mr. B. could not join in that request. It appeared that he thought it was asking 'too much.' And, besides, the request seemed to give a preference to honesty and fair dealing, in thought of course, that it must have come from a Universalist! Hence, he broke ground. Said he,—"I trust that my hearers are gentlemen, if they are not all Christians. If I was a Universalist, I would conduct myself with propriety in every meeting. Were I to go to a Universalist meeting, I would not disturb their exercise, or show by any sign or look that I was pleased. I would not offer any

request, inconsistent with the object of their meetings."

"I rose and asked Mr. B. why he named Universalists, in particular? He replied, mildly that nothing personal or disrespectful was intended. Requests poured in again as usual, and soon, a very pious, well-meaning as usual, of this village, requested prayers that Mr. Street might get converted and become a useful Christian minister."

I thanked her for her good intentions, and then turning to Mr. Burchard, remarked, that I did not blame the good woman in the least, but would not wish—

Here Mr. Burchard interrupted me, by telling me to take my seat, and he would talk the matter over. I replied,—"not so, Mr. Burchard—I shall do my own talking, sir—I was going to say, that I did not wish to disturb your meeting in the least, or do any thing ungentlemanly; but I am not willing to have my name bandied about as is the custom here, lest it should be reported abroad that I approve these measures, when in truth, I consider them sheer deceptions and impositions upon the people. That is all, I have to say, sir."

"Mr. B. approved what I had done—said he should do exactly so, if it was his case,—put his veto on all such requests, and created the matter in a gentlemanly manner."

A great variety of requests were introduced, one, by Mr. Wm. Bell, that Mr. Bore and might not misquote and convert the scriptures, &c.—But no notice was taken of petitions so inconsistent with the objects of the meeting.

"Now it must be understood and kept in mind that these petitions were repeated publicly, twice each day, during the whole meeting. Liberty was taken with the conversion of all descriptions, and their names mentioned as subjects of special prayer, even if it was known that they were opposed to it. Not a few, we have reason to believe, were startled and overcome, by hearing the preacher's noisy harangue, when their names were mentioned. And besides, as it was not known but that all these persons had been struck under conviction, and desired prayers, the splendid array of names, had a thrilling effect upon the tender sensibilities of the young, the ignorant, and unreflecting.

"Mr. B. took the staff in his own hand, and gave directions how as well as when to pray. He told them repeatedly, not to pray about anything but what concerned that meeting. To remember as many of the requests as they could, in prayer, and then clasp the rest right up together, just as a clerk would the untraded papers of his employer, and bring them before God, and he would separate them, and arrange them, and answer the demands of prayer, as soon as convenient and proper. They must not pray too long, in public, or in prayer meetings; but when they thought they had prayed half long enough to stop right there. That was the very spot where they should leave off. When they were in their closets, they might pray for hours, or even all night, as some had done in Springfield, and other places. But in social prayer they must remember what he told them, drop upon their knees, and agonize with God Almighty, a short time, and then stop, and let another begin right where the first left off. Here Mr. B. mimicked cold, dull praying in laughable style, and told a crank story about Whitefield and an old formalist, which excited the ridicule of the audience.

When the names of distinguished persons

INQUIRER AND ANCHOR.

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were handed in, he would take fire and go off roughly: declaring his conviction that every soul of them would be converted; giving some accounts of conversions in other places, Lockport, or Rochester, under exactly similar circumstances. In this artful manner did he work upon the feelings and fears of some men of good talents. They had never thought much upon the subject, had got an educational leaning towards marvellous conversions, and were, therefore, taken by surprise, and overcome.

When Gen. Moore, Dr. Palmer, and Mr. Metcalf were named, the preacher told their conversions at once. For some reason, the name of Metcalf seemed to occupy an uncommon share of his attention. I heard Burdick say repeatedly, that Mr. Metcalf would be converted—he knew it, for God had given him an evidence of it, in his soul. He also proclaimed that a Mr. Damm from Castleton, who came over here on purpose to get religion, had succeeded, and had gone home after his wife, and she would soon be on the ground, and be converted, as quick (striking his hands together) as that! He said he had written to Mr. Lyman, Esq. of Burlington—son-in-law to Hon. C. Marsh, to come immediately, and get salvation, and Mr. Lyman would be here soon, and the people would see the efficacy of prayer. He also! Mr. P. proved to be a false prophet, for Mr. Metcalf was not converted—and Mrs. Danna and Mr. Lyman did not make their appearance.

However, the noise about them served to alarm many weak minds, so that, although Mr. P.'s mind was not so wide, and kicked the owner over, yet, as said the Ex-president, 'he shot a duck and killed a plover.'

One thing more, and this farcical concert is ended. He said, it is like this. The Bank of Woodstock, just before the great pressure in the money market came on, promised to discount papers for five men, of a thousand dollars each, at given times. Well, the time for the first discount arrives, and Mr. Johnson calls on the cashier, Mr. Marsh, for the money.—But he says, I can't do it, the times are very hard, and I have not discounted a paper for a month. But Mr. J. says, here is your name, sir, and will you break your promise? And finally, Mr. Marsh yields, and hands over the money. Then comes the next, and the next till the last, and each one by perseverance, succeeds in getting his paper discounted. Just as it will be, if you keep to these very requests, and do not bring in a thousand other things.—God will hear you, look over the requests of other another, and at last grant them.

Such was the continual repetition and slang about requests, for nearly four weeks in succession. And the reader is solemnly assured, that the above feeble attempt at description, fall immeasurably short of the senseless ceremonies and endless repetitions of the reality.—pp. 67, 74.

That conversation of religion will always be suspected, that apparently occurs with interest. He that never finds his error, till it hinders his progress towards wealth and honor, will not be thought to love truth only for herself. Yet it may happen, information may come at a commodious time, and as truth and interest are not by any fatal necessity at variance, the one may, by accident, introduce the other.—Dr. Johnson.

Illustration of scripture.—'Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.'

This passage has been frequently quoted in application to a general judgment subsequent to the resurrection, and of course in proof of endless torment. And no part of divine revelation is, perhaps, more consistent than this, to 'hail with scripture' the wild fancies of men relative to a future judgment. The allusion here made to a process of civil law has been converted into a literal description of a great tribunal and the process which it is supposed will be adopted, to administer justice in the future world. Without much regard to consistency in the application of the passage, the 'adversary' is supposed to be the Deity himself;—the 'judge' is explained to be his only Son, the person who expressly declares, 'I came not to judge the world, but to save the world';—the 'officer' is supposed to be death, and the 'prison,' hell. With this exposition, the passage, though grossly misapplied and perverted, has been turned into a very good account in describing the 'awful realities' of another world, as if judicial proceedings in a future state were to resemble the petty courts of justice in this life. The 'prison' in a particular manner, which is supposed to be a place of future misery called 'hell,' has been described with awful eloquence in all its glowing horrors. And inasmuch as there can be no deliverance from it, until the uttermost farthing is paid, it has been contended that the imprisonment, in that awful place, will be endless, because no one imprisoned there will have any thing to satisfy the demand and buy his release. And Universalists, especially, it is supposed, must lie in that prison through eternity, having 'got no grace' during life, and taken no means to avoid it.

All this goes very well, and is received as a wonderful display of truth, by those who know nothing of the logical subjects, except what they feel, or may have seen in their lives, at a protected meeting, in some other place of equal excitement and fanaticism. And the Methodists in particular—presupposing some in the vicinity of Andover, Mass.—seem to suppose that Universalism is completely annihilated by the evidence derived from this passage. But it needs only a careful examination of the context, to show that this view is an entire perversion of the passage, and a wide departure from the meaning intended to be conveyed by the sacred writer. Even orthodox commentators sometimes give a different and more correct view of the passage.—Dr. A. Clarke, the oracle of the Methodist denomination, in his comments upon it, says:—'Those who make the adversary God; the judge, Christ, the officer death; and the prison, hell, abuse the passage and highly dishonor God.' And yet his own brethren, the Methodists, do, unfortunately, make this very God dishonoring application which the Dr. condemns. And in doing it, they not only dishonor God, but involve themselves in inconsistency. They suppose the adversary will deliver the person who does not agree with him, to the judge (after death), to receive his sentence; and yet before he can be thus delivered to the judge, he is delivered, by the judge, to the officer, which is death, and then cast immediately into prison. He is therefore cast into prison without trial and without sentence. And he cannot, after death, be summoned before the judge to receive his doom, unless the judge, or some one else sees fit to 'fill the bill'; for he shall by no means come out thence till the uttermost farthing is paid. This view of the

subject would completely overthrow the idea of a judgment after death. And not only so, but those who adopt it, in their eagerness to cast others into the great prison house of an endless hell, involve themselves in gross inconsistencies; and we can assure them that 'they shall by no means come out thence,' until they have learned more wisdom and humility.

With these remarks, destined to show the incorrectness of the usual application, we come to a direct explanation of the passage under consideration. The scope of the writer, in this passage and the context with which it stands connected, seems to have been to enforce the duty of fraternal love, and Christian kindness among his disciples. Whatever difference might exist among them ought to be reconciled before they become true Christians, or offer unto the Lord an acceptable sacrifice. 'Therefore, if thou bring thy gift to the altar, and then rememberest that thy brother hath against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' And our Savior proceeds to enforce the exhortation here given, as Dr. A. Clarke very justly observes, 'from the consideration of what was deemed prudent in ordinary lawsuits. In such cases men should make up matters with the utmost speed; as running through the whole course of a lawsuit must, not only be vexatious, but be attended with great expense; and, in the end, though the loser may be ruined, yet the winner has nothing.' It would be so in regard to differences among the disciples; unless a reconciliation was effected immediately, the breach would be widened and rendered far more difficult to heal. Hence the passage under consideration is a mere reference to the judicial proceedings of our Savior's time, designed to illustrate and enforce an important Christian duty; and has no allusion to a fiery prison in another existence. And those who apply it in such a manner, both twist the passage and do injustice to the Son of man.

The adversary then is 'properly a plaintiff in law.'—It can be neither *Heil* nor the devil, for God never was an adversary to any one; and no one would be required to 'agree' with the devil. But in case of difficulties and disputes among men, if one man becomes angry with, or opposed to, another, the one may be called the adversary of the other. And without immediate reconciliation the difficulties might lead to disastrous consequences. Hence follows the exhortation 'agree with thine adversary.' As a noted writer has it, 'agree, and compound with thine adversary quickly, lest he be asasperated by thy stubbornness and provoked to insist upon the utmost demand, and will not make thee the abatement which at first he would have made.'

This remark very appropriately explains the last clause of the passage, '—then shalt by no means come out thence till thou hast paid the uttermost farthing.'—Obstinacy may induce the spirit of retaliation, and cause a plaintiff, where any advantage can be taken, to carry his point to the utmost rigor of the law. It should be remembered also that the civil law in ancient times, was far so severe and arbitrary than at the present day,—more so, at least, than in this country at the present time. Hence there was greater necessity of being reconciled, or agreeing with the adversary. And the importance of conciliation and fraternal love was increased, by the peculiar circumstances in which the early Christians were placed. Surrounded, as they were, with enemies, bitter and violent—enemies of Jesus and his religion, they were very liable to be drawn away; and, in consequence of 'persecution and tribulation, because of the word,' to 'forake their first love.' And in doing this, they would be exposed to, and perhaps involved in, all the tremendous calamities that were coming upon the nation. And if cast into prison—into the furnace of fire, which was at Jerusalem, (Isa. 31. 9.) or into 'gehenna fire' mentioned in the

context, they should not indeed come out thence till the uttermost farthing was paid. There was a propriety therefore in enforcing the duty of union, harmony and christian kindness. And no more forcible figure could be adopted to illustrate and enforce these things, than an appeal to a process of civil law in an extreme case at that age of the world.

Such is believed to be a correct application of the passage that stands at the head of this article. It is far from affording the least evidence of a future state of torture, from which there is no redemption. The most that can be said of it—and that cannot be said in truth—is that it is a "metaphorical representation of the procedure of the great Judge." And even if this is the case, as Dr. Clarke very justly remarks, "let it ever be remembered, that by the consent of all (except the basely interested) no metaphor is even to be produced in proof of any doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls." When *Melchisedech* applies this passage in proof of a future judgment and endless misery, shall we say that they are "basely interested?" It is unnecessary, for their own commentator has said it for us. We recommend to them to read his writings, as well as the Bible, a little more attentively, and they may discover many errors in their religious opinions. And when discovered, we hope they will have honesty enough to confess and reject them.

A. O. W.

BERLIN, N. Y.—We have received a letter from Mr. James Jones, touching an article which we some time since inserted, in reference to the place above named. Mr. Jones wishes us to correct an erroneous impression which he thinks our article calculated to convey, to our readers concerning the true state of affairs in Berlin. We are perfectly willing to correct any errors into which we may at any time be betrayed; but really we do not see that we have done injustice in the present case, Mr. J. himself being judge. The passage to which Mr. J. objects is found in the 13th vol. *Inf. & Anchor*, p.310, and reads as follows, under the caption of 'Berlin, N. Y.' 'We have recently received a pressing invitation to visit and preach in this place, and much do we regret that it is not in our power, at present, to comply with that request. We are glad also to hear that the Unitarians and Universalists have recently completed a house of worship for their mutual accommodation.' Mr. J. says our informant was mistaken, for there is neither an *organised society* of Unitarians or Universalists at, or near Berlin. Very well; and who said there was? We said nothing about *organised societies* of any kind. Mr. Jones continues, 'The truth is that last summer, sundry inhabitants of Berlin and vicinity did erect a chapel for the use of the *Christian church and society, &c.*' He further informs us that 'the constitution, embracing the principles upon which the house was built provides that said house is to be free at any and all times for any person to preach in, who professes to preach the gospel, and is of a good moral character.' * * * except, when invited or intended to be by the society above named.' Now if Mr. Jones will answer us a couple of questions, his answers will determine whether we were or were not correct. Are the members of the *Christian society* and church in Berlin N. Y. Unitarians or Trinitarians? Did not the Universalists in Berlin assist in the erection of the chapel, and with the express agreement that they should be accommodated with the use of it when necessary and convenient? If the Christians are in Berlin as they

are in other places, Unitarians, and if the last question is answered in the affirmative; then we do not discover that we have erred, in point of fact, or that our correspondent in any manner deceived us.

We have a word to offer here upon the subject of sectarian names and sectarian practices. We object seriously to the principle of any one denomination monopolizing the name 'Christian.' There are many sects all claiming to be Christians, and yet adopting names expressive of their views of Christianity.—Under these circumstances, we wish always to call things by the proper name, and when a man denies the common doctrine of the 'trinity' and advocates the 'unity' we beg leave to call him a 'Unitarian,' because, that term expresses our meaning. If we were addressing him personally, and he preferred another name, we would accommodate him. But when speaking of him to others, we shall use words to convey what we mean. We know there are some who profess to be so much afraid of sectarianism that they will answer to no name but 'Christian,' and we are equally well aware that they are sectarian after all. We know not of a more bigoted sectarian paper in the Union than the '*Christian Palladium*' which is the accredited organ of that sect in this State, and yet professes to be of no sect. In conclusion we have only to observe, that Mr. Jones, or others, may have full liberty to alter our language, in the article to which he alludes, by substituting the word 'Christian' for 'Unitarian' as often as they read it; but we presume the majority of our readers will understand it better by reading it as it is written.

I. D. W.

'A WONDER IN THREE WORLDS.' This is the title of a very pretty little steam measure, revival handbill, sent us a short time since, by a friend in Killingworth. Similar wonderful handbills are to be found in the street in that place. The title, we opine, was borrowed, and perhaps without liberty, from Br. Streeter's 'Latest news from three worlds.' We suppose the handbill was designed to prevent 'sabbath breaking' but we scarcely know which is the greatest profanation, the vice of sabbath breaking, or that attempt to suppress it. We will give the handbill entire for the special benefit of our readers.

A Wonder in Three Worlds!—What can this mean? What can it possibly be?—Aye you a *Sabbath Breaker*!—Ho!—Ho!—But if you are, you are that Wonder!

You are a Wonder in *Heaven*!—There all are so happy, that they wonder how you can profane that blessed day which is an emblem of heaven, and which the God of heaven has commanded to be kept holy; for they well know, that if you die a Sabbath breaker, where they are, you can never come.

You are a wonder upon *Earth*!—All true Christians enjoy such easy pleasures on the Lord's Day, that they wonder at you, and mourn over you, as an enemy to God and your own soul, while you live in the breach of the sacred day. God is pleased to say, 'Ye shall inherit my Sabbaths! But you say by your actions, "I will not!"

You are a wonder in *Hell*!—Demons and lost souls are so miserable, that they are astonished at you, as being so great an offender against Him who could destroy you dead in a moment, and send you to their place or to torment.

We read in the Word of God, of one in Hell, who was so miserable that he desired his five brethren might be informed of his deplorable condition, in order that they might escape that place of torment! *How much sadder a Wonder!* Approach the Saviour as a penitent sinner, then the Angels of God will place you under his wings, and you shall repent with *Love, &c. &c.*

If there is wonder in three worlds that people do not universally regard the sabbath just as Unitarians

regard it; we apprehend there is equal wonder that Unitarians should write, publish, and circulate such consummate nonsense with a view of meeting the matter. It appears they are so well acquainted with 'demons and lost souls,' as to be able to tell how much they are astonished at the transactions of men on earth. We confess we are not so familiar with the 'powers of darkness' and the concerns of a nether-world. We study an acquaintance with Jesus Christ, rather than with demons and their desperate associates.

The parable of the rich man and Lazarus is very convenient in describing the wonder of demons in hell. But did it never occur to this handbill writer that the rich man was moved with pity and kindness instead of wonder, to desire that 'his five brethren might be informed of his deplorable condition, in order that they might escape that place of torment?'—Taking the parable a literal history, it shows that there is compassion and tenderness even in hell; much more, we apprehend, than there is on earth, among those who apply the parable as a literal history. But the greatest of all wonders in the three worlds, we imagine, is, that men, who profess to be well instructed scribes, should continue to apply as a literal history of fact, this parable, which is so evidently a parable, and draw from it their strongest proof of endless woe? This is a wonder indeed! which, however, loses in a measure its wonderful character, from the consideration that no better evidence is afforded in the scriptures, and a weak reason system, needs all the support it can get.

A. O. W.

A WORD OF EXHORTATION.—In looking into a volume of Searian Sermons, our eye accidentally fell upon the following passage, which we think contains a wholesome word of exhortation.

'If the partisans of error are so zealous, should the ministers of truth languish in lukewarmness and indolence?'

It is true that we would use the terms here employed, so far as their application is concerned in a sense, directly the reverse of that in which they are employed by aze preacher. What he means by a *partisan of error*, we mean, by a minister of truth, and 'vice versa.' Still the sentiment of the passage is worthy of a serious thought. Let those who are engaged in promulgating the truths of the everlasting gospel, look around them, and see what the 'partisans of error,' are doing. What stores of learning! What treasures of wealth! What powers of eloquence! What constant and vigorous action, are every day employed, in defence of systems of faith, which rob God of his glory, and man of his hope! On every hand the 'partisans of error' are busy.—Churches are flung. Societies are organized. Gold is poured out profusely. Seminars of learning are converted into engines of error. The press is busy, sending forth its messengers of wrath and damnation, into every nook and corner of community. The clergy are busy, and there is no exertion which the people do not make to forward the interests of their systems of faith. Let Unitarians look at these things and then ask the question above noted. 'If the partisans of error are so zealous, should the ministers of truth languish in lukewarmness or indolence?' Nay the spirit of our holy religion forbid! And every eye must that witness the name of Christ, and his armor and earnest contend for the faith once delivered to the saints.

I. D. W.

CYR. H. Ripley is informed that his letter is as soon as he can send the enclosure is received. His directions will be complied with.

PROTRACTED MEETINGS AMONG UNIVERSALISTS.—In the last number of the Connecticut Observer, we find an article under this imposing title copied from the Boston Recorder. It was designed no doubt to make Universalists appear inconsistent, in opposing protracted meetings held by other denominations and at the same time holding such meetings themselves. The following is the article.

Mr. Editor.—As a mere matter of fact, it may be worthy of notice, that the Universalists held in the town of Spencer a short time since, a protracted meeting. The meeting commenced on the morning of the 4th of April, and continued till a late hour in the evening of the 9th. A large number of ministers were present, and they had three public services a day—on in the morning—one in the afternoon—and one in the evening. In the afternoon of the second day there was an installation. But I have been informed, that it did not essentially affect the duration of the meeting, and would have continued through the twelfth, had there been no installation. A few years ago Universalists thought protracted meetings were bad things, but now they can hold exciting meetings themselves, and sometimes hold them till a late hour too. On the evening of the last day of the protracted meeting in Spencer, the exercises did not close till near ten o'clock.

April 20th, 1853.

Now we begin to learn to inform the writer, of this 'mere matter of fact,' and all the editors and circulators of his statement, that he was either grossly ignorant of the subject on which he wrote, or else he is guilty of premeditated falsehood. Universalists never held a protracted meeting at Spencer; and, if he knew as good a fact, he knew they did not. And if he did not know it, he is guilty of unpardonable presumption in attempting to give an account of that which he knew nothing about. On the 8th and 9th of April there was held in Spencer an annual session of the Union Association of Universalists. And at the Association divine service was attended each day; as is always the case, and has been, at Association and Conventions held by Universalists for fifty years past. There are now probably fifty Associations of Universalists held in the United States every year. They hold their sessions usually two days; and in addition to the banquets, the council, they invariably hold meetings open to the public to worship. These meetings, however, are not a single characteristic that could partly subject them to the name of 'protracted meetings.' They are appointed for two days, and continue two days; and never to our knowledge have they been protracted in a single instance beyond the time to which they were limited. It appears to us that the writer of the paragraph above must have known that he was misrepresenting the meeting of the Association in Spencer when he called it a protracted meeting. But we suppose, in speaking of Universalists, he came as near the truth as he could.—It is seldom that limitations get so near as he has.

Universalists do indeed oppose protracted meetings in their present form; for the reason that they are attended with consequences so fatal to the peace and well being of society. But they never oppose religious meetings conducted in a decent and orderly manner. And so far from opposing such meetings as the one held in Spencer, they have approved them, and held them, in almost every part of the country for fifty years past. Universalists therefore are not so very inconsistent in this respect as the correspondent of the Recorder seems inclined to

make them appear. Will the Editor of the Observer correct this mistake?

E. G. W.

CLAYBURN, N. Y.—There is a good degree of attention to the subject of Universalism in this place. On the first Sunday last, we had the pleasure to preach in a part of the town called Smokey Hollow to a grossly number of attentive listeners to the word. Mr. Whitaker of Hudson visits the brethren here frequently, and preaches the good word of the kingdom. They are now taking active measures for the erection of a house of worship, and no doubts are entertained of success. May the divine blessing attend these exertions for the spread of the everliving gospel, and the upbuilding of Zion's cause. So the good cause prospers, and converts are multiplying as the days of the morning dew. The good lord of the harvest, send forth laborers into his vineyard.

E. G. W.

MORE FRUITS OF REVIVAL.—A correspondent of the Magazine and Advocate writes as follows, in reference to another scene of religious fanaticism and its unhappy result:—

'We have had a protracted meeting at Howard, which lasted sixteen days. They got into their ranks about nine or ten converts, and I believe regarded some headslingers, so as to make up in all nineteen. Two have 'come out' crazy; the one a male, the other a female. The man was crazy for a number of days, but is now some better. The woman is still a raging maniac, and is evidently near her end. The physician thinks it impossible for her to survive the dreadful calamity. The name of the contemible conductor of this fanatical excitement, (perhaps properly called a religious barometer), I believe, John Stry, a man who has been caught in a barefaced falsehood, and did not dare to conform to the evidence that would prove him a liar. From such managers and such fruits of these meetings, what must the sober and enlightened part of community think of them? May the good Lord deliver us from such impostors, and grant to our race the light of his salvation.'

W. A.

BREKID INSTITUTE.—A Brekid Institute has recently been opened by the Young men in Claremont N. H. The Young men's Institute that has been held in different places during the past winter, is every week for the purpose of obtaining new knowledge on religious, moral and scientific subjects. 'Discussion, reading, composition, conversation &c. forms the exercises of the meetings.'

MEMOIR OF REV. J. FREEMAN.—A work of this title prepared by Dr. S. R. Smith of Clinton N. Y. we understand, is now in press and will be ready for sale in a few days. Mr. Freeman was in some respects a very remarkable man; and was a useful and persevering advocate of the restitution of all things. The incidents of his life, 'written in Dr. Smith's happiest style,' cannot be but read with interest and profit.

The avails of the work after paying the expense of publishing are to be appropriated to the benefit of the widow and orphans of the lamented Mr. Freeman.

NEW SOCIETY.—The 'Sentinel and Star' says that 'a society' of Universalists was formed in Huron and Meigs Co. Ohio, on the 14th of March under peculiarly favorable circumstances.'

NOTICE.—The residence of the subscriber as also the office of the Inquirer and Anchor, in Albany will be at No. 88, Beaver Street, from and after the first of May.

I. D. WILLIAMSON.

A GOOD BARGAIN.—Our friend S. Van Schack 392 South Market street, Albany, has on hand a number of copies of the former volumes of the Gospel Anchor, nearly bound, which may be obtained at the low price of 50 cts. the volume. Cheap enough!! I. D. W.

MEETING OF ASSOCIATIONS.—The Franklin Association will convene at West Battletown Vt. on the 3d of June next. The Lamotte Association will meet at Swanton Falls Vt. on the 2d Wednesday and Thursday in June. The Northern Association will hold its annual session at Sutton Vt. on the 2d and 4th of June.

INSTALLATION.—Mr. John M. Austin was installed a pastor of the Universalist Society at Danvers, North Parish, on the 23rd ult.

HUDSON RIVER ASSOCIATION. The Hudson River Association of Universalists, will hold an extra session, in the city of New York, on Wednesday and Thursday, the 11th and 12th of June next. Ministering brethren and all friends are affectionately invited to attend. Per. call. I. D. WILLIAMSON, Clerk.

NEW YORK STATE CONVENTION.—The Universalist Convention of the State of New York will hold its annual session at Cooperstown, Otsego county, on the last Wednesday and Thursday (25th and 26th days) of May inst.

CLINTON LIBERAL INSTITUTE.

The present term of the Liberal Institute will close on the 8th, and the Summer term commence on the 27th day of May inst. The ladies' school of the Institute will have commenced again at the same time. The best accommodations can be had for the students.

J. S. FERRIS, } Executive { T. SMITH,
D. P. VAIL, } Committee { E. S. BARNUM,
J. W. HALL, }

*Editors friendly to nonsectarian institutions of learning will please copy the above.

Religious Notices.

Br. L. G. Marvin, will preach in Danbury, Conn. 3d Sabbath in May.

Br. C. Woodhouse, of Lansingburg, will preach at Newark, N. J., on the 4th Sabbath in May.

Br. W. A. Stickney will preach at Killingworth on the 5th Sunday inst. and at Durham on Monday evening June 1st.

Br. F. Loring will preach at the Baptist meeting house in Swanton, N. H. on the 3d Sabbath inst.

Br. H. W. Wills will preach at Granby on the 3d Sunday inst. and a lecture at West Suffield at 5 o'clock same day.

Br. R. O. Williams will preach at Winchester, N. H. on the 3d Sabbath inst.

Br. W. A. Stickney will preach in Burlington 4th Sunday in May, and a lecture at New Hartford centre, at 5 o'clock.

Br. R. O. Williams will preach in Berlin on the 5th Sabbath inst. Br. J. Shrigley will preach at West Suffield same day.

Br. J. Shrigley will preach at Barkhamsted on the 4th Sabbath inst. and lecture at New Hartford in the evening of the same day. Br. Hittcock will preach at Wolcottville same day.

CP-Lecture in the Universalist Church, in Hartford, next Sabbath evening; subject 'Neuchadars' dream,' recorded in Dan. II. 31-35.

POETRY.

'There is a way which seemeth right unto man.'

Original.

There is a way, which seemeth right
To erring, weak, deluded men;
Darkness they put instead of light,
And evil is as good to them.

So one in lies and slander deals,
And seeks to blot his neighbor's name;
Till public hate the monster feels,
And hides his head in utter shame.

Another mov'd with lust of gain,
Defends his brother of his due;
Expected profit ends in pain,
And conscience sues her victim through.

Another seeks in tainted fields,
For popular applause—a breath;
An empty sound as all that yields,
The way of glory, was and death.

Another seeks the way of vice—
A course of riot and excess;
But nature pays their speedy price,
Prolonged illness and distress.

Deluded man! there is a way
Of common peace—heart felt delight;
Where happiness abides for aye—
The way thy Maker marks as right.
Southampton, April 12. D. R.

The Pleasure Boat.

To illustrate the fearfully rapid and fatal progress of him who tastes ardent spirits, from the verge to the bottom of the gulf of Intemperance I relate what took place some twenty years ago near the western coast of Norway. So far as my knowledge extends, it has not before appeared in print. We have all heard of that tremendous whirlpool usually called "The Melchior," and by sailors, "The Navel of the Seas." It is but a few leagues from the western shore of the kingdom already mentioned. The water near it, is kept in the most fearful commotion. In it ships of the heaviest burden are, in an instant, shivered to atoms. The whale itself is sometimes overcome by the power of its suction, and dashed to pieces in its vortex. Its suction affects the water to a considerable distance off. And those who are so unfortunate as to come within the circle of its influence, can seldom make an effort so powerful as to escape. They are generally drawn into its funnel and perils.

On the shore, nearly opposite to this whirlpool, one fine afternoon in the month of July, a party of young ladies and gentlemen agreed to take an excursion, that evening, in a pleasure boat. They were not much accustomed to the dangers of the sea. The young men could not ply the oars, as many others, but they supposed there could be no danger. All nature seemed to smile. The sunbeam brightly played on the bosom of the ocean. Calmness had thrown its soft glow on the billow and it slept. The water presented a smooth undisturbed surface, seemed a sea of glass. The most timorous would scarcely have expected that danger, in its most terrible form, was lurking just beneath the surface.

The dancing came. The young people assembled on the deck. The mellow moonbeam would be a moment, and then sleep on the calm undisturbed breast of the ocean. The pleasure boat was unmoved. The party gaily

entered. The boat was moved from the shore. It was soon under way. It was rapidly propelled by those at the oars. But they discovered that it would skim gently over the bosom of the deep, when the motion produced by the oars had ceased. They allowed the boat to glide gently along. They felt no danger. All was thoughtfulness and hilarity. The motion of the vessel in which they sailed, became gradually, but to them insensible more rapid. They were moved by the influence of the whirlpool. Their motion was rotary. They soon came round almost to the same spot from where they had sailed.—At this critical moment, the only one in which it was possible for them to be saved, a number of powers on shore who knew their danger, discovered them and instantly gave the alarm. They entreated those in the boat to make one desperate effort, and drive it ashore if possible.—When they talked of danger, the party of pleasure laughed at their fears, and passed along without making one attempt to deliver themselves from impending ruin. The boat moved on, the rapidity of its motion continually increasing, and the circle around which it was drawn by the rotary movement of the water, becoming smaller. It soon appeared a second time to those on the land. Again they manifested their anxiety for the safety of those whose danger they saw, but who if delivered, must be delivered by their own exertions; for those on shore, even if they launched another boat and rushed into the very jaws of peril, could not save them, while they were determined to remain inactive, and be carried by the accelerated velocity of the water round this mouth of the sea, ready to swallow at once both them and their boat. They still moved along in merriment. Peals of laughter were often heard.—Shouts were the only thanks given to those who would with delight, have saved them. For a time they continued to move round in all their thoughtlessness. Presently, however, they began to hear the tremendous roar of the vortex below. It sounded like the hoarse roared bellows of the all-devouring earthquake, or like the distant sea in a storm. By this time, the boat ever and anon would quiver like an aspen leaf, and then shoot like lightning through the now covered sea. Solemnity now began to banish mirth from the countenances of those in the pleasure boat. They had suspected that danger was near. Soon they felt it. When they came again in sight of land, their cries of distress would have pierced a heart of stone. "Oh! help for mercy's sake," was now the exclamation of despair. A thick black cloud, as if to add horror to the scene of distress, at this moment shrouded the heavens in darkness. The oars were plied with every nerve. They snatched, and their fragments were hurled into the yawning abyss. The boat now trembling, now tossed, now whirled suddenly round, now dashed by the spray, was presently thrown with violence into the jaws of death, opened wide to receive it and the immortal whom it carried.

Thus perished the pleasure boat and all who sailed in it. And thus perished thousands in the vortex of dissipation, who at first smoothly sailed around its outward verge, who were scarcely, they supposed, within the sphere of its influence, and who would laugh at those who could be so foolish as to warn them of their danger. We ask the young and especially young men, to say up in the store house of their memory, the account of the pleasure boat and its destruction. Let them remember and improve it when sinful

pleasure beckons them to its soul killing bower, and especially when any one offers them the cup which contains a single drop of that fiery death, spirituous liquors. It may, perhaps, save some, may it save all who read it, from a drunkard's untimely death, from filling a drunkard's grave.

Character.

There is no instinct implanted in the breast of man, so universally active as the love of character. In this respect the prince on his throne, the judge on the bench, the merchant and beggar are alike. Touch them in whatever pertains to their worldly interest—their business or their wealth—and your interference, though at any indeed be rebuked, will yet be borne with comparative indifference.—Tamper with them even in the matter of life—trifle with their health—expose them to disease, and still you inflict not a deadly wound—but let the pestiferous breath of slander breathe upon their fairest hopes, you stab their happiness in its most vital part. To a man of virtuous sensibilities and refined feelings, there is nothing in life that can be placed in competition with it.—It is the chain that holds him to society, and the chariot that preserves his rank. Cast a mildew upon this, and you convert his moments of pleasure into seasons of anxiety and burning anguish. Blot his fair fame, and the tinsel of fortune, and even the boon of existence compared, would be considered as of nothing worth—as even the light dust of the balance.

'He who steals my purse steals trash;
But he, who fishes from me my good name,
Robs me of that which enricheth not him,
Though it makes me poor indeed.'

This sentiment of the illustrious Shakespeare is but an expression of the common feelings of mankind. It comes home to the heart, stamped with the living impress of truth. The "pure" may indeed be rified by the hand of the robber, the treasures of earth may be despoiled by the moth and the canker-worm—property may "take to itself wings and fly away;" yet what are these all worth, when compared with my good name? The hand of industry may again enable me to board the valued things of life. The "sweat of the brow" may rear another habitation to shelter my defenceless head from the cold drivings of the winter storm and tempest; but no industry, no labor of years, no weeping, no gushing of tears from the fountain of grief, can restore a blasted character.

Marriages.

At Chesterfield, Mass by Rev. Israel G. Rose, M. Hazleton Walker, of this city, to Miss Helen B. Bennett, only daughter of David Bancroft Esq. of the former place.

At East Hartford, Mr. Samuel P. Tucker, of Coventry, to Miss Esther Porter, of the former place.

Deaths.

In this city, on Tuesday morning last, Miss Mary Fox, aged 14, daughter of Mr. Gordon Fox.

In this city, Jason Henry, son of Mr. Jason Sage,

REMOVED.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. N. Haggles in Main St. a few rods south west of the State House square.

Hartford, April 1846.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Propagation of the Christian Religion.

Defence and Promulgation of the Christian Religion.

"THOU BRINGEST DEATH TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOLUME XIV.

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I. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

Olson & Wells, Printers.

The services of the following gentlemen are engaged as regular correspondents.

M. H. SMITH, HARTFORD, CT.
J. ROYDEN, DUDLEY, MASS.
C. WOODHOUSE, LANSINGBURGH, N. Y.

LETTERS TO UNBELIEVERS.

RELIGIOUS OPINIONS OF THOMAS JEFFERSON.

FELLOW CITIZENS:—I conclude my letter with the assertion that I never knew a man, that I never heard of a man, that I never read of a man, who had examined the evidences of natural and revealed religion with honesty and candor and patience, who remained an unbeliever. I am therefore naturally led to notice the belief of those distinguished men of our country whom you claim as infidels; and I am bound to show, either that they were Christians, or that they were ignorant of the foundation on which Christianity securely rests. The following quotation from the Lectures of Frances Wright will disclose the names of some eminent individuals whom you are exceedingly anxious to curl on the list of infidelity:—

"Would not the American people do better to seek the opinions of their great men in their good works and those of their confidential contemporaries, than in the trash of the tract-house and the libels of the pulpit? Would they not do well to understand, before they take alarm at the senseless cry of infidel, that Washington, that Jefferson, that Franklin, that John Adams, that Edmund Allen, that Horatio Gates, and the noble host of worthies who secured this country's independence, were all according to the princely acceptance of a meaningless word, *infidels*; that is, all disbelieved the compound Jewish and Christian system, and looked upon its mysteries and its miracles as upon tawdry tales?"—*Lectures*, p. 13.

In the present communication I wish to invite your attention to the religious opinions of Thomas Jefferson. I shall prove from his own writings, and from a letter from his grand daughter, that he called himself a Christian, and wished to be so considered by his fellow-men; that he disclaimed the name of unbeliever, and desired that his reputation might never be blackened by the epithet of infidel.

I. Did Mr. Jefferson disclaim infidelity and call himself a Christian? Read the following extract from a letter to the celebrated Dr. Rush:

"In some of the delightful conversations with you, in the evenings of 1798—(9), and which served as an antidote to the afflictions of the crisis through which our country was then laboring, I then I promised you that, one day or other, I would give you my views of it. They are the result of a life of inquiry and reflection, and very different from the anti-Christian system imputed to me by those who know nothing of my opinions. To the corruptions of Christianity I am indeed opposed; but not to the genuine precepts of Jesus himself. I am a Christian, in the only sense in which he wished any one to be; sincerely attached to his doctrines, in preference to all others, ascribing to himself every human excellence, and believing he never claimed any other."—*Works*, vol. iii, p. 364.

What do you make of this testimony? Does he not affirm that his views of the Gospel are very different from that anti-Christian or infidel system, sometimes imputed to him, by those ignorant of his religious opinions? Does he not unequivocally declare himself a Christian believer? Does he not ascribe to Jesus human perfection, every human excellence? How can you dispose of such explicit statements? Will unbelievers now assent to those declarations? No. Let them no longer, then, claim a person whose very words pronounce their condemnation.

What views did Mr. Jefferson entertain concerning Jesus and his religion? Read the following extracts from his published letters:—

"In this state of things among the Jews, Jesus appeared. His parentage was obscure; his condition poor; his education null; his natural endowments great; his life correct and unvaried; he was meek, benevolent, pure, firm, disinterested, and of the sublimest eloquence.

"He corrected the design of the Jews, confirming them in their belief of one only God, and giving them juster notions of his attributes and government. His moral doctrines relating to kindred and friends, were more pure and perfect than those of the most correct of the philosophers; and greatly more so than those of the Jews; and they went far beyond both in teaching universal philanthropy, not only to kindred and friends, gathering all into one family, under the bonds of love, charity, peace, common wants, and common sins.

"The precepts of philosophy and of the Hebrew code had held of nations only. He pushed his scrutinies into the heart of man, erected his tribunal in the region of his thoughts, and purified the waters at the fountain head. He taught emphatically the doctrine of a future state, which,

was either doubted or disbelieved by the Jews; and wielded it with efficacy as an important incentive, supplementary to the other motives to the moral conduct."—*Works*, vol. iii, pp. 326—9.

"This free exercise of reason is all I ask for the vindication of the character of Jesus. We find in the writings of his biographers, . . . sublimity of the Supreme Being, aphorisms and precepts of the purest morality and benevolence, sanctioned by a life of humility, innocence, and simplicity of manners, neglect of riches, abstinence from worldly ambition and honors, with an eloquence and persuasiveness which had not been surpassed. These could not be the inventions of the gossamer authors who relate them. They are far beyond the powers of their feeble minds. They show that there was a character, the subject of their history, whose splendid excellencies were above all suspicion of being literary fabrications from their hands."—*Works*, vol. iv, p. 723.

"It is the immensity of his character, the purity and sublimity of his moral precepts, the eloquence of the apophthegms in which he conveys them, that I so much admire; sometimes, indeed, needing indulgence to Eastern hyperbole."—*Works*, vol. iv, p. 321.

Do your writers speak in this manner concerning Christ and his Gospel? I have lately read not a little of the writings of modern unbelievers, and I have found nothing respecting Jesus and his religion but condemnation. Why, then, will you persist in claiming a man whose very words contradict your constant assertions? But a few more passages shall finish this discourse.

"The doctrines of Jesus are simple, and tend all to the happiness of man. 1. That there is one only God, and he all-perfect. 2. That there is a future state of rewards and punishments. 3. That to love God with all thy heart and thy neighbor as thyself is the sum of religion. These are the great points on which he endeavored to reform the religion of the Jews. . . . Had the doctrines of Jesus been preached always as pure as they came from his lips, the whole civilized world would now have been Christian."—*Works*, vol. iv, p. 348.

"The Christian religion, when divested of the rags in which they have developed itself brought to the original purity and simplicity of its benevolent instructor, is a religion of all others most friendly to liberty, science, and the freest expansion of the human mind."—*Works*, vol. iii, p. 453.

"If the moral precepts innate in man, and made a part of his physical constitution as necessary for a social being, if the sublime doctrines of philan-

thorship and deism taught us by Jesus of Nazareth, in which all agree, constitute true religion, men without it, this would be, as you again say, "something not fit to be named, even indeed in hell."—*Works*, vol. iv. p. 301.

I could quote many more passages of a similar description; but these must be sufficient to satisfy the most skeptical that the writer never belonged to your party. You must perceive the injustice of claiming one man an unbeliever who could conscientiously utter such sentiments respecting Jesus and his religion. You must admit that your female leader has discovered no small share of ignorance or dishonesty in her bold and unsupported assertions.

Did Mr. Jefferson rejoice in the spread of Christianity? Did he desire to have one denomination prevail? Or did he wish, like your writers, to banish the Gospel from the face of the earth? Read the following extracts, and then decide these inquiries for yourselves:

"I rejoice that in this blessed country of freedom and belief, which has surrendered its creed and conscience to neither kings nor priests, the genuine doctrine of one only God is reviving; and I trust that there is not a young man now living in the United States who will not die a Unitarian."—*Works*, vol. iv. pp. 319, 350.

Happy in the prospect of a restoration of primitive Christianity, I must leave to younger abilities to encounter and lop off the false branches which have been grafted into it by the mystagogues of the middle and modern ages. I am not aware of the peculiar resistance to Unitarianism which you ascribe to Pennsylvania. . . . This doctrine has not yet been preached to us; but the breeze begins to be felt which precedes the storm, and fanaticism is all in a bustle, shutting its doors and windows to keep it out. But it will come, and drive before it the foggy mists of Platonism which have so long obscured our atmosphere. I am in hopes some of the disciples of your institution (Harvard University) will become missionaries of these doctrines truly evangelical, and open eyes to what has been so long hidden from them. A bold and eloquent preacher would be nowhere listened to with more freedom than in this State, nor with more firmness of mind. . . .

He might be excluded by our hierarchs from their churches and meeting-houses, but would be attended in the fields by whole acres of hearers and thinkers. Missionaries from Cambridge would soon be greeted with more welcome than from the trifling school of Andover. Such are my wishes, such would be my welcome warm and cordial as the assurances of my esteem and respect for you."—*Works*, vol. iv. p. 354.

I have to thank you for your pamphlet on the subject of Unitarianism, and to express my gratification with your efforts for the revival of primitive Christianity in your quarter. . . . And a strong proof of the solidity of the primitive faith is its restoration, as soon as a nation rises which vindicates to itself the freedom of religious opinion and its external divorce from the civil authority. The pure and simple unity of the Creator of the universe is now all but ascendant in the Eastern States; it is drawing in the West, and advancing towards the South; and I confidently expect that the present generation will see Unitarianism become the general religion of the United States. The Eastern presses are giving us many excellent pieces on the subject, and Priestley's learned writings on it are or should be in every hand."—*Works*, vol. iv. p. 360.

Many more passages of a similar import might be quoted if my object require them or my limits permit their introduction. Is this the language of an unbeliever? Are these the words of an infidel? Are these the wishes and desires of an anti-Christian. Let your own publications answer. Let the infinite difference of your views and those expressed above cause your silence in future respecting this distinguished patriot.

4. Did Mr. Jefferson feel hurt at the imputation of infidelity? Did he speak of infidels as a class with which he had no connection? Did he accuse them of rejecting the Gospel without proper inquiry? For an answer to these questions, you may read the following extracts:—

"I promised you that, one day or other, I would give you my views of the Christian religion. They are very different from that anti-Christian system imputed to me by those who know nothing of my opinions."—*Works*, vol. iii. p. 506.

"They [the Orthodox clergy] wish it to be believed that he can have no religion who advocates its freedom."—*Works*, vol. iv. p. 194.

"They [the doctrines of Jesus] have been still more disfigured by the corruptions of schismatical followers, who have found an interest in sophisticating and perverting the simple doctrines he taught, by engraving on them the mysticisms of a Grecian sophist, sifting them into subtilties, and obscuring them with jargon, until they have caused good men to reject the whole in disgust, and to view Jesus himself as an impostor."—*Works*, vol. iv. p. 199.

"Their blasphemies have driven thinking men into infidelity, who have too hastily rejected the supposed author himself, with the errors so falsely imputed to him."—*Works*, vol. iv. p. 349.

"If histories so unlike as those of Hercules and Jesus can by a fertile imagination and allegorical interpretations be brought to the same tally, no line of distinction remains between fact and fancy."—*Works*, vol. iv. pp. 290-2.

And what is the meaning of all these remarks? Was the writer an anti-Christian, when he disclaimed the imputation of infidelity? Was he one of the good men who had rejected the Gospel in disgust on account of the absurdities of some believers? Was he one of the number who had been driven into infidelity, and too hastily rejected the Christian religion, on account of the cruel doctrines of Calvinism? I suppose by this time you must be fully convinced that my position is proved. Under each of the divisions I could have greatly enlarged. I am sorry to be obliged to omit more than three quarters of the extracts I have made from his works with a special reference to this controversy; but the length of my article warns me to conclude with the still more convincing testimony which yet remains.

5. Finally, then, I present you, in proof of my position, a letter which I have received from a grand-daughter of Mr. Jefferson. If any person can know the truth on this question, it is this lady. For she was the constant companion of her grandfather for a considerable period, and from child-

hood enjoyed, to a remarkable degree, his affection and confidence.

—January 27, 1834.

Sir—Your letter of the 23d January was this morning received, and I hasten to reply to it willing to give all the information I can on a subject of so much personal interest to myself, but compelled, for many reasons, to request that whatever use you make of the few details I have it in my power to furnish, my own name may be kept out of sight. I apprehend, however, I can add but little to the information you already possess on the subject of Mr. Jefferson's religious opinions, which judging from the spirit of your letter, is both correct and correct. Your plan of making him speak for himself is unquestionably the best that can be pursued; and I conceive it possible for one, after an impartial perusal of his published works, to persist in applying to him the name of infidel; a name which for himself he ever disclaimed.—Still his letters on religious subjects are scattered through the body of his correspondence, and much additional light may be thrown on the nature of his opinions by their being brought together, arranged, and condensed, in the able manner in which I have no doubt they will be in the work you are about to publish.

I regret that I can say but little of his last moments, as I was, unhappily for myself, absent from his dying bed. But I have it on the testimony of others, that he died as he had lived, a Christian philosopher. He was perfectly aware of the approach of death, and his last days were marked by a serenity most perfect. His thoughts were undisturbed by self-reproach, fear, or regret. His life had been long and most purely virtuous. In the latter part of it, however, his bodily sufferings had been great, and although he had borne them with exemplary patience he could not but feel that death came as a friend to release him from the burden of years and infirmities. He felt, too, that his work was done; and even amid those wanderings of the mind which precede dissolution and indicate that the soul is already pointing her wings for flight, the words, "Lord, now lettest thou thy servant depart in peace," were among the last that he uttered. He had previously given his parting admonitions to the younger members of the family; whilst on each individual of the sorrowing friends who surrounded him he had bestowed some expression of comfort or tenderness. He died a Christian; for although his views of the mission of Jesus were to a certain degree peculiar and different from those of others, yet he thought them the true ones, and claimed for himself the name of a follower of Christ. He always said he was a Christian, in what he understood the true sense of the word, and according to the doctrine which he believed were truly those of Jesus.

Mr. Jefferson's character, in spite of the mistakes which prevail among many persons in regard to it, was essentially Christian, and could have been formed under no other influences than those of the Gospel. He was, if ever man was, merciful, pure in heart, a peace-maker, one who forgave his enemies not seven times but seventy times seven, doing his duty in secret, and praying, not at the corners of the streets, but in the retirement of his closet; and his heavenly Father, who heard him in secret, will perhaps, one day reward

him openly, when he shall receive from men the justice due to his true character and principles.

Mr. Jefferson's religious opinions have been variously represented, and almost always misrepresented. What I now assert I do on the authority of his own words and actions, heard and witnessed by myself. He entertained the greatest possible admiration and veneration for the character and doctrines of Jesus, and few persons devote more time than he did to the reading and study of the New Testament. He had carefully prepared for his own use an abstract of the life and sayings of Jesus, extracting from the writings of the evangelists such chapters or part of chapters as appeared to him of the greatest power and beauty, and arranging them so as to form a continuous narrative; but a copy of the New Testament as it stands was always within reach of the chair which he usually occupied when he wrote or read. He frequently had recourse to it in his moments of retirement, and never more than when under the pressure of sorrow he sought the rest which is offered to the heavy laden. Upon one occasion, having experienced an affliction of the severest kind, he was found by the person who first ventured to interrupt the retirement of his grief, with the sacred volume in his hands; and in this he continued to read, at intervals, the whole time during which the agony of his feelings absorbed all thoughts but those which even then he could give to the words of the Saviour.

Nor was his love for the Scriptures entirely confined to the writings of the evangelist. Although he never appeared to take the same pleasure in reading the Old Testament, yet there were parts which he greatly admired; many of the Psalms of David especially. Several of them I have heard him repeat from beginning to end, such as the twenty-third, 'The Lord is my shepherd'; and the fifteenth, the metrical version of which,

'Lord, who's the happy man that may
To thy blest courts repair?'

I have seen them copied out in his own hand more than once. He was also in the habit of writing down such occasional hymns as pleased and satisfied him, and I have one or two written on small scraps of paper which I carefully preserve.

It may be worth while to mention, in passing, that his voice and manner were particularly impressive when he read aloud, and he sometimes did passages from the New Testament, or repeated the Psalms of David. There was a feeling and an earnestness in his tones which added much to the effect of what he read. Of sacred music he was particularly fond, and especially of the old psalm-tunes, which he regretted much to find giving way in favor of more modern compositions. His voice continued sweet and unbroken to the last years of his life, and I have frequently heard him singing passages of the old psalms.

He was as regular an attendant at church as circumstances permitted, and frequently overcame obstacles of roads and weather which might have deterred younger and more vigorous men. He preferred the liturgy of the church of England to any other form of worship, and always kept by him an Episcopal prayer-book. Such indications as these are the more worthy of notice, because Mr. Jefferson is well known to have been a fearless and uncompromising man, paying small

respect either to persons or what he considered prejudices. His worst enemies, have never, I believe, charged him with hypocrisy, and his assertions of independence both in speech and action have often caused him to be misunderstood and misrepresented.

He was particularly sturdy on the subject of his religious belief, viewing with peculiar abhorrence all attempts to establish any thing like an inquisition over the free thoughts of the mind, particularly on subjects which, far beyond human jurisdiction, lie between man and his God, to whom only he should be required to render an account. But to friendly inquiry, and even admonition, Mr. Jefferson was always open and gentle, and I have been pleased and surprised to see what different impressions from those which they brought, good religious persons would often carry away, after long and frank converse with him on topics of which he equally with themselves admitted the importance, although perhaps his particular views might be different from their own.

With regard to Mr. Jefferson's belief in a future state, he has himself expressly declared it in more than one of his writings; but it is also a fact that the last words ever traced by his hands were an expression of the hope and expectation of rejoining the wife of his youth, whom he had never ceased to regret, and a daughter whose untimely death had robbed him of one staff of his old age, although he was blest with a surviving daughter whose devoted affection to himself he repaid by the most unbounded attachment.

Such, Sir, are the best answers I can give to your questions addressed to me on the subject of my dear grandfather's opinions. But, after all, the best answer to the accusations of his open enemies, and the more dangerous assertions of his pretended friends, is to be found in the whole tenor of a life passed in the exercise of every Christian virtue and devoted to the service of his fellow-men. A distinction which he liked to draw between the lessons of Heathen philosophy and those of Jesus was, that the former had for their object to teach men to take care of his own happiness, whilst the latter turned his thoughts to the happiness of others. And if all were not happy who came within the sphere of Mr. Jefferson's influence, it was not for want of the most constant efforts on his part to make them so. In small things as in great the same ardent desire to do good formed the spring of all his actions. His kind offices beginning at home extended themselves in circles until they reached the utmost limits of his powers. At home he had been the best husband, and was the best father and grandfather, the kind-master, the most faithful and active friend, the most useful neighbor. He was loved best always where best known. Those who approached him nearest were the most devoted in their affection and veneration, and it was only as men receded from him that they lost sight of his true proportions, which thus became distorted through the mists of prejudice and lost the symmetry which really belonged to them. I repeat again my firm belief that such a character as Mr. Jefferson's could have been formed under no other influences than those of the Gospel; that there is in this world but one sort of tree capable of bearing such fruit.

I make no apology for these eulogiums on so near a relation. Mr. Jefferson has ceased to belong exclusively to his family. He belongs to mankind, and we of his blood should consider ourselves as holding such information as our situation in regard to him enables us to become possessed of in trust for those who ask it of us, and who we believe, will make a worthy use of it. We speak as of one whom we love more than others can do, simply because we have known him better. Whatever light, therefore, this letter can throw upon the truth, as it regards a good and great man, is yours, Sir, to make such use of as seems best to you; reserving only, as my own privilege, the right which belongs to every female, of avoiding public notice.

With sentiments of great respect,
I remain yo-rs, &c.

Now, unbelievers, what will you do with all this mass of evidence? You cannot assert, with the least shadow of truth, that Mr. Jefferson ever uttered or published a syllable which contradicts a single sentiment I have quoted. No. All these assertions he did cordially embrace. All this is positive proof which cannot be refuted. But you can affirm that he has written some things which other Christians reject, and that he has spoken plainly concerning some parts of the Scriptures, Calvinism, the Orthodox clergy, and the apostles. All this I admit; but what does this prove? Because I have expressed my honest views respecting human systems of divinity, ambitious priests, or some things recorded in the Bible, and I therefore to be classed among unbelievers? This is surely a new mode of reasoning for infidels; and I will not charge this absurdity upon your system, until I find it stated in your publications.

You may also contend that Christians of different sects have called Mr. Jefferson an unbeliever. This I acknowledge; but what does this prove? Are you in the habit of taking the assertions of Orthodox believers in proof of any position which you reject? Why should you in this instance? On what ground have they preferred this charge against him? Simply because he did not believe so much concerning Jesus and his religion as they did. Is this treating him according to Gospel rules? Is this conduct consistent with the fundamental principles of Protestantism? I freely grant that my belief on several points of Christianity differs essentially from that of Mr. Jefferson. I do not know as he would agree in all particulars with any denomination in Christendom. But what of all this? Is not the Bible the common standard of divine truth? Has he not as much right to investigate as any other individual? Must I condemn one neighbor for believing too much and another for not believing enough? Am I the infallible Pope? From whom have I received any such commission? No. I am bound by the Gospel to do unto others as I would have others do unto me. I have no willingness to be called an infidel because I cannot assent to the creed of my Orthodox friend; neither have I any disposition to condemn Mr. Jefferson because he could not receive all the articles of my faith, so long as I know he wished to be regarded a follower of Jesus.

But the wrong-doing of Christians is no excuse for your misconduct. You profess to be govern-

ed by the principles of common honesty, I suppose. Now I demand to know upon what authority you claim Mr. Jefferson as an infidel. You have seen that he called himself a Christian, and wished to be so regarded by his fellow-men. You have seen that he endeavored to regulate his life by the precepts of Jesus, and died in expectation of admission to the heaven which he revealed. You have seen that his family regard this charge of infidelity as a gross and shameless slander upon the character of their venerated relative. Can you consider your course honest, fair, just, right? I appeal to your common sense. I appeal to the community. Wherever this distinguished man is to be classed, he evidently does not belong to your party. I have no further interest in the question than to have the truth prevail, and if this be your object, you will no longer claim Thomas Jefferson as an infidel.

B. WHITMAN.

Communications.

Original.

ESSAYS ON DEITY.

Number Four. OMNIPRESENCE OF GOD.

'Whither shall I go from thy spirit or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold thou art there! If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.' Ps. exix. 7-10.

In the science of Theology there is no subject more interesting than the universal presence of Deity. It is fruitful with the most exalted ideas of His nature and perfections. The sentiment, however, is not obvious to every mind. It needs some reflection and research. We are much inclined to judge of God by ourselves; to ascribe to Him our worst passions and our limited nature. We are confined within certain limits, and our attention must be directed only to a few objects. We are liable to some imperfection to Him, whom the heaven of heavens cannot contain. Such views are derogatory to God. In order to correct them, we shall in this number present the subject in a more consistent and elevating form. According to our general plan we shall present a definition of our subject. *Saurin* says, 'The omnipresence of God is that universal property by which he communicates himself to all, diffuses himself through all, and is the great director of all.' How grand is God! He fills, bounds and corrects all. The old philosophers said of Him, that 'His centre was every where, and his circumference nowhere.' We shall now bring the subject to the test of examination; for at this day the keen spirit of inquiry is abroad, and proof is demanded of every position, not excepting the existence of God.

1. If God is limited in his presence or perfections in any respect, he must be imperfect, which at once destroys our idea of God. But we need the effects and signs of an omnipotent Being through the whole creation. There is a creative intelligence which has established the order, dependencies and harmony of nature. God has diffused and spread abroad his perfections even to infinity.

The vast whole
What fancied scene can bound? O'er its broad realm,
Immense! and immeasurably spread,
From age to age resplendent lightnings urge,
In vain, their flight perpetual; distant, still,
And ever distant from the verge of things.
So vast the space or opening space that swells,
Through every part so infinite silks."

When tempests sweep over the world, God is there! When the electric fire thunders and flashes in the heavens, God is there! When the sun rises, 'rejoicing in the east,' throwing his smiles over creation, God is there! When the curtains of darkness cover the earth, God is there! 'The darkness and the light are both alike to him.' 'If I ascend into heaven, He is there; in peerless splendor, ineffable majesty; diffusing from an incalculable fountain, the mighty tide of light and life, and love from world to world, and from system to system. If I descend into the grave he is there also; still actively and manifestly employed in the same benevolent pursuit still, though in a different manner, promoting the calm, but unceasing career of vitality and happiness; harmoniously leading on the silent circle of decomposition and reorganization, fructifying the cold and gloomy regions of the tomb; rendering death itself the mysterious source of reproduction and new existence; and thus literally making the 'dry bones live,' and the 'dead sing praises' to his name.'

2. God is also discoverable in the moral world. Tyranny and oppression sometimes appear to triumph. Nation rises against nation. Wars and commotions destroy the peace of society. But how soon do we see the great Sovereign controlling human passions, and preparing the elements of moral beauty. He is seen walking in the earth, 'in the cool of the day,' stilling the madness of the people; causing 'the wrath of man to praise him' and restraining the remainder.' As nature declares 'the glory of God,' so the moral world will unite with it and endless and perfect praise will be the result! 'The same chain embraces the physical and moral worlds, binds the past to the present, to the future, the future to eternity.'

A consciousness of the divine Presence has animated and counseled the wise and the good of all ages. A belief has ever prevailed that neither virtue nor vice will go unnoticed. Under its influence many have willingly suffered as martyrs for the cause of truth and virtue. For the purity of their motives they have appealed to Him who sees the inmost recesses of every heart; and who has solemnly declared 'that He will render to every man according to his deeds.'

On the vicious, the effect is directly the reverse. The very thought that God sees them is sufficient to poison every enjoyment. Go where they may, the same eye is upon them. 'Thou art weighed in the balance and found wanting,' is written on every object. With all the strivings of the human heart, it has been found utterly impracticable to destroy this all pervading truth. It is found among the most enlightened, as well as the most savage of our race. To illustrate our subject, and the general belief of mankind, we present the following Arabian tale as related by Mr. Harris.

'As Solomon was one day walking with a person in Palestine, his companion said to him with horror, 'what hideous spectre is that which approaches us? I don't like his visage. Send me

I pray thee, to the remotest mountain of India.' Solomon complied, and the very moment he was sent off, the spectre arrived. Solomon, (said he) how came that fellow here? I was to have fetched him from the remotest mountain of India.' Solomon answered, 'Angel of death thou wilt find him there.'

C. S.

INFANT DAMNATION AGAIN.

Original.

Reader, what do you think of this lovely little line? My mind has been turned to this revolting theme, in consequence of attending the funeral of a child 7 weeks old. The Rev. Mr. Otis of this town officiated on the occasion. I have no idea that the Rev. gentleman holds the old, gone by notion of floating infants not a span long. Neither do I believe he intends to preach such a doctrine. But I can inform the gentleman, that, on that occasion, he did in fact inculcate the idea that infants were exposed to the pains of hell forever. For he in the first place read one of Watts' hymns as follows:

'Great God on what a slender thread,
Hangs everlasting things:
The eternal state of all the dead,
Upon life's feeble strings

Infant joy or endless woe
Attends on every breath;—

Now in the name of reason, what can we make out of such words as these, used on the occasion of the burial of an infant.

'Infinite joy or endless woe
Attends on every breath.'

Well; the child had breathed many times, and so we will pretend it had done any thing to secure its eternal well being; and the poet has told us that, 'the eternal state of all the dead, depends on life's feeble strings.' O sad estate of human wretchedness! If this is really the case, we ought to mourn and lament, that God, in his infinite mercy, did not execute the sentence pronounced against our first parents, as understood by our partialist brethren, on the day they transgressed the command not to eat of the forbidden tree. Yea we should call on the earth and all that is therein to mourn in sack cloth, and enter the day of their birth; and instead of calling on men to praise the Lord for his goodness, we will might call on them to stand against, for fear of the monster who had called them into existence under such dreadful circumstances.

J. C.

Lebanon, April 12, 1835.

PARTIALISM.

Oh, Partialism! how long wilt thou boast thyself over every name and denomination under heaven: how long wilt you keep the creature, man, subject to vanity—how long will you continue to dress yourself up in the garb of christianity—how long will you continue to mingle with our devotions—how long will you continue to curdle the purest waters of social intercourse? 'Till sin shall be finished and transgression has an end—till the seed of the woman shall bruise the serpents' head—till all shall know the Lord from the least to the greatest—till love shall overcome hatred, and there shall be the pure principles of Universalism reign predominant over the wide domain of God's dominions. [Mag. & Adv.]

INQUIRER AND ANCHOR.

SATURDAY, MAY 21, 1835.

JUDGERS IN HELL.—It will be seen from the following which we cut from the New York Evangelist for March 14, that these must be, about these days a time of reaping in the miserable shades of the 'dismal.' In former times it was supposed that the miseries of the damned in hell would know no intermission, or cessation through the endless ages of eternity. But the Rev. Mr. Finney, the author of the *Christian's Extract*, has poured some new light upon this subject. There can be no doubt that Mr. Finney knows as much about hell and its inhabitants as any man living. He has preached it as much, and described it with its devils, and all its infernal apparatus of torture as often, and as minutely as any man. We know not whether he has any communication with his astral majesty, and receives from him a report of what is going on, or, will we ingenuously obtain his knowledge. It is enough for us to know that his evidence is such that he has 'no doubt' of the truth of what he asserts, and when a minister has no doubts, why should the people be doubtful? But we are wondering. We were about to say that in these latter days, even the inhabitants of hell have their seasons of relief. About these days they must be holding their jubilee. If any man has a lingering doubt that the Presbyterianians are very pious people, or that they love one another sincerely, let him hear Mr. Finney. There are his words.

These things in the Presbyterian church, their contentions and jangling are no ridiculous, so we need, so our racious, that do not; there is a jubilee in hell every year, about the time of the meeting of the General Assembly. And if there are tears in heaven no doubt there would be tears shed over the difficulties of the Presbyterian Church. Ministers have been dragged from home, year by year, and perhaps have left a revival in progress, and gone up to the General Assembly, and there heard debates and witnessed a spirit by which their souls have been grieved, and their hearts hardened, and they have gone home ashamed of their church, and ashamed to ask God to pour out his spirit upon such a contentious body.

Let the reader carefully peruse the above passage, and consider from whence it came. Mr. Finney is a Presbyterian, and of course has a much better opportunity to know them, and a devoted their spirit than we have. Being counted by them as brethren, we of course must stand in the court of their temple, but Mr. Finney has been into the 'sanctum sanctorum' and admitted to a knowledge of all the mysteries behind the veil. Hence we are inclined to believe that he draws a true picture of their soundings and counter. We are right glad that they are coming to their senses. In their blindness they have long said 'we are rich,' but now they are some of them able to see they are 'poor and miserable and blind and naked.' They come hence from the assembly 'ashamed of their church.' We are glad of it, we have long been ashamed of them, and we rejoice that they are beginning to be ashamed of themselves. It affords an evidence which we have long desired to see that they are not utterly lost to all sense of shame, and we hope that ere long they may be led to repentance. If what they are doing is better, there is certainly not a more angry set of men on earth than these some Presbyterian, who before the world claim to be of the seed of the serpent.

By the way, we have word for the next of Br. Thomas of Philadelphia before we close. Dr. T. you ought not to complain of Dr. F. for retreating from the controversy with you. You know that Dr. F. gave as a reason for this continuing the discussion, the fact that he was going to attend the General Assembly. Now Dr. F. is a benevolent man. He pities the condition of the miserable inhabitants of hell, and he was to let them have a jubilee occasionally. He knew that hell is filled with jubilee, and that the Presbyterianians quarrel, and he cannot deny them, the lit-

tle comfort they may take in seeing him and his brethren by the stars.

Seriously however, this picture of the Presbyterian Assembly, is truly worthy of serious attention, and in view of it we may significantly say, 'Behold how these brethren love one another.' If this is the spirit of the Presbyterian Church we say with one of old, 'My soul, come not into their secret, &c.'

I. D. W.

CHRIST THE FIRST FRUIT.—The apostle Paul speaks of the resurrection of Christ on this wise. 'But now is Christ risen from the dead, and became the first fruits of them that sleep.' 1 Cor. xv. 20.

There is more meaning in these words 'first fruits' than the casual reader would be likely to discover. And it is the object of this article to illustrate and explain their bearing upon the subject of the resurrection of the dead to which they are applied. Calmet gives us the first explanation of the 'first fruits' as they were offered among the Jews.

'They were presented made to God at part of the fruits of the harvest, to express the submission, dependence, and thankfulness of the offerers. They were offered in the temple before the crop was gathered; and when the harvest was over, before any private person used the corn. The first of these fruits, offered in the name of the nation was a sheaf of barley, gathered on the 15th of Nisab (August) in the evening and threshed in the court of the temple. After it was cleansed, about three plates of it were trosted and pounded in water. Over this was thrown a log of oil and a handful of incense; and the priest, taking the offering, waved it before the Lord towards the four cardinal points, throwing a handful of it in the fire on the altar, and keeping the rest. After this all were at liberty to get in the harvest.'

There were besides these, several other kinds of fruits, offered with appropriate ceremonies, which we have not room to describe particularly. The first fruits of the different kinds of grain, as also of the increase of the flocks were offered to the Lord, and our remark will hold good in its application to them all. They were specimens of the harvest that was to follow, and the lump that remained was sanctified and made holy by this offering of the first fruits.

Now the reader will bear in mind, that it is in direct reference to these offerings, that Christ is called the 'first fruits' of them that sleep. If therefore the figure used by the Apostle is good, and the parallel holds in its most important particular, than it will follow that the harvest of the dead is sanctified by the first fruits which have been offered. This would be the legitimate inference from the figure.—For if the first fruits sanctified the harvest, so shall Christ sanctify those of whom he is his risen glory is the first fruits.

This inference is sanctioned by the clear and explicit testimony of the Apostle. In his Epistle to the Romans Chap. xi. he says. 'If the first fruits be holy the lump also shall be holy.' Let this text be coupled with the one already under consideration, and the doctrine is as joyful as the testimony is clear. In one, the apostle declares, that Christ has 'risen from the dead and become the first fruits of them that sleep; and in the other he asserts, if the first fruits be holy the Lump also shall be holy.'

In the original offering it would indeed have been a most singular circumstance, had the Jews offered the first fruits, and found them good, and then found a harvest blasted and worthless. The truth was, that the first fruits were but a specimen of the harvest,

and in all cases the husbandman had a right to expect a crop, which should correspond, both in kind and quality with these fruits. So according to the apostle, it is in the ingathering of that harvest which God will reap from the field of death. We have a right to look for a harvest which shall be both in nature and character like the first fruits. Hence we conclude, that the figure of the text must be most sadly mutilated, before it can harmonize with the popular notion, that a great part of the human race, will come in from the grave little better than infinite evils; and certainly it reflects but little honour upon the name of the Saviour to make him the first fruits of a harvest so utterly worthless.

If in ancient Israel a person had designed to learn what would be the quality of the harvest, he might have obtained all necessary information, by an examination of the first fruits that were brought to the temple. So in the case before us. If we wish to know what will be the nature and character of man in the resurrection state, we may look to Christ as the first fruits, and know that we shall be like him. If he in his risen triumph over death, was sinful and corrupt, then may we conclude that we shall be so too. But if he was holy, then shall the harvest also be holy.

These views of the resurrection are as honorable to God as they are consolatory to man. They present the great Creator engaged in a work that is worthy the character of a God of infinite perfections. He is seen raising the sleeping millions into life, not to gratify a malignant spirit of revenge, or to perpetrate sin and suffering; but for the more noble and God like purpose of rendering them holy and happy in his presence? This is the harvest that is worth the gathering. It was this that enabled the apostle to endure hardness as a good soldier, for he was cheered in every hour of trial with the consolatory assurance, that, though now he was subject to the law of sin and death, yet, the morning of the resurrection shall find him in the image of his beloved Lord and master. Bless the Lord oh! my soul, and all that is within me! Bless his holy name! The first fruits have been offered, 'without spot or blemish.' The final ingathering shall come, and holy angels, with the myriads of the redeemed made white in the blood of the Lamb, shall shout the heaven-ho.

I. D. W.

DESIGN OF THE DIVINE LAW.—It is by no means a useless and unprofitable inquiry, what is the design of that moral law which was given by the Creator for the regulation of human conduct? Nor is it the result of an unprofitable and impertinent curiosity.—It is a question in which all are interested, and which has an important bearing upon every system of morals and religion. If we ascertain the object of law, and find that object to be a good one, we naturally yield a more willing and constant obedience. We have stronger motives to obey, for the reason that obedience more deeply interests our selves.

It is believed that this subject is not always correctly understood, or if understood, is not always correctly represented. By religionists at the present day, the law of God is too often set forth in the light of an arbitrary command, that has but very little connexion or concern with the happiness of those who obey. Obedience is enforced more from the consideration that God sternly and peremptorily re-

quires it, than that man is benefited by it. And men are taught to act more for the glory of God and the fear of his wrath than for the happiness of themselves and their fellow men. To act for the promotion of their own happiness is called selfishness, and denominated sinful.

And the law moreover is invested with a kind of unapproachable sanctity, which raises it above the enjoyments and every day affairs of life. It is considered as something awfully sacred, the violation of which involves the most tremendous and even endless consequences. Under such circumstances the constitutional fear of this tremendous wrath, where every faculty is expected to obey, renders even obedience, missing.

Now it seems to us require but a very little discrimination to discover this to be a wrong view of the divine law. That obedience is required for the glory of God may be admitted. Unquestionably man was made, as the Westminster Catechism says, "to glorify God and enjoy him forever." But it is a wrong notion to suppose that God is glorified in the endless suffering of men, or their forced obedience to a mere arbitrary command. His glory is manifested in the perfection of his works and the diffusion of happiness. Hence man was created to enjoy God and be happy. And in attempts to secure his own happiness and that of his fellow beings he displays the glory of God, as well as the excellency of his own nature. Created a moral being, the law was adapted to his constitution and obedience required that he might be happy. The end, or object of the law, then, is the happiness of those who are required to obey; and through that, the glory of God. As a judicious writer observes,

On considering the nature of the Supreme Being, reason gives us much ground to believe, that the chief design of all the commandments which he has given to men, is to promote their happiness.—Independent and self-sufficient, that Supreme Being has nothing to exact from us for his own interest or felicity. By our services he cannot be benefited, nor by our offences injured. When he created the world, it was benevolence that moved him to confer existence. When he made himself known to his creatures, benevolence in like manner moved him to give them laws for their conduct. Benevolence is the spring of legislation in the Deity, as much as it was the motive of creation. He issued his commands on earth on purpose, that by obedience to them, his creatures might be rendered happy among themselves in this life, and be prepared for greater happiness in another.

The above quotation from Dr. Blair, embraces sentiments truly orthodox; but it is a kind of orthodoxy considered very heterodox at the present advanced stage of religious fanaticism. If however, it were more generally received, we may well question whether there would be so much inquiry as there now is in the world. There would be far stronger inducements to obedience, virtue and uprightness. What ever may be said of the selfishness of self love, men always act with a view of securing their own happiness, either present or future. Those who are kind and benevolent do not indeed lose sight of the happiness of their fellow creatures; but they do not do so at account any the less desire the promotion of their own. And if convinced that law was given for this very purpose, how readily would all obey. Let it then be impressed upon the minds of all that what God requires of us, is required for the advancement of our own happiness.

A. A. W.

UNDERSTANDING THE WORD.—In ancient times it was customary to read the sacred Scriptures for the purpose of understanding their teachings. But we fear that this cannot be said in truth of all, or even a majority of those who read the word of God in our day. Too many read the Bible as a daily and invariable task, because they have been told to do so, and not because their minds are so instructed by their hearts made clad with the truths which they learn. The effects of such an act are widely different at the moment. In old time Ezra the Scribe, stood in the pulpit of wood, and read in the book of the law distinctly, and gave the sense, and caused the people to understand the teaching thereof. And the people went their way to rest and drink and to mirth great mirth, because they understood the words that were declared unto them. So when Philip came to the church, he said unto him, "Understand thou what thou dost read?" And when he had explained to him the words of the prophet, he went on his way rejoicing." Thus it will appear that those who read and understand the word will be made happy by that word. On the other hand, those who read and understand not, are tormented with fears and haunted with superstitious, legitimate children of ignorance. He then that would experience the full joys of christian faith should study the divine word diligently, and at the close of every chapter, he should pause, and ask himself the serious question, Understand thou what thou dost read? I. D. W.

'REMARKS' ON 'PRIZE TALES'.—We published a week or two since, as our readers will recollect, some remarks from the Trumpet over the signature of H. B. in reference to 'Prize Tales.' We now copy from the Magazine and Advocate a few observations from the pen of A. B. G. well known to be the associate Editor of that paper designed as a reply to the remarks of H. B. Justice requires that we should give both sides a hearing.

It is quite possible that many things may be said both in and against the publication of familiar tales, designed either as proof or illustration of Universalism. We are not disposed however to enter into a controversy on the subject, nor say anything to the injury of those excellent brethren who have procured at considerable expense several well written tales. That they are designed and published as fiction is true; but we may be allowed, perhaps, to mention one fact, out of many that might be mentioned, which will show that they are not always read and received as such. A gentleman, apparently a man of sense, but evidently a very careless reader, once inquired of us, "if we could tell him where the town of Z was, where that old deacon turned his daughter out door?" We confessed we could hardly suppress a smile; but at the same time we were convinced that such men ought to be fed with plain truth, presented in a manner so very simple that it could not be misunderstood.

Now if these things be done in a green tree what shall be done in the dry? It is no vain boast to say that Universalists generally are better acquainted with theological subjects than some other denominations; and if they are sometimes deceived, will not limitarians be very apt, perhaps, willingly, to confound fiction with fact, so far as facts are related in Universalist periodicals relative to the influence of limitarian notions, and condemn the whole as fiction? And can they not do it with a better grace, since fiction is published in our papers—acknowledged indeed to be mere fiction, but designed as a representation of fact.

We do not wish to be understood as opposing or condemning familiar tales. We merely suggest these things as objections; which, however, may be, and perhaps are, counterbalanced by the good resulting from them. We must leave the subject and give the remarks of A. B. G.

"Sometimes fair truth in fiction we disguise"

"Sometimes present heretals to men's eyes." [Herald.]

The foregoing remarks from the pen, it is believed, of an aged preacher, of Boston, has been pretty generally copied into our periodicals, and approved by many of our editorial brethren. In such

way, therefore, more strongly of presumption in the writer to expect an exception to its justice and propriety. But I conceive myself called on to do so more importantly for the very reason that it has now more weight, than if first penned by an individual individual as myself, and copied coldly into our periodical. Besides, I write sincerely to correct your mistake in the thing to which you allude is more or less liable. The mistake is this: It seems to me to mistake the whole and sole object of all the prize tales yet published in our order.

1. Why do Universalists object to the publication of fictitious narratives in the Tract society? First—because such associations have always opposed all works of fiction as highly denigrating and pernicious—has issued tracts against novel reading—and in thus violating its own laws and instructions, they deserve our reprobation for their inconsistency. Second—because they have alleged, in some cases, and pretended to others, that their narratives were facts when they were fictions only. Third—because the publication of such fictions is never prefaceing them with the declaration that they were mere 'tales.' In thus doing they are guilty of falsehood actual or tacit. And third—Universalists condemn such tracts because they are offered as *proofs*, rather than as *illustrations*, that our doctrine, &c., is false and pernicious—and to render such an association always consistent the views these tracts are intended to oppose.

2. But Br. H. B. and the applauders of his article will excuse me for saying that not a single prize tale published in our periodicals is notorious to any one of these charges. We condemn not fiction when not written to deceive or injure. We publish no tales for such occurrences. We give us tales. We offer them not as *proofs* that Universalism is true, or Partialism false, but simply as *illustrative* of the effects of these opposite systems on the life and character of individuals.—And in doing so, care has been taken not to misrepresent the sentiments of our opposers. Certainly it is not alone, these the best essays and sermons of our order have done, and it is also.

3. That it is proper thus to employ fiction in the service of truth, no one acquainted with his Bible will deny. For what are its parables and similes—its tropes and figures—so often used by the prophets, our Savior and his apostles—but tales and fictitious representations, used not to deceive or injure, but to *illustrate*, persuade, and benefit? (See prodigal Son, unjust Steward, rich man and Lazarus, &c.) What is all poetry and the imagery of every prose writer, but the same?

In conclusion—I have never yet had the pleasure of learning Br. H. B. but from what I have heard and read of his sermons, I venture to say that we have few preachers in our order who more frequently illustrate Universalism, in its bearings and effect, by *supposed* cases, (*fabulous tales*), than he does. And, for my part, I can see no difference in principle between many short tales, and one long one—or between tales in the *deek* and tales in our periodicals.

I am no writer of prize tales, and perhaps on that account would not offer for prize essays. I believe *proof* and *illustration* could be combined in an essay better than in a tale—but I believe justice to those who write and favor such productions, require that, as long as they publish them as tales, and use us misrepresentation, they should not be confounded and censured with the deceiving scribblers of the American Tract Society.

A. B. G.

THE JAILOR'S QUESTION.—"What must I do to be saved?"

We suppose this question was put by the jailor in reference to the danger that threatened him. It was in the darkness of night, and the foundations of the prison were tottering with the violence of an earthquake. The doors of the prison were open and the prisoners could all escape, and in such an event the keeper would suffer for a neglect of duty. In such

circumstances as these, he was afraid, and inquired what he should do to secure his personal safety. It is not our intention however to give a laborious exposition of this matter. This has often been done by able pens than ours. We only design to offer a few suggestions which are calculated to show that the common use of the passage is improper. It is usually supposed that the jailer desired to know what he should do to escape hell in another world. But there are a few things which will show that such was not the fact.

1. His conduct does not correspond with such an opinion. The context informs us that the moment before he put the question he drew his sword and would have plunged it to his heart but for the friendly interposition of the prisoner.

Now according to popular usage we must suppose that the jailer was afraid of hell. He saw the burning lake glowing beneath his feet, and verily believed that the moment he was dead he should fall into its flames. He was more afraid. He wanted to be saved from hell, and so he drew his sword in order to kill himself, and get there as soon as possible! Far be it from us!

2. There is no evidence that the jailer ever heard of hell. Paul never told him any thing about it unless he preached very differently from his common mode of preaching, for we do not know that Paul used such a word in the whole course of his ministry. Whoever says that the jailer came originated in such a case, can give us his assertion, and this is the whole amount of evidence that he can present in favor of such an opinion.

It would be well however for those who are so fond of imitating the jailer, or of extorting his question from their fellows, to remember that he was a heathen, and there is not the least evidence that he ever heard a christian sermon, in his life, before he propounded this question.

Suppose then this heathen jailer was actually afraid of an endless hell, and what does it prove? Why it just proves that this doctrine of an endless hell is an old heathen fable and that is what we hold it in fact to be. So then because a poor heathen, who was as ignorant of christianity as a Hottentot was afraid of going to hell, we are to believe this is a Christian doctrine! Out upon such reasoning as this. It may do to frighten the credulous, but candid and reasonable men, must have better evidence, than the mere opinion of a heathen jailer, before they can receive this as an important item in the faith of Christ.

I. D. S.

Masaneh's wickedness.—When Masaneh was king of Judah, he did 'evil in the sight of the Lord like unto the abominations of heathen.' He built, groves for Baal, and altars for all the host of heaven, observed times, used enchantments and witchcraft, offered sacrifices to Moloch, the Ammonite god, and worse than all, 'caused his children to pass through the fire in the valley of Hinnom!' Such was the practice of this wicked and idolatrous king, for which he was condemned and severely punished by the most High.

Now we wish to inquire, are not modern revivalists proceeding precisely the same principles? Are they not practicing every kind of enchantment for the advancement of their own peculiar views and schemes? Are they not building *altars* and *anxious seats* in the house of God, and causing the people to sit, and do worse than the heathen? If they do not sacrifice to Moloch, do they cause their children to pass through the fire of religious excitement? And, if they do not cause them to go through the fire in the valley of Hinnom, do they not sometimes not them

before the fire of a heated oven in order to *pass* religion into them? Let them beware lest a more fearful curse fall upon them than was sent upon the idolatrous king of Judah. Let them cease their enchantments, pull down their idolatrous altars and anxious seats, and no more cause their children to pass through the fire, or they may expect a moral display of divine vengeance than the Assyrian captivity.

Br. D. H. Hildreth wishes all letters and papers intended for him directed to Petersburg, Wood Co. Ohio.

Br. Bulley, having fixed his residence in New-York city, desires all letters, papers, &c. designed for him to be addressed him 'Care of P. Price, 2, Chatham-Square, N. Y.'

Br. Alfred Peck, has removed from Vernal to Le Roy, Gen. Co. to which latter place all letters and papers designed for him should be directed. He will preach with the society in that place, and the one in Corinth.

The new Universalist Church of Guinea, (Fort Hotten, Orange Co. N. Y.) will be dedicated to the worship of the only true God, tomorrow. Sermon by Dr. S. R. Smith.

Another Preacher.—Br. A. C. Thomas informs, the public, through the Christian Messenger, that Br. D. C. Smith, a member of the Calistowill (Universalist church), Philadelphia, entered the harvest field as a servant of the Lord on Thursday evening, the 23d ult. His discourse was well received by a respectable audience, and Dr. S. is in hopes of a worthy man.

DEDICATION AT GUILFORD, N. H.—The following from the 'Star and Universalist' brings us the happy tidings of the dedication of a Union Meeting House in Guilford, N. H.

The dedication of the Union Meeting House at Guilford, took place on Thursday last. The day was fine and the scene was joyful. Ministers and people of different opinions came together and separated in the sweet sounds of the gospel. There was nothing objectionable in the conduct or speech of any one that was calculated to disturb our peace—we could truly say, in the joy of our hearts, that this place is no less than the house of God and the gate of heaven. The house is a very excellent one well finished and painted, and calculated to hold about five hundred persons—it is an honor to the two denominations, (Universalist and Christian,) who have erected it. May they long continue to enjoy it in the innumerable spirit of the Great Head of the Church. The order of the services at the Dedication were as follows:—

Invocation, by Rev. Mr. Sinclair, of Guilford; Reading of Scriptures, by Rev. Mr. Blaisdel, of Guilford; Dedictory Prayer, by Rev. Mr. M. C. Cady, of Sandbornton; Sermon, by Mr. Bartlett, of Hooksett, Jan. XXXII. 22d. Address to the people, and concluding prayer, by Rev. Mr. Adams, of Meredith; Benediction, by Rev. Mr. Bartlett. All these services were attended to in a very solemn and devout manner by the inhabitants of Guilford and the neighboring towns.

NOTICE.

A meeting of the First Independent Universalist Society of Hartford, will be held at their meeting house on Tuesday evening the 23d inst. at 7 o'clock, to consider a request of the Rev. M. B. Smith to be discharged from the office of Pastor of said society, and also to transact such other business as circumstances may require.

By order of the Committee.
Hartford, May 19, 1835.

PLEASE is eagerly sought for by all classes of men. But few find true and substantial pleasure. The reason for this disappointment is perfectly obvious. They engage in those pursuits which lead them directly from the object of their search.

We sometimes hear men speak of the pleasures of sin; but nothing can be more absurd. As well

may we expect grapes of thorns, or figs of thistles, as to expect to obtain true and lasting pleasure, from an indulgence in crime of any description. Wisdom's ways are ways of pleasantness, and all her paths are paths of peace. It is, therefore, only in the observance of her wholesome counsels, that we obtain our object. Pope wisely says—

'Virtue alone is happiness below.'

Let the young, and all who are in pursuit of pleasure, bear in mind this one thing, that it cannot be obtained, except in the practice of holiness. 'In God's presence is fulness of joy, and at his right hand are pleasures for evermore.' Of these pleasures we may now partake, if we will but cultivate a spirit of love; for God is love, and he who dwells in love, dwelleth in God, and God dwells in him. It is perfectly plain, that if we dwell in love, we shall enjoy the presence of our God, and therefore shall partake of the never failing pleasures which he has in store for us.

S. D.

Religious Offices.

Dr. C. Woodhouse, of Lansingburg, will preach at Newark, N. J., on the 6th Sabbath in May.

Br. W. A. Stickney will preach at Killingsworth on the 6th Sunday inst. and at Durham on Monday evening June 1st.

Br. W. A. Stickney will preach in Burlington the 1st Sunday in May, and a lecture at New Hart centre, at 5 o'clock.

Br. O. Williams will preach in Berlin on the 5th Sabbath—Br. J. Shibley will preach at West Suffield same day.

Br. J. Shibley will preach at Benhamstead on the 11th Sabbath inst. and lecture at New Hartford in the evening of the same day.—Br. Hitchcock will preach at Wolcottville same day.

Br. F. Hitchcock will preach at Cornwall Hollow Saturday evening the 6th of June, and Sunday morning the 7th, services commencing at precisely half past 9. At Linneuxville in Salisbury in the afternoon, commencing at half past 12. And at Hitchcock's Corner in Armenia N. Y. at 5 o'clock.

Hudson River Association.—The Hudson River Association of Universalists, will hold an extra session in the city of New York, on Wednesday and Thursday, the 11th and 12th of June next. Ministering brethren and all friends are affectionately invited to attend. Per order. I. D. WILLIAMSON, Clerk.

NEW YORK STATE CONVENTION.—The Universalist Convention of the State of New York will hold its annual session at Cooperstown, Otsego county, on the last Wednesday and Thursday (27th and 28th days) of May inst.

CLINTON LIBERAL INSTITUTE.

The present term of the Liberal Institute will close on the 8th, and the Summer term commence on the 27th day of May inst. The ladies' school of the Institute will close and commence again at the same time. The best accommodations can be had for the students.

J. STEPHENS,	Executive	T. SMITH,
D. PILEY,	Committee	E. S. BARNUM,
J. W. HALE,		

*. Editors friendly to unsectarian institutions of learning will please copy the above.

NOTICE.—The residence of the subscriber is also the office of the Inquirer and Anchor, in Albany will be at No. 88. Beaver Street, from and after the first of May.

I. D. WILLIAMSON

POETRY.

[The following lines from the pen of the late Miss Louisa S. Griswold, were addressed to her sister who was about to leave her friends and take up her abode in the "far, far west."

To my Sister.

Onward—aye boldly onward, speed thee on thy way,
O'er mountain, lake and mighty stream, in distant lands
to stray,
And leave thy own New England, and haste thee from
its shore,
Thou' ne'er may'st breathe its fragrant air, or view its
bright scenes more.
Yet seek that earthly paradise, that world of bliss and
rest,
With all who hope to find it, in the bright, the far, far
West—
Perchance 'twill o'er thy destiny a ray of glory cast,
And cold oblivion's shadowy veil will hide from thee
the past,
And high thy name may dazzling shine on fancies' record
in scroll
There, where the noble and the brave alone their names
enroll
Then on—with wild ambition to lead thee proudly forth
Over the vast stretch'd western world, that land of wealth
and worth;
Nor stay thy rapid progress, till Mississippi's waves—
Between thee and thy native land its pebbled beaches
lave,
Till the high and rocky mountains unchanging and the
same,
Have dwindled into distance, till the boundless western
main
Is spread before thy gaze—nor homeward turn thine eye,
But like eye bright and gifted one 'go to the west and
die."

The triumph of Faith.

A BRIEF TALE.

Emily II—was a lovely girl. There was always upon her fresh countenance a smile imprinted; and that sprightly gaiety, which is the legitimate attendant of innocence, was ever a peculiar trait of her attractive nature. She had no enemies, for none could do otherwise than love her—for she was lovely; and what is lovely will be beloved, when known. Those who have seen the playful lamb skip over the lawn, and return in its sport to its dam, have seen Emily hasten and seek for her flowers, and return and present to her mother, with an eagerness big with affection, the sweet garland she had gathered and woven.

How beautiful is nature in innocence! How beautiful in the first estate, as first from the hand of our God, is man, the handiwork of Jehovah! Who can reflect and not wonder who cannot hope that all who are marred by the bruises of sin, shall be restored to their primitive state!

But to return

The parents of Emily, educated in the truths of divine revelation, instructed her in the knowledge of the parental character of the Father of the universe. Her young mind had the free exercise of its own natural sprightliness, and that elastic vivacity which already gave animation to her soul, acquired, daily, new life as she advanced in the knowledge of God. But the stores of her garnered faith were unknown by even her friends, until the hour most trying of all, tested her confidence in Him who is love. I may here say her confidence was not known—I mean the extent of it. Was she like the noisy professor, clamorous of his own perfection and the sins of others? Was she like the bigoted being, declaring self-right-

eousness in public and private, and claiming the first seat in the mansions of bliss! O let Emily rest from such charges. Like a reservoir filled in the earth and in silence, which from rivulets still is receiving in tribute, the waters to fill its calm bosom, whilst on the surface that covers it over, the herbage and evergreen grow—so the mind of Emily received from all sources, in silence, the knowledge of God, and showed in her works the fruits of her love.

But she was not long to stay below, for angels are for heaven. She had scarcely seen her eighteenth year before she was called to pay her debt to nature. A fell disease brought her suddenly upon the bed of death, whilst in the strength and beauty and buoyant hopes of life. But was she alarmed—did she dread her departure? Let the sequel decide. When the cold hand of death was fast marbling her body—while her parents and friends were encircled around her, to witness the death of one so fondly beloved, in slow accents she raised her enfeebled voice and said—"Father, don't mourn my departure—I am only returning home. Remember how often I have heard from your lips that our Father in heaven is here, and that all are to dwell in his presence in heaven and enjoy the sweet peace of his smiles forever. Oh, father, how those words and parental instructions have delighted my bosom! See there, my dear child—'you have said, 'look over the vast field of creation—Behold the wisdom, the power and the goodness of God.' I looked and beheld, and I learned the rich nature and character of God—in the flowers of the field I have seen him—in the songs of the birds I have heard him—in the stars of the firmament, and all the grand work of his hands, I have read him—and O, that I could weep—in my heart—in my heart have I felt him.

"Father—you gave me a bed in the garden—I have sown it with seeds—yes, you gave me a bed, and God gave flowers. I weel them and cherished them—the kind Giver I saw in their growth, in their leaves and their blossoms. How oft have I walked in the alleys around them in still meditation of Him who blest me so kindly with gifts! Yes, there is my lily now growing—my plinks and my violets are blooming—my roses have faded and fallen. Don't mourn, my dear father—I once used to mourn when the flowers of my garden did so—but I learned that the hand that gave them, in wisdom and kindness, blasted them to renew their rich beauties and sweeten my gills. Then I no longer mourned when they fell. Yes; the cold frost cut them off that they might bloom fresh again with the Spring.

"Thus I too must feel that I may bloom in the garden of heaven. So, father, farewell—So the present.

"My mother—you are weeping. Don't you remember when you and I watched the chrysalis burst from its cell—how it changed from the worm that was loathsome to the butterfly, gilded with colors so golden? Don't you remember how it spread forth its wings in their splendor, and arose from the earth in a triumph and slighted on the rose in my hand! Oh! mother—don't you remember that beautiful type? Don't mourn, I am but changing to arise in a triumph over death to the splendor and bliss of the angels above. You may weep—for affection most weep—but don't mourn my departure.

"Fond brothers and sisters—why should you be grieved? I know we have lived in affection

and joined in the sports of our youth—we have encircled our parents in love—but we know that our Father in heaven requires that we die, to ascend to join in the world of spirits made holy and happy in love. I leave you my garden of flowers. O, look through the blossoms that grow on the bed where I have sown the seed—Power that exists and causes all nature to live—How deep and how rich is the volume!

"I grow cold—this God is fast sinking—I'm fainting—my spirit is almost on wing—our Saviour ascended it triumph over death, an assurance that all should survive. Oh, the depths of his love—the extent of his glory! Take the Lily I drop—like the chrysalis I change—like our Saviour ascend. O—don't—mourn!

The first clod the rose in its bloom, and it fell faded and lifeless to earth. The spot where it fell was a hollowed spot, made sacred by a triumph so great.

Oh, what a prize is such a re-creation! How worlds sink into nothingness in comparison with it.

Such a faith drawn from the Landiwork of God—from the nature of his providence, and from the records of revelation, is life even in death. It has power that waste sunder the gates and bars of the tomb, and waits the soul in joyous anticipation, in the illness of the spirit of our Saviour, to the realm of everlasting holiness and happiness. Shall I hold up in contrast with it the faith drawn from a man-made creed of Paganism? God forbid. I will not waste the perfection of its character—I will not waste heaven by such a contrast. No. Let it stand in the solitude of its celestial holiness and perfection, unsundered by an unwelcome touch. I will lay aside my pen, sensible of my inability to write upon so exalted a theme—one so noble in a pure ethereal light—before I stain its spotless purity by an evil touch—and only dwell in contemplation. May & Adv.

Moral conduct springs from the mutual wants and interests of mankind. It is each man's interest that his neighbor should be virtuous; hence each man knows that public opinion will approve his conduct, if virtuous—reproach it, if vicious.

The Lord preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down. Psalmist.

Marriages.

In Sheehy on the 25 inst. by Evangelist Samuel Ashton, M.J. David L. Scott of Towanda, to Miss Julia H. Kinney of the latter place.

Deaths.

At Stafford April 30, 1855 Mr. David Tibbitts aged 36 years formerly of Springfield.

In this city, Catharine, aged 11 months, daughter of Gen. Nathan Johnson.

In Hebron, widow Catharine Way, aged 58 relict of the late Daniel S. Way.

REMOVED.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly occupied by Mr. N. Hughes in Main St. a few rods south west of the State House square.

Stafford, April 1855.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

VOLUME XIV.

SATURDAY, MAY 30, 1835.

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M. H. SMITH, HARTFORD, CT.
J. BOYDEN, DUBLIN, IRELAND.
C. WOODHOUSE, LANSHIRE, N. Y.

MEETS EDITORS.—The following article is from the pen of our late friend and Brother, Samuel Hart, Esq. of this town. It appeared, originally, in the 4th No. of the 2d Vol. of the Religious Inquirer.—In the length of time which has since elapsed, it has probably passed from the minds of most of those who then read it; while to many who may now see it, it will be entirely new. If you think its republication at the present time, will subvert the interests of the truth, in compliance with the wishes of some friends of the author, please to give it an insertion in your interesting and useful paper.

Berlin, May 11, 1835.

EXPERIMENTAL RELIGION.

MR. EDITOR.—I offer you for publication my religious experience—for I have been convicted and converted, or in modern language, I have 'experienced religion.' When very young, strong impressions were made on my mind, by the Assembly of Divine's Catechism; and my father's explanation of it. 'Terror soon became the most prominent feeling. I was not more than 1 year old, when I first became frightened with the misery of that estate wherewith man fell, & was given to understand that I, and my fellow beings were under the wrath and curse of a dreadful God; and exposed 'to the pains of hell forever.' And it was scarcely sufficient to prevent my sinking into immediate despair, to be informed, that God had elected some to everlasting life; for I could not conceive how even these could be happy; surrounded and beset on every side by wretched objects, candidates for immortal woe! For a very long time I found little or no relief from these early impressions, but on the contrary, they became at times, still more poignant.

At about 9 or 10 years of age, being arraigned to be taught the Catechism, I was called upon to answer the question—'What doth every sin deserve?' I readily repeated the answer. My father inquired, if I knew the import? A trembling instantly seized me, and I could not answer. He demanded a reply. I stood mute in horror, and utterance was absolutely denied me. My father

expostulated—How is it, my son, when I introduce any other subject, you are free to converse; but on the vast concern of your immortal soul, you refuse to speak? I really supposed at the time, that my refusal, as he termed it, was a sure token that my perdition was sealed; and I began to stagger under a weight of woe, too ponderous for me to sustain. And I have often thought, that if my father had continued his expostulations a little longer, I should have sunk down and expired at his feet. But he soon saw my situation; and I read in his looks, a reprieve from immediate destruction.

Not many years after this, an intimacy took place between me and one of my sisters. We loved each other, and I can truly say, that fraternal affection was never more sincere, and rarely, if ever, more ardent. At the age of 18, she was carried off the stage of life by that lingering, living death, the consumption. When her case became desperate, the alarm and anxiety we mutually suffered, baffled all description. Being educated together, our religious impressions were similar. The dying hour arrived, and every groan she heard, was big with horror; to me, as well as to her: for every groan I responded, groan for groan. At this awful crisis, my father used every exertion to inform her what she must do to escape endless misery. She listened as for the life of her precious soul. But she could not understand what she must, or what she could do. He then turned his attention to the performance of a great duty, he reconciling himself to the endless perdition of his dear daughter. I saw his venerable frame totter under the weight that oppressed him.

It was too much. Bowled down to earth, by this distressing event, combined with an unshaking belief that but few of my fellow men could possibly escape an eternity of misery; I was on the brink of unconditional despair: when a ray, from the fountain of light, penetrated the gloom which enshrouded me; and a still small voice, whispered the consoling inquiry, is this doctrine true? May it not possibly be an error? That moment, that precious moment, will never be forgotten, while life, and thought, and being last. From that time, to enable me to examine this all important question, I began to attach some value to my being; for, heretofore I had held it of no estimation, even worse than nothing. Indeed, I could not consider the human race in any other point of view, than as an infinite curse: one part, to be interminably miserable; and the other, to make the best of their case, must forever remain deep and hopeless mourners, for they must always remain without hope.

At the commencement of my reasonings and researches, on a work of such magnitude, I was resolved to proceed with the utmost circum-

pection, when to my utter astonishment, I soon found that reason had no concern with it. That to get along at all with this doctrine, reason must be set at naught; that the scripture must be set at variance with itself, and converted into a mass of contradictions; that every sympathetic and benevolent feeling of the heart must be suppressed, or eradicated; and that the glorious character of the incorruptible God, must be changed; not merely into an image made like unto corruptible man, but into that of a ferocious implacable tyrant, bent on tormenting his creatures; and that without cause, as all acknowledge that there has been made an ample propitiation for the sins of the whole world; and that it is God's prerogative, and his only, to apply this to the souls of men.

Seeing this dreadful doctrine by Scripture testimony and fair reasoning, fairly confuted, for a time it seemed to me, it was enough. I felt relieved. Come what might, I thought I could cheerfully endure it. Disappointments and disasters of any description—come the loss of friends, near and dear—come death itself—come future misery to any limited extent—come any thing—come every thing, but an interminable hell. From the forebodings, with which from my infancy I had been haunted, to the happy prospects which now cheered my reviving spirits, was a radical change. It was indeed a saving change. In the varied, checkered scenes of life, for nearly forty years, I have found it to be such.

It has saved me from despair, and a premature death. It has saved me from entertaining dishonourable thoughts of that God, whose essence is love. And it has enabled me to enjoy the comforts of life with cheerfulness; and to endure its trials with resignation. And of these last, I have had my share—only one of which, from the long catalogue, I will mention.

More than 30 years after the death of my sister, as already related, by the same fatal disease which carried her off and nearly at the same age, I lost my only daughter. Had it been supposed that some severe chastisement was necessary to test the worth of the religion I had embraced, surely this stroke would have been deemed sufficient. And I can sincerely say, it has served to enable me to appreciate its inestimable value. In my daughter's near approach to the tomb, I could now approve of her unshaken trust, in the goodness and mercy of her God and Saviour; and even congratulate her on such an auspicious frame of mind at that solemn and interesting period of her existence. I saw no occasion of weakening her confidence in God, or intimating that he could possibly be less benevolent or have a less compassionate design in his chastisements, than the father of her flesh, who never

rowned upon her, but for her good. Her bitter dying groans, were, the purchase, so to express it, the cheap purchase of the glory which should shortly be revealed, where as she expressed it, she should *'soon be soaring in the regions of bliss'*. In this trying scene, it was indeed condescending to know that these momentary pangs would certainly work out for her, *'a far more exceeding and eternal weight of glory'*. Had I not met with a saving change, I must have felt the need and necessity of urging my daughter to do, or perform some mysterious, undefeatable, inexplicable work, which no person has discernment enough to know what, or power to perform, if it could be known, and which—though it is wholly the work of God, I must have informed her she must do, or she must be damned. And thus, with this solemn mockery, have platted with thorns, her dying pillow! But, blessed be God, the Christian religion, rightly understood, inculcates no such *'cruel mockings'*. On the contrary, it uniformly invites us to trust in the mercy of God, who gave his Son a *'ransom for all, to be testified in due time'*. Having received this testimony, *'I am filled with comfort, I am exceeding joyful in all our tribulation'*. And I can heartily join with my Limitarian brethren, whenever they are disposed to *'praise the Lord for his goodness, and for his wonderful works to the children of men'*. Join, did I say? I can surely take the lead, and on a higher key, strike up my halallelujahs and shout, in much more elevated strains, *'Glory to God in the highest'*, for his impartial, unlimited, efficacious and eternal goodness. Have they been in darkness and distress? I have suffered the horrors of doubt and darkness, and dismal forebodings. Do they now enjoy a degree of light and comfort? The light which shines in my unenraptured view is far more refulgent. Can they faintly rejoice in a hesitating belief, that God will be partial to them? I cherish a belief, which leads to rejoicing, *'with joy unspeakable and full of glory'*. Is it their expectation to meet in heaven, some part of our brethren of the human family? I have the transporting assurance of meeting them all; that not one will be lost, to damp the joy, and sadden the blessedness of that happy and divinely glorious place.

A UNIVERSALIST.

SELF-RIGHTEOUSNESS REMOVED.

'The Pharisee stood and prayed with himself thus: God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican'—Luke viii. 11.

One of the most prominent and essential virtues, which the divine Founder of Christianity has recommended to his followers, is humility. He enforced this not only by precept, but by his own example. Having frequent occasion to reprove the hypocritical formality and want of charity, for which the self-righteous Pharisees of his day were notorious, in order to present the subject in the most attractive form, and in the manner least calculated to give personal offence, he introduced it in the form of a parable; that is, by comparing such a piece of conduct and its reward to a certain person's doing—*'as so'*. In order to exhibit the unbecoming nature of spiritual pride and self-righteousness, displayed in the conduct of the Scribes and Pharisees, our Lord introduces the parable of the Pharisee and the Publican going into the temple to pray. It is worthy of notice that this parable is expressly stated by the sacred historian to have been spoken to such as boasted of, and trusted in, their

own righteousness, and despised their fellow creatures. *'Then spake he this parable unto them that trusted in their own righteousness and despised others: two men, the one a Pharisee and the other a publican, went into the temple to pray. The Pharisee stood and prayed with himself thus: God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. And the publican standing afar off, dared not so much as lift his eyes to heaven, but smote on his breast saying, God be merciful to me a sinner. Upon which our Lord adds, I tell you that this man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.'* There is in this short parable an important and admonitory lesson for the instruction of all who profess the name of Christ, which they would do well to consider and conform themselves to: among we learn by sad experience that many, who profess to be the followers of the meek and lowly Jesus, are apt, through a wrong apprehension of the ground upon which the duties of a Christian are founded, and the influence of a narrow partial creed, joined perhaps with no small share of pride and self-conceit, to run their religion into downright self-righteousness. It makes them feel that they themselves are more holy or better than their neighbors who are less ostentatious about their religion, having a high and self-conceited opinion of their own righteousness, and of course they feel in their hearts to thank God that they are not as other men, that is, sinners. Hence, they are apt to forget mercy and humility.

The utter impropriety and inconsistency of such a self-righteous disposition with that humble opinion of one's self, and charity for others, which Christ recommended to his followers, will appear, when we consider the amazing love, the benevolent condescension which the Savior manifested in taking upon himself the likeness of sinful flesh, and coming into the world to suffer death for sinners. Such was his compassionate regard for that class of people whom the Scribes and Pharisees despised, as less holy than themselves, and his willingness to relieve and render them every needed assistance was such, that the self-righteous Jews contemptuously styled him the friend of publicans and sinners. And such indeed he was. He himself declared that he came to seek and to save them that were lost, not to call the righteous, but sinners to repentance. This would not have been his errand, had he not been the friend of sinners. He tested death for every man—he gave himself a ransom for all to be testified in due time. It therefore Christ had such condescending love, such special regard for his sinners who had forsaken the path of rectitude, as to undergo persecution and suffer the bitterest death which human cruelty could invent, that he might reclaim us—if he suffered the just for the unjust that he might bring us to God, let me ask, can it be Christ-like in those who profess to be his followers, to feel above, and despise their fellow sinners, because they do not make as much ado about religion as themselves?

Did he who left it as a rule for his followers, to do unto others as we would have others do unto us—I say did he justify, did he teach them to thank the Lord that they were not as other men are, i. e. sinners? or to say in a pet that if the whole world, all the human family are going to heaven, they don't want to go! Strange

and unaccountable as it may seem, such expressions, or what amounts to the same, have been made by persons professing the name of Christian! And therefore have they thrown out such spunky language? Merely because they have heard, or perhaps not more than I have heard the doctrine preached, that, in Christ, all the families of the earth shall be blessed. That, as in Adam all die, even so in Christ shall all be made alive; in other words, that through the mediatorial agency of the Redeemer, the whole family of mankind will be reconciled and brought to a saving knowledge of God,—as if this doctrine could imply nothing better than that people will be saved in sin. Now this doctrine of Universal Salvation, whether it be true or not, contends for nothing more nor less than the salvation of all mankind from the dominion of sin and death; that it is necessary that man should be purified from sin, in order to qualify him for the joys of heaven. Therefore it joins testimony with the scriptures, that there shall in no wise enter into the holy city any thing that is unclean. Consequently, no one, let his religious creed be ever so fastidious, need be under any trouble that he shall have to encounter unclean souls in heaven, let Universalism be true or not. We do not suppose heaven to be like an earthly habitation, that a man can enter into let him be dirty or clean—no! we must have heaven in our souls, or we cannot be in heaven.

Let it be as it may, as to the question whether all men will be so saved or not, it must be evident to any candid, reflecting person, that such expressions as the one we have named, are altogether unbecoming a professed follower of the meek and humble Jesus, inasmuch as it manifests just such a conceited opinion of his own righteousness as did the Pharisee in our text, who thanked God he was not like other men, a sinner.—And if it be our duty as Christians to admonish such as show symptoms of departing from the spirit of Christian charity and humility, it is so in the present case. Let us remember that we are sinners, after all our endeavors to live according to the precepts of our Savior, and that if we are saved, it is by grace, and not of works, lest any man should boast.

Seeing then, that not only the precepts of our Savior, but a sense of our own fallibility and imperfection, should teach us to be humble and charitable—seeing that Christ condemned the self-righteousness of the Pharisees, it follows that those who feel that thank God that they are not as other men are—who say they would not go to heaven if Universalists go there, are no more fit to enter into the holy city than those whom they affect so much to despise.

I have been informed that a certain Methodist minister, who occasionally holds forth in this place, remarked in his discourse a few weeks since, in substance at least, if not in the very words, that if all the wicked characters (which he named over), are going to heaven, he wished, for his part, that the Lord would provide a separate place for him, for he felt that it was quite enough for him to be plagued with them here on earth. Now I would advise him before he preaches again on the unworthiness of sinners to be saved, to read the parable of the Pharisee and publican, and correct his disposition thereby. For I think, if he really feels as he says, he will see his own picture there; otherwise I suggest to him the propriety of retiring into some dark cave, where he can neither see the sun shine out

the rain fall, for God causeth his sun to rise upon the evil as well as the good, and sendeth his rain upon the just and unjust.

Let it be remembered, however, that the doctrine of universal salvation, at which this preacher evidently meant to cast a slanderous stain, involves no such idea, as that sinners will go to heaven in their sins, and whoever says it, is, in either ignorant of it, or intends wilfully to misrepresent it. *Winkworth reads it, let him understand.* *Univer. Watchman.*

BRIEF COMMENTS.

For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinners appear? 1 Peter 4: 17, 18.

This passage of scripture has been too often perverted and turned from its original meaning. It has been applied to a future state of existence. 'If the righteous scarcely be saved' has been made to apply to the final salvation of a certain portion; as though the salvation granted to them was a *scanty* one! Were this true, how appropriate would be such a declaration from those redeemed, as the following. 'Unto thee, O Lord, be the glory; for thou hast *scarcely* saved us.' This is not in agreement with the glory ascribed to God and the lamb by the sacred writers in view of the 'great salvation.'

To what period does this passage refer? Let some of those who believed the doctrines of a future judgment and endless misery, give answer. Dr. Whately on this passage remarks: 'For the time is come that judgment must, according to our Lord's prediction, Matt. 24: 21, 22, Mark 13: 13, Luke 21: 17—begin at the house of God; and if it first begin at us believing Jews, what will be the end of them that they not the gospel of God! And if some of the righteous scarcely be saved, i. e., preserved from the burning, ver. 12, being saved, yet so as by fire, 1 Cor. 3: 13—where shall the ungodly and the sinners appear in safety from these dreadful judgments which are coming on the Jewish nation! Luke 11: 31.' Macknight says—'what he here speaks of, is the difficulty of the Christians at the time of the destruction of Jerusalem. Yet they were preserved; for so Christ promised, Matt. 24: 13. But the ungodly and wicked Jews were saved neither in Judea nor any where else.'

That the Christians suffered many persecutions or judgments previous to those which came upon the Jews is an historical fact, and they escaped the great calamities which it involved this unbelieving nation. They were warned from their Lord's predictions, and saved from Jewish invaders, and thus were 'scarcely saved,' while their enemies were overwhelmed in temporal destruction.

Star & Universalist.

Communications.

Our Saviour's prayer in the garden.

Original.

It is generally supposed that our Saviour's prayer in the garden was, that he might escape, or be delivered from the death of the cross. But when we consider that this event was an important part

of the work which his Father had given him to do—that he so frequently spoke of the death which he should die—and that he voluntarily met and surrendered himself to those who had come to take him, that he might be put to death, the conclusion seems to be irresistible that he did not, for a moment entertain a wish or desire that this death might pass from him.

Perhaps by consulting the apostle to the Hebrews we may get some light on the subject; he said 'Who in the days of his flesh when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death and was heard in that he feared,' Heb. 5: 7. In this passage the apostle evidently alludes to our Saviour's prayer in the garden; it is also evident that he feared death, and prayed to him that was able to save him from it, and that he was heard and consequently delivered from that death which he feared. This surely was not the death of the cross, for this, he was not delivered from. What then was the death which he feared, and from which he was delivered? Jesus very well knew, that a great multitude were coming against him, armed with swords and staves, that he had directed his disciples to arm themselves, and he that had no sword, to sell his garment and buy one; that his enemies were full of rage against him—that his disciples were zealous in his defence, and that under all these circumstances, it was likely that a contest would ensue, and he being the subject of contention, might suffer immediate death in the conflict. It appears, therefore, evident that the death which he feared and from which he was delivered, was immediate death by the hands of his enemies, and not the death of the cross as is generally supposed.

J. C.

Chaplin, April 1835.

PLEASING ANTICIPATIONS.

Original.

Weary with the cares and perplexities ever attendant on this sabbinary estate; I laid my head upon my pillow, in hopes that sleep's 'balm of rest' would come to my relief. But alas! the retrospect of past events, came rushing over my mental vision in wild confusion, that tired nature could find no repose whilst contemplating things of earth. Then indeed, I found 'an aching void this world can never fill.'

I now realized the value of the hope inspired by the gospel of peace; and turning my thoughts from things 'seen and temporal' to things unseen and eternal, I felt a life-giving energy moving within my troubled breast. O glorious thought! The dead shall be raised, and the mortal shall pass on immortality, and death be swallowed up of life, and all troubles shall cease forever. And is this—can this be a reality? thought I. Yes, the mouth of the Lord hath spoken it; and it must be fulfilled. Then it was that, forgetting the things of earth and sense, my mind contemplated the realities of the resurrection state, when I should see Abraham, Isaac and Jacob, the holy Prophets, and all the numerous sons and daughters of ancient days, basking in the sunshine of immortality. Hanging still onward, a long catalogue of loved ones, once held dear were presented to the mental vision. O blessed through now made as

the angels in heaven: O shining host! The Lord who redeemed them was also there, presenting his 'purchased possession' without spot or wrinkle. The whole was filled with the presence of him, who is, and who was, and ever will be, the same unchanging being; whose nature is LOVE. O transporting thought! And am I—all are my friends, yes, are all my fellow mortals to be made thus happy? O yes, the response as from heaven replied. Then wait thou upon God. My soul be not thou cast down or dismayed at the ill of this life, for your immortal interest is secure. O that men would praise the Lord for his goodness and for his wonderful kindness to the children of men. Let all that have breath praise the Lord—Amen and Amen.

Lebanon, April 25th 1835.

Original.

ESSAYS ON DEITY.

Number Five.

OMNISCIENCE OF GOD.

It is almost impossible to speak of the omniscience of God without connecting it with his omnipresence. Indeed, the former necessarily flows from the latter. There is an admirable connection between all the attributes of Deity. He is perfect in his nature and designs. 'His omniscience foresees, his understanding which is infinite, arranges, his sovereignty, decrees, and his omnipotence executes the purposes of his will.' It will be profitable to obtain a clear definition before we proceed to a discussion of our subject. Buck says, 'Omniscience is that perfection by which God knows all things.' Clarke says, 'omniscience, or the power to know all things is an attribute of God, and exists in him as omnipotence, or the power to do all things.' There are certain terms employed by theologians which undoubtedly mean the same as omniscience: such as prescience, foreknowledge. In strict language, foreknowledge belongs neither to man nor the Creator. All that man hopes in future, must be belief not knowledge. He may predict or forecast, but he cannot foreknow. 'Take the most evident thing in nature, the sun that rules the day.' Every evening when he

'with farewell beam delays
Among the opening clouds of even.

we are not certain but it is an everlasting one, God may have arrived at that grand period of nature, when he shall have accomplished all his purposes with the whole material system. With God there is neither foreknowledge nor after knowledge. All past, present and future exist to him as one eternal now. 'Infinite knowledge takes in present, past, and future in one comprehensive survey, pierces through all distance at a glance, and collects all ages into the focus of the existing moment.' He is first, last, midst and without end.

I. We mentioned in No. I. of our series that two modes of argument had been employed to prove the Being of God, entitled, *a priori* and *a posteriori*. The former consists in reasoning from cause to effect; the latter from effect to cause. It is evident *a priori*, that God must be infinitely wise or he could not have planned and built the universe. Indeed the existence of man alone is sufficient proof of a God. No being

can impart that which it does not possess. Man is endowed with intelligent powers; therefore he came from a being infinitely wise. This being is God, who 'created man in his own image.' Reason assures us, that 'in the beginning' when 'God created the heavens and the earth,' he must have distinctly foreseen the result of his works.

It is therefore evident if any part of our race should be interminably wretched, it was known at creation that such would be their fate. If, however, a must have been made certain by God himself, for He is the author of all truth; yea, He is truth itself. The discussion then in the religious world ought to be whether Calvinism or Universalism is a truth, or whether God has elected a definite number, or the whole of the human race. We ask whether Arminianism does not proceed on the same ground respecting man's final destiny, as Atheism does respecting his creation? All in chance! Both throw a gloom, an uncertainty, and an impenetrable darkness over the whole scene of things. Both are alike dishonorable to God! Were I to renounce Universalism, I would as soon embrace and advocate the one as the other! If popular divinity be true, the all-seeing God has compelled into existence beings miserable, whose eternal misery he distinctly foresaw. We now appeal to its advocates. Can you imagine a more cruel or unwise being than the Supreme God? Do you not rob him of all his loveliness and beauty? Entertaining such views, can you wonder at the prevalence of infidelity?

We reject all such doctrines, and maintain that the all-perfect God 'hath chosen us in Christ before the foundation of the world.' In his morning counsels the work is finished: so that even now the 'happy God' is ever contemplating 'the restoration of all things,' when 'every creature in heaven, and in the earth, and in the sea, shall say blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.'

II. Reasoning *a posteriori*, we are led to refer the creation to a Supreme cause. A superior intelligence is every where manifest. Even in ancient times, it was admitted that 'the heavens declared the glory of God.' How much more evident now is the Divine glory! Parts of nature that were once supposed to be faults, are now found to harmonize with other parts of creation, and to display the perfection of the great Author of nature. Such calculations are now made respecting the phenomena of the heavenly bodies, that their revolutions may be predicted with unerring certainty for centuries to come. The great movement of nature is a perpetual revelation of the will of its Author. 'Day unto day,' says the 'monarch minstrel' of scripture, 'in his unequalled strains of devotion and poetry, day unto day uttereth speech—night unto night sheweth forth knowledge. No sound, no language—their voice is not heard—but their meaning goeth forth to the ends of the earth—their sense is understood by all the nations.' 'How inexpressibly great then is that being who penetrates at once the recesses, and circumscribes within himself the boundless ranges of creation; who pierces into the profound meditations of the most sublime intelligence; above, with the same ease that He discerns the wayward projects of the child; who knows

equally the abortive imaginations, and the wisest plans of every creature that ever has thought, or that ever will think, throughout the realm of intellect.'

Original

A dialogue between a Limitarian and a Universalist.

L. Good morning friend, I understand that you are opposed to premeditated meetings, and if so, I should like to know your reasons for it.

U. Sir, good morning. With regard to premeditated meetings, I have not an exalted opinion of them; indeed I am decidedly opposed to them, and for the following reasons, viz: in the first place, I find no authority for them in the Bible, either from the precepts or examples of Christ or his apostles.

2nd. The preaching on such occasions, is generally of an inflammatory nature, addressed to the passion, rather than to the understanding of the hearer and is peculiarly calculated to excite the former without informing the latter.

3dly. They are generally managed upon the principle of sympathy—one has his mind excited because he sees that of another to be so; and this goes perhaps thro' a great part of the congregation, who remain as ignorant of true religion as they began.

L. But do you not suppose it necessary to alarm sinners by showing them their danger, and thereby inducing them to leave their sins, and to come to Christ?

U. Let me examine the subject upon the orthodox principle of election and reprobation. I cannot see how it is alarming the elect, by warning them of danger that never existed but in the imagination, and to which they never were, and never can be exposed, and as to the reprobates it is useless, and worse than useless to alarm them, as it only makes them miserable in this life in anticipation of what is unavoidable in the next.

L. Means are surely necessary to bring in the elect; and this I think to be one of them.

U. It appears very strange to me, that a Being of infinite wisdom and almighty power, should be under the necessity of alarming the elect, by warning them of danger, that never did and never can exist, in order to induce them to forsake their sins and become reconciled to him.

L. If I believed in your doctrine, that is, that all mankind will eventually be saved, I would never attend another religious meeting, nor would I ever give a cent to support the gospel, but would throw off all restraint, and indulge in anything my inclination might lead me to.

U. I have frequently heard those of your faith express themselves in the same way; and, if you are sincere in what you say, it shows just what your religion is; that is nothing more the fear of hell torment, instead of being led to repentance.

L. There appears to be some reason in what you say and perhaps in this particular you may be right; but if all are sure of salvation at last, I cannot see any benefit in believing the doctrine, as they are safe whether they believe it or not.

U. Upon the same principle we may as well believe error as truth, because believing error will not destroy the truth; but Christ and his apostles seemed to have a very different view of the sub-

ject, Christ says, 'He that believeth shall be saved, and condemned, and again 'He that believeth on him is not condemned, but he that believeth not is condemned already'—Why? 'because he hath not believed on the name of the only begotten Son of God'—An apostle says, 'For we that believe do enter into rest, and again 'There is therefore no condemnation to them who walk not after the flesh, but after the spirit.' Hence the benefit of believing the truth; the believer is freed from condemnation, while the unbeliever is condemned, and will remain so while he continues in a state of unbelief, there is no such thing as salvation in sin, but salvation from sin; salvation being delivered from the bondage of corruption, and being brought into the glorious liberty of the children of God.

L. If these are the views of Universalists, their views are very different from what I supposed them to be; and having a great desire to know the truth, I shall endeavor to give the subject a careful and candid examination by the light of scripture, and to believe and acknowledge the truth as I shall find it.

U. A noble resolution truly, and may God direct and bless you in your inquiries of her truth.

Chaplin, April 1835.

FOR THE INQUIRER AND ANCHOR

STATEMENT OF FACTS.

In consequence of the great excitement which has recently been created, by the circulation of a report, that Rev. Matthew H. Smith of Hartford, has renounced the doctrine of Universalism, we deem it proper, and a duty which we owe both to him—to his friends, and to the public inasmuch as we are acquainted with all the circumstances, to make a brief statement of the facts in the case.—Mr. Smith's health had been quite feeble for several weeks previous to Sunday, the 17th, inst. but on that day, he was more unwell, and remarked in the morning that he was unable to preach. He, however, performed the regular services of the day, and in the evening attended a wedding, at which his appearance was, in some respects, singular. Immediately after the ceremony was through, complaining of illness, he was conveyed to his residence; and from that time, though no one suspected derangement, his conduct was strange and unaccountable. Here we should remark, that in the same evening he sent a communication to the committee of his society, in which he asked to be discharged from the pastoral care of said society, at the expiration of three months, and on Tuesday morning, he addressed another communication to the committee, in which he expressed his disbelief of the doctrine of Universalism, & requested an immediate dismission. This doctrine and its professors formed the principal subject of his conversation, which with every one, was altogether in the style and language of our most bitter opposers: a circumstance accounted for, by the fact, that, notwithstanding the serious indisposition from which he had, for some time, been suffering, he had proposed to deliver a short course of popular lectures on the various objections to Universalism, during the session of the Legislature, and to prepare himself for the undertaking, had recently been much engaged in reading

McClure's Lectures, Cook's Modern Universalism Exposed, Hawes' Reasons &c. In this situation he continued until Wednesday morning, when he arose early, harnessed his horse, and, driving with great speed, rode to Tolland. Here, being long inquired where he was, and discovered inadequate evidence of derangement; but, on shedding tears profusely, he obtained a partial relief from his distressed state. In the afternoon, during which he had some lucid intervals, he was conversed home, completely prostrated in all his powers. Medical aid was immediately called, and, on Thursday, having recovered in some measure from the fatigue of the preceding day, he was again himself; but now retains no knowledge whatever of anything that transpired from Sunday night until Wednesday, the period during which his mental alienation continued. At present, his mind is sound—his bodily health is gradually improving, and his faith in the ultimate salvation of all men, remains unshaken.—*God be praised.* W. A. S.

INQUIRER AND ANCHOR.

SATURDAY, MAY 23, 1836.

HOODS OF GOD.—We present our readers with the following extract from Paley, in reference to the benevolent design of God in the creation of the world. If our readers receive as much pleasure in personal as we are supposed in reading it on kindred topics, they will not regret the space it occupies in our columns. But to be *in* with some elements omitted.

'The air, the earth, the water men with delighted expectation, a spring noon, or a serene evening, on which have shed it from my eyes, manifold of happy beings, and upon my view. "The insect world are on the wing." Swarms of new born, flies are trying their pinions in the air. Their sportive motions, their wanton dances, their gratuitous activity, their continued change of place without end or purpose, satisfy the joy they feel in their lately discovered faculties. A bee among the flowers of spring is one of the most cheerful objects that can be looked upon. Its life appears to be all enjoyment; so busy, and so pleased; yet, it is only a specimen of insect life, with which by reason of the animal being half domesticated, we are the better acquainted than we are with that of others. The whole insect world, are equally intent upon their proper undertakings, and under every variety of constitution, grained, and perhaps equally satisfied, with the office which the author of nature has assigned to them. But the atmosphere is not the only scene of enjoyment.'

'If we look to what the water produces, swarms of the fry of fish frequent the margins of rivers, of lakes, and of the sea itself. There are no happy that they know not what to do with themselves. Their activities, their vitality, their leaps out of the water, and their frolics in it, all conduce to show their excess of spirits, and are simply the effects of that excess. "What is seen in different stages of the same life, is still more exemplified in the lives of different animals. Animal enjoyments are infinitely diversified. The modes of life, to which the organization of different animals determines them, are not only various, but of opposite kinds. Yet each is happy in its own. For instance, an eagle of prey lives much alone, a creature of a colder constitution in society. Yet the heron, which lives in flocks, and the sheep, which live in flocks, are not more happy in a crowd, or more contented among their companions, than is the lion, or the pike, with the deep solitudes of the pool, or in the forest.'

'At this moment, in every given moment of time, how many myri-

ads of animals, are eating their food, gratifying their appetites, ruminating in their holes, accomplishing their wishes, pursuing their pleasures, taking their pastimes! In each individual, how many things must go right to be at ease! yet how large a portion out of every species is so, in every assignable instant!

Here kind reader is a picture of the world; and the anchor has merely stretched the canvas or laid on a color too much. Though there may be jaundiced eyes, that view every thing with gloom, and came men to utter bitter complaints about the miseries of the world, yet, it is well said by our author, "It is a happy world after all." Ah! what rivers of bliss are borne upon the wings of every feeling moment as it passes! And how loudly do considerations like the above proclaim the goodness of the great author of our existence!

But there is another use which we may make of these facts. They afford ground for strong faith, that man, the last and noblest work of God is destined for bliss. From such a multitude of instances, the induction is strong; say it is incontrovertible that God gives life but to bless. In all that untold variety of beings that swarm the surface of the earth, upon its waters or creep in its bowels, the mere of strictest scrutiny cannot find one to whom existence is not a blessing. Why then should man be an exception? Or why should doubting mortals say, that God has in man's case, given life as a curse, and thus violated a rule of his government which holds good in all creation, without an exception? Let him answer who is able.—For ourselves, we cannot, we dare not doubt, that God has been as good to man as to any of the inferior animals; and we see in his dealings with the meanest insect enough to convince us, that when he puts forth his hand to create, it is but to confer happiness and bliss, to the creature which he calls into existence. Would men but look

'Though nature up to nature's God,' they would see on the throne of the Universe a being, who is emphatically what the Bible proclaims him, a 'God of love'; boundless, impartial, universal and changeless love, and the worst fountain of human misery would be dried up.

THE IMAGE OF GOD.—Our Savior is called in the scriptural "the brightness of the Father's glory and the express image of his person." The language may be in some measure figurative, but it nevertheless establishes the fact that the perfections and the attributes of God are shadowed forth in Christ. What is the true character of God? Is a question which comes home with thrilling interest to the hearts and the feelings of the children of men. The experience of ages has shown that the pages of the great volume of nature that lies open before us, when seen only by the unaided vision of worldly wisdom, afford no answer to that question, sufficiently explicit to answer the humble and contemplated in the mission of Christ. It is true that something of the wisdom, and power, and goodness of God may be learned from the works of creation around us. 'The heavens declare his glory and the firmament sheweth forth his handy work,' and to a mind that has been illuminated, with the light of the everlasting gospel, legible traces of the vast and sublimed love of God are constantly exhibited in his works. But India's judgement and Moloch's blasphemous image, will tell us that the unaided wisdom of this world, is insufficient to give man that full and clear perception of God's moral character, which is necessary to purify the heart, and transfer the mind into the image of his holiness. Hence the necessity of Christ's mission on earth. In him we are presented with a transcript of the divine character. In his life and actions we meet an exemplification of those principles which permeate the vast government of the Almighty. His love and mercy, truth and justice, are but so many emanations from God the exhaustless fountain of all that is good. They are all emanations of glory proceeding from the eternal Father, and are reflected as splendor from the face of Je-

sus the anointed. As the sun shining upon the placid waters, reflects its own image upon the eye of the beholder, so, the rays of divine light, shining down from the great 'Father of lights' upon the Savior of men, exhibit to the eyes of a wondering world, a living image of all that is holy, and just, and venerable and lovely, in the character of the Most High. If, therefore, we would obtain clear and proper views of God, we have only to examine the traits of character exhibited in Christ the image, and our object will be fully accomplished.

We took our pen however, to note that wide departure from the way of wisdom, which is visible on the face of community around us. Who is there amongst us, that looks upon the character of Christ as an emblem of the glory of the Father? They are as 'anti' to visit, few and far between. People generally would be considerably safe, if they had none but Christ to deal with them. They talk of fleeing to the untainted arms of a Savior, to escape the storm of Jehovah's wrath. True Savior is the exact amount of thought and the one all-potent love, and yet they could believe that God was like him they would be happy. But alas! alas! God is angry, and had it not been for the interceding prayers of Jesus, he would long ago have continued them to eternal pain. Such views as these but poorly harmonize with the spirit of that scripture which proclaims Jesus as the 'brightness of the Father's glory, and the express image of his person.'

It would be well to reflect, that Jesus is no Absalom, to steal away the hearts of the people, from their proper allegiance to their Father in heaven. Whatever is grand or glorious, or lovely, or kind, in him, proceeds from God, and is but a bright and shining emanation from the immortal rock. Were this most true fixed in the human mind, how would the hearts of the children of men rejoice, and their tongues break out in unknown joy, at the wonders of electing love!

Reader look at your Savior, and mark well the goodness of his nature and the unceasing benevolence of his character. Where on earth was the abject wretch so vile, the miserable sinner, that Jesus did not bless him and do him good? There was none. If then, he is the image of God, why should we fear that God's mercy will forsake, in time or eternity, the vessel of the vile? Look at him upon the cross, and see his love shining from the top of Calvary, and overcoming all hatred with its power! Look at it, and remember well, that this love, is but a stream, from the fountain, God, and let thy unbelief be heart no longer doubt, the efficacy of God's triumphant grace. Ponder these things well, and they shall do thee good. L D W.

EFFECT OF GRIEF.—'What could ye not watch with me one hour. [Matt.] 26, 40.

As the crucifixion of our Lord drew near and his mind became more sensibly affected by the prospect of this trying event, he said to the disciples who were with him in the garden, 'My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O, my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt.' They, however, seemingly disregardful of his affectionate request, inclined to rest. 'And he came unto them, and found them asleep, and said unto Peter, "What could ye not watch with me one hour?"

To some, this conduct of the disciples may appear strange; and, if I mistake not, it has been mentioned by unbelievers, to show that they had no real sympathy with him, nor felt any interest in the things which so much engaged his attention. But their inclination to sleep notwithstanding he had so anxiously requested them to watch, so far from proving them thus unfeeling and uninterested, establishes a conviction directly the reverse. He, indeed, did not

reproach them on this occasion, but rather apologized for their intention to his request. The spirit, said he, is willing, but the flesh is weak." Again, the sacred historian remarks, that they "found them sleeping for sorrow."

The celebrated Dr. Hush, speaking of the denegment of the Passions, says,—"Among the symptoms of grief, there is one which is not often noticed; and that is, *proposed sleep*. I have witnessed it (the continues) even in mothers, immediately after the death of a child. Criminals, we are told by Mr. Akenman, the keeper of Newgate in London, often sleep soundly the night before their execution. The son of Gen. Castine slept *nine hours*, the night before he was led to the guillotine in Paris. These instances, observes the Dr., and many similar ones that might be named, will serve to vindicate the disciples of our Saviour from a want of sympathy with him in his suffering. They slept during his agony in the garden, because their 'flesh was weak,' and in consequence of 'sorrow having filled their hearts.' W. A. S.

Reported renunciation of Br. M. H. Smith.—An account of the circumstances relative to this affair, will be found in another column of this day's paper. The pretty story has been seized by our orthodox friends with an avidity, and circulated with a dexterity, at once astonishing and ridiculous. We have heard of its being introduced into several orthodox pulpits in this region. We were absent on a journey to Vermont when the affair took place; but since our return we have taken some pains to learn the particulars in relation to the matter. And for the information of our friends who are anxious to learn the truth in respect to the affair, we observe, that we have seen and conversed with Br. Smith on the subject, and by him we are authorized to say that *he has not renounced the belief of the final salvation of all men*. In a fit of mental alienation, he did indeed assert, as his friends tell him, that he had no faith in the doctrine. But he has no recollection of it. Hence he did not in the conviction of his sober judgment renounce the doctrine; and he trusts he never shall renounce it, unless with this reason also is taken away. He now believes it as firmly as at any period of his life.

It is truly wonderful and indeed laughable to observe the eagerness with which this story was sought for and circulated in this place. Our Unitarian friends were all in ecstasy. On Wednesday of last week their glory arose to its height. But now! "the expectation of the wicked shall perish." And so it terminated in this case.

But during the excitement they let fall sundry expressions by no means detrimental to the character of Br. Smith. All the old misapprehensions to tell how they had previously prophesied his conversion,—"while prophesying however they took special care not to mention all after the event, as they supposed, had actually occurred. They feared that no "good man," no "pious" and "sincere" man could not die a Unitarian. Others thought him "an agent sent to our cause;" and others still imagined that "what ever doctrine he should preach he would preach effectually," believing at the same time that he would certainly perish of endless misery. But alas, as Watts says,

"How vain are all things here below,
How false and yet how fair."

How vain indeed and brief were the exultations of our Unitarian friends! One thing in them however, is a mark of wisdom. They always calculate to exult in advance of the event that occasions exultation, for they seem to be fully aware that unless they anticipate the expected triumph they shall have no opportunity for exultation.

For some time past Br. Smith has been carrying on a private discussion of the subject of Universalism with Mr. Fitch, pastor of the Free Presbyterian Church in this city. On hearing the circumstances of Br. Smith's sickness,

Mr. Fitch, we understand, went into his church, told the story to the assembled congregation, and intimated that the supposed change had been wrought by this discussion. But we are authorized by Br. S. to say that he designs publishing the discussion entire, as soon as he can find time to prepare it for the press; that the public may judge whether it is probable that this discussion will ever effect any material change in his views.

We presume it is unnecessary to say more on this subject. Our readers may be assured that Br. Smith has not renounced his sentiments; and whenever he does we shall not fail to tell them of it, and at the same time give the reasons which shall induce him to do it. E. O. W.

RELIGIOUS EXPERIENCE.—Much is said at the present time, by some religious professors, and particularly by the subjects of those fanatical excitements so prevalent of late, about *experiencing religion*.—And they speak of this matter, as though it were a mere concern of the moment—a thing of which they are no sooner become sensible, than it is over with forever. With all imaginable precision, they will state the time when, and the place where, the event occurred; and if they have occasion to speak of the subject, at any period in the course of their life, they will trace their history back till they come to these memorable circumstances, with which alone their religious experience is supposed to have any important, earthly connection.

But is this, indeed, the sum of experimental religion? By no means! These deluded and infatuated souls mistake a *recovery from fright* produced by the unsustained denunciations of some morbid fanatic, for a religious experience. They are, at first, swiftly excited by the representations of hell to which they listen—the threatnings of endless torments so profusely dealt out by the advocates of interminable war, and, perhaps, are driven almost to insanity, till, at length, this effervescence of passion subsides as it naturally will, and they imagine that, in realizing a relief from the truly horrible situation into which they have been brought, they experience religion. I hardly need to add, that this erroneous notion receives the sanction of the principle movers in, and of all who are accessory to, this "fery trial" through which so many are now made to pass.

It appears to me that a religion which is experienced only for a moment, is hardly worth our attention; indeed, it is a moment of such extreme suffering & peril as is endured by these unfortunate victims of fanaticism. And I think, if we carefully examine the scriptures, our views of experimental religion will differ materially from the popular opinion on this subject. St. James,—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Here is a religion which concerns the whole life of the Christian, which consists in practical purity—in a character that is unspotted; in sympathy with the distressed, and in deeds of benevolence. Experience in this religion, is not merely the thing of a moment, but, like experience in every thing else, it is a work of time.

St. Paul says,—"By whom (Christ) also, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience, experience &c." Here Christian experience is defined to be the result of that triumphant resignation and pa-

tience which divine grace enables the pious soul to exercise in all seasons of trial and affliction, while it leads him to rejoice in hope of the glory of God."

Reader! cherish this principle of grace; study to become acquainted with the benignant character of Him, who has given you existence, and who ordains the circumstances of your being; in filled confidence meekness and patience submit to the dispensations of his holy Providence, and be assured, you will attain the experimental part of true religion, as the inevitable result of this Christian exercise. W. A. S.

"CASE OF THE HEATHEN."—Great exertions are made at the present day to secure the salvation of the heathen, by sending missionaries among them to enlighten their minds and instruct them in the principles of the gospel of endless misery. Their case is represented as truly deplorable, inasmuch as without the light of truth they cannot be saved. They are represented as standing, "hair brained and beery waken," over the awful abyss, and more or less of them plunging into it every day, and every hour, and every moment that passes by. Hence the sympathies of people are excited for the purpose of gulling money out of them to send missionaries among the heathen, that their souls may be saved from endless perdition. But taking the popular doctrines of the day as a stand, and it is as useless to preach the gospel among them, as for the devil to attempt to steal and damn one who elect, or Jesus Christ to save one of those whom God absolutely foreknew would be damned.

On this subject Br. Hayner of the Christian Philanthropist has some very pertinent remarks. They follow.

In the first place, whatever may formerly have been the opinion of the admirers of Unitarianism, it is now as good as gone. It is, at present, who think that the whole heathen world are excluded from salvation and heavenly joys, at a future state—

"Adjusted to death and hell by its own error."

The more charitable and common opinion now is, that they, like others, are to be judged and rewarded at the last day, according to the light as the advantages they have enjoyed, and the improvement which they shall have made. Now upon this principle, which in the view of future reward and punishment, is certainly an equitable one, we see not why their chance is to speak for themselves, is not as good as ours, or why as a proportion of them will not be saved, as of those who enjoy the light and the blessings of the Christian revelation. And if so, why, in reference to future state it is important that they should not the gospel sent to them, and the Christian religion propagated among them? Because upon the acknowledged premises, they will be judged according to the light and the advantages of its dispensation under which they live, they are likely to obtain salvation without the Bible, the lucidity of the gospel, as with them. Nay, upon orthodox principles, it is absolutely dangerous, and even cruel, to send the gospel to them; for while it will render salvation in more sense to them (because in proportion to their increased light more will be required of them) it will expose them to greater condemnation, and more tremendous sufferings and tortures.

This terrible prospect is constantly held up to alarm gospel sinners, as they are called,—to induce them to repent, and be converted, and lose God, which if they do not, they are told, with great concern, and with uncommon emphasis, that an aggravated punishment awaits them, that the worse (there is hell will be their portion), and that it would have been far better for them to have lived and died in pagan darkness, or among the savages of the wilderness, and never to have seen the Bible, or heard the glad tidings of the gospel.

If this be true [and it is an uncommon style of sermons and tracts] where, we seriously ask, is the compassion, the clarity, and christian benevolence, in firming the heathen with the Bible, and sending missionaries to preach the gospel to them? If they will still be liable to perish forever, if any of them must be subject to endless punishment, let it be as light, as supportable, and with as few aggravating circumstances as possible. Let not the horrors of their final doom be enhanced; let them doubly dread, by the offer of salvation through an all-sufficient Redeemer; but which of us, if it were foreknown would, to them, be unavailing, and only increase their guilt and woe.

Our views of this interesting subject may be incorrect, we pretend not to infallibility; we ask only the judgment of reason and common sense. If our ideas, our premises, and conclusions, are erroneous, we wish some one would point out their fallacy, and they shall have our acknowledgments.

DISAPPOINTMENTS.—The Christian Intelligencer has some very pertinent remarks on the subject of disappointments in attending meeting; and it is shown that the evils of disappointing and being disappointed, fall as well upon the people, as the preacher. The remarks deserve the attention of those who complain of disappointment on the nonattendance of a clergyman at a meeting where he has been appointed to preach. We copy them entire; they are the following:

Preachers sometimes disappoint their congregations, by not attending meeting as expected. The evil, though a rare one, is grievous; and justifies the complaint which is sure to follow. But disappointments are not all on one side. Often the people disappoint the preacher by their non-attendance. Let not such be hasty to complain of the delinquency of a preacher. Sometimes, too, a preacher disappoints his hearers, by not approving so interesting and animated as expected; full or often, however, his hearers disappoint him by their drowsy, inattentive habits during service, whereby he feels depressed and rebuked. It is not right that the preachers should be the only ones to be complained of, on matters of this kind.

POOR OFFICES.—We understand that a man by the name of Carlton, a resident of Sweney N. H. has been fined the sum of twenty dollars for whipping, in a brutal and unfeeling manner, a poor orphan aged fourteen years, who had been committed and bound to him by the select men of an another town. Mr. Carlton, we understand, was formerly a member of liberal views and feelings; but more recently he has been brought out, and connected himself with the Baptist Church. Becoming "pious" he lost all humanity, and for a trifling offence beat and bruised the girl unmercifully. When questioned on the subject the girl told the circumstances of the case to a neighbor Mr. C. said for this offence the "better half of Mr. C." "doce honest woman," took her to task, and gave her another severe flogging, the marks of which she carried many days. And for this act of orthodox kindness to a poor orphan the good lady was brought before the civil authority and fined two dollars. This is a practical exemplification of the honored system of endless woe, and as next an approximation as can be obtained in this life, to that doctrine which supposes God will inflict, for original sin which never was actually committed by mankind generally, "all the miseries of this life, death itself and the pains of hell forever."

NOTICE.—The residence of the subscriber as also the office of the Inquirer and Anchor, in Al-

bany will be at No. 88. Beaver Street, from and after the first of May.

I. D. WILLIAMSON.

A SCRIPTURE DOCTRINE.—"Thou renderest to every man according to his work."—Psalms 62: 12.

How plain is this declaration? The Psalmist assures us that the government of God over his moral creation, is administered in absolute—in perfect equality. "Thou renderest to every man according to his work." There is no ambiguity in this expression. We cannot mistake the meaning of such language. The sentence, indeed, is short, but it is explicit and forcible; and it sets forth a most important truth. Thou renderest—it is in the present tense; for the divine government is constantly in operation—its administration is unswerving. Thou renderest to every man—not to some men only; there is no exception; it is absolutely to every man. Thou renderest to every man according to his work—not the work of Adam, nor of any other person, but his own work; what he receives, too, exactly corresponds with his character and condition; the government of God relative to him, whoever he may be, is perfect to the accompaniment of its merits.

But, worthy reader, "I do not believe this doctrine. Virtue is not invariably rewarded, nor vice punished. The doctrine is contrary to my experience and observation, and I do not believe it." Contrary to your experience and observation? Then are the scriptures not to be relied on in the present instance? This places the subject of our remarks in an embarrassing situation, truly. The passage that we have commented on, is a simple declaration which no individual can possibly misunderstand; but the truth of which your experience and observation contradict. Surely, these must be a great iniquity somewhere. Either the passage in question is incorrect, or your imagined experience and observation are defective. And how shall this matter be satisfactorily decided? Shall we allow the infallibility of your supposed experience and observation, alias your opinion, and conclude that the spirit of the Highest teachers falsely? or is it enough, that "God be true, and every man a liar?"

O' blind to each indulgent sin
Of power supremely wise,
Who lancy happiness in aught
The hand of Heaven desires.

We conclude this article in the eloquent language of another. "One of the strangest problems of our nature, is, the choice of evil and the rejection of good, even after long experience has proved that evil and misery are synonymous. Virtue, it is true, is not always exempt from sorrow, but it is not ever be wretchedness."

W. A. B.

REV. MR. STROUD OF HINSDALE N. H. This gentleman some months ago inflicted a severe and unmerciful flogging upon a black girl who lived with him. Notice of the circumstance was taken in several papers at the time of its occurrence, and comments with some severity were offered upon it. People in the town of Hinsdale, except those yoked to the church united in condemning Mr. Strong and reproaching his conduct in decided terms. Recently however, an ecclesiastical concert, or as it was termed by the clergy composing it, an "ecclesiastical court," assembled at Hin-

dale, for the purpose of investigating this and other subjects; and after noticing the charge of "undue severity in chastising a colored girl," they pronounced it wholly "false and shoddy, originating in a malignant opposition to evangelical truth." But notwithstanding the decision of this court it appears the people in H. are not altogether satisfied. It is undeniable and undenied, that Mr. Stroud did whip the black girl with a raw hide and in whipping her he did draw blood. This the people in H. called inhuman cruelty, and they are not yet satisfied that it is mercy. It may be orthodox oracy; but it is not the mercy of those who possess the common feelings of men. The people in Hinsdale are satisfied of one thing that they discover in this, a little more of the good fruit of endless misery, from which they pray good Lord deliver us.

R. D. W.

DEDICATION, AT GENEVA N. Y.—On Wednesday morning the 6th of May, (says the Herald of Truth,) the new and beautiful house, lately erected in Geneva, for the worship of Him who is "good unto all," was solemnly dedicated as a sanctuary, before whose altar, believers in the boundless grace of God, can join their hearts in praise to Deity.

HUDSON RIVER ASSOCIATION. The Hudson River Association of Universalists, will hold an extra session in the city of New York, on Wednesday and Thursday the 11th and 12th of June next. Ministering brethren and all friends are affectionately invited to attend. Per order.

I. D. WILLIAMSON, Clerk.

CLINTON LIBERAL INSTITUTE. The present term of the Liberal Institute will close on the 8th, and the Summer term commence on the 27th day of May next. The ladies' school of the Institute will close and commence again at the same time. The best accommodations can be had for the students.

J. STURGEON, Executive
D. PRILEY, Committee. E. S. BARNUM
"Editors friendly to unsectarian institutions of learning will please copy the above."

Religious Notices.

Br. M. H. Smith will preach to the Universalist church in this place (Hartford) if health permit, next Sabbath evening. The desk will be supplied during the day by Br. D. D. Smith of Boston.

Br. C. Spear will preach at Springfield to-morrow.

Br. W. A. Stockner will preach in Burlington the 2d Sunday in June, and a lecture at New Hartford Centre on 6 o'clock.

There will be preaching at the House of Dr. Bannock in East Hartford on the 1st Sunday in June at 6 o'clock.

At Backhamstead on the 2d Sunday in June at Granby on the 1st June.

Br. W. A. Stickney will preach at Killingworth on the 5th Sunday inst. and at Durham on Monday evening June 1st.

Br. R. O. Williams will preach in Berlin on the 5th Sabbath—Br. J. Shibley will preach at West Suffield same day.

Br. F. Hitchcock will preach at Cornwall Hollow on Sunday evening the 6th of June, and Sunday morning the 7th, services commencing at precisely half past 3. At Linnetrack village in Salisbury in the afternoon, commencing at half past 12. And at Hitchcock's Corner in Amherst N. Y. at 5 o'clock.

POETRY.

Original.

Clouds and Sunshine.

The morning of life! How blessed and gay,
As gently it dawns and unbars the day,
In promise so rich, when clear rising sun
Now glides the pure way we joyously run.

The mind so close, knows peril not fear,
Our prospects all fair—all lovely appear;
Mid dangers quite safe, we hope to pursue
Our journey on earth, as peacefully through.

But see we yon cloud! In blackness it lowers,
And hides from our view, these sunny bright hours;
O! dense is the gloom which broods o'er the soul,
Thick darkness prevails—loud thunder now toll.

The storm rudely howls—the spirit despairs,
With sorrow o'erwhelmed—distracted with cares,
Till heaven's own voice, in accents of peace,
Command the fierce wind—the tempest to cease.

No more then the soul remembers its woes;
With joy it regains its wanted repose;
And offers its praise, (than intense more sweet,)
Accepted of God—a sacrifice meet.

Thus good shall attend the trials of men,
Though he is his way, unable to scan;
For not from the dust affliction ascends,
'Tis only of God, whose care still defends.

The sun, when obscured and hid from our eyes,
Reluctantly glows far up in the skies;
And man that goes hence, arising from earth,
In heaven shall hail his spirit's pure birth.
Berlin.

W. A. S.

Love.

BY E. L. BULWER.

How bright and beautiful is love in its hour
Of purity and innocence—how mysteriously does it
etherealize every feeling, and concentrate every
wild and bewildering impulse of the heart. Love,
holy and mysterious love—it is the garland spring
of life—the dream of the heart—the impassioned
poetry of nature—it is heard in the rude
and unvisited solitude of the far forest, and the
thronged haunts of busy life—it embellishes with
its flames the unpretending cot of the peasant
and the gorgeous palace of the monarch—flashes
its holy gleam of light upon the mute page of the
solitary student and upon the measured track
of the lonely wanderer—hovers about the imper-
dered bark of the storm-beaten mariner—enfeebles
the darkly bending wing of the muttering tem-
pest, and imparts additional splendor to the
beacon that burns 'on the far distant shore.'

Love! it is the mystic and unseen spell that
harmonizes and 'smooths unbinden' the wild and
rugged tendencies of human nature—that lingers
about the sanctity of the domestic hearth—the
worshipped deity of the penetralia, and unites
in firmer union the affections of social and reli-
gious society, gathers verdant freshness around
the guarded cradle of helpless infancy, and
steals in moonlight darkness upon the yielding
heart of despairing age—it hushes into re-
positional calmness the chafed and bruised and un-
resting spirit of sorrow, and bears it from the ex-
hausting and anticipated evils of life, to its own
bright and sheltering bower of repose—trans-
forms into a generous devotion the exacting de-
sires of vulgar interest and sordid avarice, and
melts into a tearful compassion the ice of in-
sensibility.

The image which holy and undecaying love

has once portrayed on the deep shine of the
heart will not vanish like lineaments which
childhood's fingers in idle moments may have
traced upon the sand—that image will remain
there unbroken and unmarked—will burn on un-
defeeted in its beauty and undiminished in its
lustre; and the quick rush of the winds and the
warring of the tempest cloud—and when the
waving star of our fate seems declining, the
bowed and bearded spirit, like the trembling
dove of the patriarchs, will meet its home and
its refuge in that hallowed fane where love pre-
sides as high priestess of its sanctuary and con-
secrates to unbending truth the offered vows of
her votaries.

Hope and Memory.

BY MRS. SIGGEENEY.

A little babe lay in its cradle, and Hope came
and kissed it. When its nurse gave it a cake,
Hope promised another to-morrow; and when
its young sister brought a flower, over which it
clapped its hands and crowed, Hope told of
brighter ones, which it should gather for itself.
The babe grew to a child; and another friend came
and kissed it. Her name was Memory. She
said, 'Look behind there, and tell me what thou
seest.' The child answered, 'I see a little book.'
And Memory said, 'I will teach thee how to get
honey from the book, that shall be sweet to thee,
when thou art old.'

The child became a youth. Once, when he
went to his bed, Hope and Memory stood by the
pillow. Hope sang a melodious song, and said,
'Follow me, and every morning thou shalt wake
with a smile as sweet as the merry lay I sing
there.'

But Memory said, 'Hope, is there any need that
we should contend? He shall be mine as well
as thine. And we will be to him as sisters all
his life long.'

So he kissed Hope and Memory, and was be-
loved of them both. While he slept peacefully
they sat silently by his side, weaving rainbow
tissues into dreams. When he awoke, they came,
with the lark, to bid him good morning, and he
gave a hand to each.

He became a man. Every day, Hope guided
him for his labor, and every night he supped with
Memory, at the table of knowledge.

But at length, Age found him, and turned his
temples gray. To his eye the world seemed
altered. Memory sat by his elbow chair, like an
old and tried friend. He looked at her seriously
and said, 'Hast thou not lost something, that I
entrusted to thee?'

And she answered, 'I fear so; for the lock of
my casket is worn. Sometimes, I am weary
and sleep, and then Time purloins my key. But
the gems thou didst give me when life was new
I can account for all—see, how bright they are.'

While they thus sadly conversed, Hope put
forth a wing that she had worn, folded under
her garment, and tried its strength to a heaven-
ward flight.

The old man lay down to die, and when his
soul went forth from the body, the angels took it.
And Memory walked with it through the open
gate of heaven. But Hope lay down at its three-
fold, and gently expired, as a rose gives out
its last odors. Her parting sigh was like the music
of a seraph's harp. She breathed it into the bo-
som of a glorious form, and said:

'Immortal! I bring thee a soul that I have
loved through the world. It is now thine, Jesus
bath redeemed it.'—N. Y. Mirror.

Things that I have never seen.

1. I have never seen a believer in the doctrine
of the *trinity*, who could state that doctrine in an
intelligent manner.

2. I have never seen a Calvinist who did not
consider himself one of the elect.

3. I have never seen a sane person who did not
entertain strong hopes of his own salvation.

4. I have never seen a person who boasted of
a change of heart, but that needed a change of
moral character.

5. I have never seen what is called a *revival*
that did not weaken the charity and increase the
bitterness of two thirds of its subjects.

6. I have never seen the doctrine of endless
misery reconciled with the character of God.

7. I have never seen a man against reason, that
he found reason against himself.

8. I have never seen a man who pretended to
be exceedingly pious, but that would grind the
face of the poor.

9. I have never seen a confirmed deist who
was not an intolerable bigot.

10. I have never seen a Unitarian Clergyman
who preached his real sentiment clearly to be-
lieve.

11. I have never seen the doctrine of imputa-
tion reconciled with the justice and equity of the
Divine Being.

Religion recommended to youth.

'Remember now thy Creator in the days of thy
youth.' As that which is learned in youth is
more permanently fixed in the mind, it is what
is acquired in more advanced years, it should
re-mind us all and especially youth, that these
things which are of the highest interest to hu-
man welfare should be sought and obtained,
before the mind becomes clogged with a multi-
tude of worldly cares, and transitory concern-
ments. 'Remember now thy Creator in the
days of the youth.' This is of the greatest
moment. Think on God; meditate his incom-
prehensible wisdom, knowledge, power and goodness,
and endeavor to realize that nothing unlike him
can promote the happiness of rational beings.
By endeavoring to acquire wisdom, we endeavor
to imitate our heavenly Father. By exert-
ing all our abilities to gain useful knowledge,
we seek to approximate to the divine character.
By rising above the weakness of fleshly an-
imations, we seek to attain divine strength.
And by exercising a spirit of universal love and
goodness, we imitate that attribute of Divinity
which gives worth and dignity to all the rest.

Marriages.

In Berlin, Mr. Horace Sheldon, to Miss Amelia Dea-
ley.

At Tolland, Mr. Ephraim Ladd, to Miss Mary Ann
Tucker both of that town.

Deaths.

In this city, on the 16th inst. Mr. William Montgomery
aged 68 years.

At Hebron on the 16th inst. Mr. James Wells,
aged 85.

REMOVAL.

THE OFFICE of the Inquirer and Anchor is removed
to the building formerly owned and occupied by Mr. N.
Ruggles in Main St. a few rods south west of the State
House square.

Hartford, April 1635.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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I. D. WILLIAMSON, } EDITOR AND
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M. H. SMITH, HARTFORD, CT.
J. BOYDEN, DENVER, MASS.
C. WOODHOUSE, LANSINGBURGH, N. Y.

A SERMON.

Delivered before the first Universalist Society in Baltimore, Sunday evening, Nov. 21, 1834.

BY REV. MENZIES BATSER.

"Remember God are all his works, from the beginning of the world." Acts, xv: 18.

There cannot be a more sublime employment for the mind of man, than to be occupied in contemplating the being, nature and attributes of God; especially as they are revealed and described in the sacred writings. The character of God must be uniform and infinitely amiable. It cannot be different at one period from what it is at another, for this would imply instability and consequently imperfection. The divine attributes must always be consistent and harmonious.—There can be nothing like opposition between them, either in their nature, or their exercise; for this would imply hostility between two or more infinite principles or qualities; in which case they would either neutralize each other or produce different and contradictory results. And there must be a unity of design and of operation, in all the divine counsels and proceedings.

This proposition is, we think exceedingly obvious, and necessarily correct. But it appears not to have been duly regarded. Religious opinions and creeds have been formed, and doctrines taught in manifest opposition to it. The Supreme Being has been represented as deliberating and hesitating between different and infinitely diverse proceedings concerning the human race; as if he were in doubt which ought to be adopted as the most proper and eligible. Milton in his Paradise Lost, describes the Almighty, as thus deliberating in suspense at the sad, (and as he intimates, unexpected,) catastrophe of the fall of the first parents. And another writer represents the Divine mind as about equally balanced between the salvation and the destruction of the entire race of mankind.—Thus in reference to the prayer of Christ that the cup might pass from him, the writer says:

No voice from heaven replies:—

All nature sleeps in silence, still as death,
As if the planets in their spheres had passed
To watch the trembling balance!

On whose point the fortunes of this globe

Suspended hung—

Its ruin or redemption, death or life.

It is utterly inconsistent with the idea of perfect knowledge in the Deity, a knowledge of all his works from the beginning of the world to imagine that there ever was, or ever can be any uncertainty of purpose with him, any thing like hesitancy as to a choice of objects or events, or the adoption of measures; because, knowing all things, he must always perceive what is best and fittest to be done, without the possibility of error or mistake.

We have said that there can be no inconsistency or opposition between the divine attributes, and no repugnance in their operation. This is obvious and the contrary supposition is wisely inadmissible and revolting. Yet so has the character of God been often set forth—His infinite and adorable perfections have been represented and arrayed in hostility to each other, and as contending for the pre-eminence. Justice, it has been said, demands the death, even the eternal death of the sinner, and stands as it were, with sword unsheathed, and lifted up, to cut him off, and consign him to endless misery for every offence. But mercy, another attribute of the same God, of the same divine nature, interposes, and cries, forbear, I have another demand, and a contrary claim. I will avert the threatened stroke which vindictive justice has aimed, and will deliver him from the punishment which his crimes have justly incurred.—Thus the winner is told that one attribute of the Supreme Being, if exercised upon him, would be his everlasting ruin and destruction; but from which another attribute of the same divine nature aims and endeavors to rescue him.

This it is, that the infinite and inscrutable perfections of the immutable Jehovah, have been exhibited us as at variance, and in direct opposition, and each, as it were, contending for the victory over the other, in relation to the final destiny of the creature man. Such is the representation which has been made and which still is made in human creeds and confessions of faith, and what is denominated orthodox preaching: aye, and in prayers too; in which the confession is made to the Almighty, that if the requirements of divine justice should be fulfilled no soul could be saved, but all mankind, being sinners, must be condemned to suffer eternal punishment.—Such is said to be the stern demand of God's justice; but that his mercy is of an opposite nature, and contends for a very different result; and that so powerful are its claims and its pleadings, that infinite jus-

tice itself has yielded to a compromise and accepted of a transfer, at least, in behalf of a part of the sinners of mankind; having received satisfaction by punishing the innocent, in room of the guilty—the innocent and immaculate Son of God, instead of the sinful and rebellious children of men.

This has been called satisfying divine justice, and without which, it is said, the amplitude of mercy could have had no existence, or could never have been exercised towards any of the human race!

Such have, for ages, been the speculations of men, of grave Doctors of divinity, concerning the character and perfections of the infinite and adorable Creator. And the Bible has been quoted in proof of doctrines, and in support of theories which defy all credibility, at those palpable absurdity, reason and common sense stand aghast with amazement and horror.

It cannot be doubted that all God's designs and purposes are in perfect accordance with his attributes, and with each of them. He cannot be supposed to have formed any purpose, or to have any design but what is infinitely wise, holy, just and good, and none of them in their operation or result, can contradict his unbounded and unchanging love and benevolence, and his omnipotence is an infallible pledge of their accomplishment. Here then is ample scope for the most devout and grateful contemplation: a source of never failing satisfaction and joy.

Our subject, at this time, directs our reflections particularly to the infinite knowledge of God, by which is meant his unerring perception, and his perfect understanding of all things, all existences, circumstances and events, that have been, that now are, or that ever will take place. Known unto God are all his works from the beginning of the world.

This is an attribute or property which all agree to ascribe to God. Whatever contention or disagreement of opinion there has been, both among the learned and the ignorant, concerning the degrees and the purposes of God; his entire knowledge of all things, we believe, is not called in question; and yet with regard to the certainty of events it is evident there can be no difference between them, for whatever is known or foreknown, will as infallibly take place, as if it had been decreed from all eternity.

For instance, if you were fully convinced that God forces and knows, that you will ultimately enjoy the happiness of heaven forever, you would not need to be assured of a decree to that effect, in order to render it more secure to you. On the other hand, if God knows, if he foreknows from the

beginning, that you will be condemned to suffer endless punishment in a future state of existence, no decree or foreknowledge could render it more certain for in divine knowledge or foreknowledge there can be no mistake.

All the attributes of God are essential to his nature and character, and no one can be conceived to be more so than knowledge—a perfect understanding and comprehension of all his works, with all their circumstances, connections, operations and results. Without such knowledge there could be no wisdom of arrangement—no adoption of things to the accomplishment of any purpose.—Without it, infinite goodness might often defeat itself; the exercise of a mighty power might produce perpetual conflicts and incoherencies, and disorder, confusion and mischief mark its blind and fearful progress, were it not directed by that unerring wisdom, which is founded on infinite knowledge, a knowledge and understanding which comprehends all beings and things, all possible occurrences and events, and which as the prophet says, 'declare the end from the beginning, and from ancient time, the things which are not yet done.' 'Known unto God are all his works from the beginning of the world.'

The plain proposition contained in the text is, that God the Creator had a perfect foresight and understanding of all his works, and of all their operations and consequences before he exerted his creating power in their production. We speak now only of this world, and in reference especially to man, its principal, intelligent inhabitant. In the commencement of the book of divine revelation we are told that, 'In the beginning God created the heavens and the earth'; and the light of our subject teaches us that in this beginning, God understood perfectly the work he was about to accomplish.—He knew (to speak familiarly, but at the same time with profound reverence) what sort of a world he was about to make, with every thing that would pertain to it, in order to its perfection and according to his purpose and his pleasure. Indeed it is preposterous to suppose the world, or anything therein to have been created by chance, without design, or without the will and pleasure of the Creator. The Psalmist, in pious adoration exclaims, 'O Lord, how manifold are thy works, in wisdom has thou made them all.' And the beloved St. John says, 'Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things and for thy pleasure they are and were created.'

Concerning man the noblest workmanship of God upon earth, it will not be claimed or admitted by any, that he was made without design, nor without the certain foreknowledge of what he would be in every stage of his existence.

And it is most evident that between these, that is, the design and the foreknowledge of God, there could have been no opposition or contradiction—there must have been—there must forever be a perfect agreement and concurrence. Consequently we inter with certainty, in relation to man, that what the Creator foresaw, and knew would be his nature, his condition in this world, and his ultimate and eternal destiny, such he designed they should be. Otherwise we must admit the absurd and revolting supposition, that the all-wise and omniscient Jehovah designed and

purposed what he foresaw he should not accomplish, and which he knew would never take place!

In nothing, perhaps, is the discrepancy in human creeds more apparent than in reference to this point. The framers of the original Calvinistic system of theology appear to have been aware of this inconsistency; and to avoid it they resorted to the dreadful alternative—still adopted the tremendous idea, and published it as an important and necessary part of their faith, that God never designed or intended the salvation of all mankind, but only an elected and comparatively small party, leaving foreordained the rest to dishonor and wrath.

Now as horrid as this doctrine is, and repugnant to all rational conceptions, as well as to the revealed nature and character of the Supreme Being—still, in this respect, it preserved a consistency, in that it represented the eternal purposes of God, as being according to, and in harmony with his infinite knowledge. This cannot be said in favor of the Arminian system of doctrine, for this represents the Supreme Being, as originally designing, and constantly desiring the salvation of all men, directly contrary to what, by his infinite knowledge, he foresaw would be the fate of millions of the human race. Yet this is thought to be a much milder, and far more liberal doctrine than Calvinism, and is supposed by many to exhibit the character and attributes of the Creator in a consistent and very amiable light. It is not unusual for preachers and writers, who have adopted this system, to employ all their powers of eloquence, to portray in vivid colors, and in all its rugged and appalling features, the dreadful doctrine of Calvinism, which represents the Almighty as having, by an eternal irreversible decree, and of his own good pleasure, without regard to foreseen obedience or disobedience, appointed and foreordained myriads of yet unborn intelligent beings, to suffer endless torments, and to be the miserable objects of his hatred and wrath forever and ever. Now this Arminian preachers call a horrid doctrine. We think the same of it. Calvin himself called it a 'horrible decree'! They say it represents the Supreme Being as an arbitrary tyrant, full of infinite cruelty. We think so too, and we felicitate the world upon the evident and rapid decline of the unfounded and ungracious doctrine.

But is the now more generally adopted Arminian system of faith, any better? Is it any more rational or consistent? This is a serious and important question, and merits careful inquiry and a just decision.

The advocates of the latter system of theology claim that they have avoided the errors, absurdities, and cruelties of the creed of the ferocious Geneva reformer. We teach not, say they, we embrace not, we utterly detest, the monstrous doctrine of the eternal reprobation of angels and men by the decree of God! We admit not, say they, the impious, the blasphemous idea that the infinitely good and benevolent Creator has foreordained any portion of the human race to everlasting death. Very well. But what do they admit and teach? Why, say they, 'We believe and contend that God created the race of mankind for a good purpose, desiring and intending the ever-

lasting happiness of every individual of them consequently, that there can be no divine decree, or foreordination to the contrary. We believe that mankind, without any exception, are fallen, sinful beings, and as such, expose to the wrath of God, and to endless punishment. But we also believe, (say they,) that Jesus Christ, the Son of God, has been sent into the world by his Father, for the redemption of the world, that he suffered, died, and rose again, for the salvation of mankind, for one as much as another. We believe that this salvation is now offered sincerely and impartially to all upon conditions with which they may comply.

'We believe further, say they, that man has been constituted a free moral agent, with the liberty and power of choosing for himself, that life and death are placed before him, that God wills the salvation of all men, and has made ample provision for it, and that no individual of the human race will fail of it, unless it be through his own fault and negligence.'

Now all this is thought to be very fair and reasonable; far preferable to, and vastly more encouraging than the doctrine of an eternal decree, foreordaining a large portion of the human race to endless punishment. But let us examine this system with freedom and candor, that before we pronounce it better than the other, we may see where in reality it is so.

We enquire then, do the advocates of this latter system of faith, who reject the Calvinistic doctrine of the divine decree of eternal reprobation, and who contend for the free agency of man, and the free offer of grace and salvation to all men, do they believe that all mankind will be saved? No, never. Do they believe that a certain part of them, for it must be a certain part if any, will suffer endless punishment, more dreadful than annihilation or non existence? Yes, they believe this, most assuredly, and would think themselves abused to be called Universalists. We inquire further. Do they admit the infinite knowledge of God, that agreeably to the text, known unto God are all his works from the beginning of the world, and consequently before he created and gave them being, he foresaw that he should be so displeased and angry with them, that he should consign them to endless torment? And do they admit that what God foresaw is equally certain as if he had decreed it? Yes, they acknowledge all this and yet they believe that with this perfect foresight, he chooses, unsolicited to give them existence, and if you please to constitute them free agents, knowing that the consequence would be their everlasting misery and ruin! And do you discover no cruelty in such a procedure? Do you see in it the semblance of mercy, or an thing like benevolence? Is it in reality, any better than an eternal and unchangeable decree of reprobation? In the result it is no better, and this result, let it be remembered, was perfectly known to the Creator, for known unto God are all his works from the beginning of the world. Yet this is believed by many to be a just representation of the character of the Almighty, in relation to mankind; it is thought to be an amiable view of the Deity, and to exhibit a proceeding perfectly consistent with the principles of infinite justice and goodness. And they wonder how the idea should ever have been conceived by a rational being, and how it should ev-

er have gained credit in the world, that the Almighty Creator, of his own choice and pleasure, create myriads of intelligent beings with the full purpose and intention of rendering them forever miserable, according to his own eternal decree and foreordination. They think it almost impossible that any rational being—any Christian especially, should form such a conception of the nature, the counsels, and the conduct of the adorable Jehovah, who claims the reverence, the gratitude, and the adoration of all intelligences.

Well, so we think of this doctrine, that it imputes to God, the Father of all, a purpose and a proceeding, most malignant and infinitely cruel. But hold. Before we hastily condemn this doctrine as deserving of all detestation, let us carefully compare it with that which is thought to be so reasonable, so encouraging, and so excellent, that is, the doctrine of man's free agency and of God's free offer of salvation, in connection with the doctrine of endless punishment, and of God's certain foreknowledge of all things.

Now in forming the proposed comparison, we make the remark in the first place, the truth of which will not be disputed: that if any human beings shall be endlessly miserable, God knows it and he knew it from the beginning. The text is explicit upon this point, 'Known unto God are all his works from the beginning of the world.'—Will any object here and say, that although God foreknows all events that will take place, yet the endless misery of the wicked cannot properly be said to be his work: but that they bring the tremendous evil upon themselves, and procure their own dreadful destiny? This is mere sophistry and evasion. For the proposition we believe, cannot be controverted, that if there be a hell of fire and brimstone or a place of torment in another world, God made it; otherwise we must acknowledge another Creator. If there be a place or state of endless punishment, God constituted it, and he sustains it, unless we allow something to be independent of him, and of his dominion and government, the bare suggestion of which absurd hypothesis, is, at least to Christians, a sufficient refutation of it.

We revert then to the former remark, that if any human beings shall suffer endless punishment, the Creator knew it from the beginning, and knew that He should inflict that punishment, and perpetuate those sufferings forever: and what he thus foreknew, no decree or eternal purpose could possibly make more certain. Now, with this perfect foresight in the Creator, this certain knowledge of what would be the result, is it not obvious that any free agency, or liberty of choosing for themselves with which mankind are said to be endowed, and any offers of salvation, which, it is claimed, are generously made to them, must be delusive, and nothing better than solemn mockery: because it was known beforehand that they would be ineffectual and useless.

The conclusion therefore, is, and we think it an exceedingly obvious one, that to confer existence with any possible powers or privileges, with the certain knowledge that that existence, will not, on the whole, be desirable, but degraded and miserable forever, is in reality, no more kind and benevolent than to confer that same existence

under an irreversible decree of reprobation to dishonor and wrath. Nor are we able to comprehend how the infinite presence and the eternal purposes and will of the Deity, can possibly be separated and at variance.

It is allowed to be the will of God that all mankind should be saved. You will hear preachers of all denominations and of all creeds urge this with great energy and pathos. Yet charge them with being Universalists, they will be offended, they have no patience to listen to any arguments in favor of the doctrine.—Still, they believe it to be agreeable to the will of God, and that he sincerely desires the salvation of all men, directly contrary to his infinite knowledge.

Now what is the amount of this faith, taken together? It is this—that the Divine Being originally purposed, and constantly wills and desires, that, which from the beginning he foresaw would not be accomplished, which he certainly and invariably knows will never take place: and that he will punish mankind eternally, or a certain portion of them, because his plan of operation with respect to them has eventuated precisely as he knew it would, before he adopted it, and before he, according to this view, most ungraciously conferred on them, the falsely supposed favor of existence.

And is this the system of faith which is thought to be so much better, and more consistent than the now almost forsaken doctrine of Calvinistic theology? We call upon our Episcopal and Methodist brethren, who constantly, and we think very justly, in their preaching, and in their writings explicate this latter doctrine, as absurd and cruel, to show wherein theirs is preferable to it.—It apparently goes further round, but it is only to arrive at the same point.

And indeed it resolves this additional absurdity, that it represents the Supreme Being as subject to disappointment and to change; and as being induced, by intervening and contingent circumstances, to adopt a course of proceeding towards his creatures, his own dependent offspring in opposition to his own will, and contrary to his original design in their creation, whilst yet it admits his infinite foreknowledge of all his works, and of all events!

But there is no end to absurdities, and no possibility of avoiding them, in any system of religious faith that can be formed, in which is embraced the irreconcilable doctrine of endless punishment and suffering to be inflicted by the Creator upon the creatures of his creating power, and the subjects of his own universal, uncontrolled and benevolent government. Whether that doctrine be predicated upon the eternal purpose and decree of God; or whether it be viewed in connection with his onerring prescience—it is equally in either case reproachful of the divine character and utterly repugnant to reason, a doctrine of infinite wrath, and Almighty cruelty, and which can have no sanction in the sacred scriptures, truly understood and consistently interpreted.

'Known unto God are all his works from the beginning of the world.' Our reflections at this time have been directed to this divine attribute, the infinite knowledge of God. Nothing is more important than to have just conceptions of the Being we worship, and whom we acknowledge

ourselves bound to reverence and adore. These conceptions cannot fail to exert an influence upon all our religious services, and also upon the affections and passions of men. This is inferred from the effects which have accompanied the worship of heathen deities, and the barbarous and abominable rites by which they have been servilely adored. These heathen Gods have been generally represented as exceedingly passionate, and terribly ferocious and wrathful—whose attributes are rage, revenge and lust. How lamentable is the thought that the Supreme Jehovah, the one only God of Christians, the Lord of angels and men, the common Father of all intelligences, the Maker and Governor of all worlds, should be represented as infinitely more cruel and revengeful; as being pleased and satisfied with, and as causing and being determined to perpetuate forever, the wretchedness and torture of his own offspring!

We rejoice exceedingly, that of late, the consideration of the Christian community is, very extensively, directed to this subject. Minor differences in creeds, and trifling variations in external forms and observances are fast yielding to and in many places almost wholly absorbed in the important enquiry concerning the nature, attributes and purposes of God, and the future destiny of man, that is, of all mankind. In short, the substance of the enquiry, which is now become very general, and which, in interest, must be allowed to be paramount to all other considerations is, which, of the two opposite and never to be reconciled doctrines is true, namely, that of future endless punishment and suffering, or the doctrine which proclaims and publishes unlimited and universal salvation and happiness. In this enquiry the appeal is made, as it should be, to scripture, reason, and the acknowledged attributes of God. No doctrine proposed to man, can be supposed (unably to contradict the reason which is given him, and by which alone he is qualified to judge of the evidence of its truth; and no divine revelation can be in opposition to the nature and perfections of its author. The enquiry which is presented under these principles, will doubtless be fatal to the unfounded traditions and doctrines of men, but it cannot fail to be favorable to the cause of truth, and to the promotion of pure and undeveloped religion.

Concerning the divine attribute which has been the subject of this discourse, it is a perfection which reason teaches us to ascribe to God, and in which the testimony of Scripture fully concurs. It is unnecessary to multiply quotations to this effect. The passages are very numerous both in the Old and New Testament, declaring that God's knowledge embraces the most minute circumstances. David says, 'O Lord, thou hast searched me and known me. Thou knowest my down-setting, and mine up-rising, thou understandest my thoughts afar off; thou art acquainted with all my ways: thou art not a word in my tongue but I, O Lord, thou knowest it altogether. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence?'—

And how full to the point, and how satisfactory is that declaration of our Savior to his disciples: 'Are not five sparrows sold for two farthings, and

strength, and raises his standard, 'Liberty or Death!' It is the operation of natural truth that now causes tyrants to tremble, or hurls them from their throne! Such are the consequences of that theology which has prevailed for centuries! We prefer the following view of the subject. The justice of God consists in dispensing equal rewards and punishments; and in furthering every individual to the great end for which he was created.

1. It is a general opinion that Universalists believe in God's moral government. This mistake is founded in ignorance. It is supposed that we are so enraptured with the evidences of Divine Benevolence, that we purposely forget that God is just. Hence the notion that we adore a God who is destitute of this attribute! To correct such erroneous views of our sentiments is one great object of the Essayist. We believe that the ultimate end of creation is the communication of happiness. Rewards and punishments belong to the Divine government as means to secure this great end. According to some divines, Deity is to be forever employed in recompensing virtue and punishing vice; justice requiring endless happiness to be awarded to the righteous, and endless misery to the wicked. But how this is possible, has never been made to appear. It may be safely maintained as a true position in morals that every individual has sustained both characters. It seems, however, that neither virtue nor vice can be fully recompensed, for both deserve more than eternity can grant! God, therefore, can never see the period revealed in His word, when 'every man will be rewarded according to his deeds.' Consequently, His government will forever remain incomplete! But we will leave human creeds and learn from Divine testimony. 'Also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his deeds.' 'He is the rock; his work is perfect: for all his ways are judgment; a God of truth, and without iniquity: just and right is He.' 'Fathers of our flesh may chasten after their own pleasure, but the Father of spirits for our profit, that we may be partakers of his holiness.'

11. The justice of God and human salvation are perfectly consistent; and in Revelation are found blended in beautiful harmony. 'Thus Zechariah describes the commencement and final triumph of the Messiah's kingdom. 'Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold! Thy King cometh unto thee.' He is just, and loving salvation. He shall speak peace unto the heathen, and his dominion shall be from sea to sea, and from the rivers even to the ends of the earth.' This sacred predilection is universally applied to Christ. In him justice and salvation would be united. In his character and doctrine, 'mercy and truth met together, and righteousness and peace kissed each other.' Thus Isaiah: 'The Lord is our judge: the Lord is our lawgiver: the Lord is our king: He will save us.' Here are three different views of the Lord of the universe. With meriting wisdom and impartial benevolence, he exercises judgment, sends forth his laws, and reigns over all his works. How grand the inference of the sacred prophet; 'he will save us.' Jehovah, also by the same prophet, publishes his Independence and Self-Existence. 'There is no God else beside me! A just God and a Savior.' Then he proclaims his command

and determination. 'Look unto me, and be ye saved all the ends of the earth.—I have sworn by myself; the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.' Surely shall say in the Lord have I righteousness and strength! Beyond all punishments and rewards, therefore, there is a period fixed in the divine mind to bring in 'everlasting righteousness,' a bright and eternal day when there shall be perfect subordination and universal peace.

'There He sits; the just, the good supreme;
Propounds his laws and harmonizes all.
And leads the tribes of this diminished orb
Through sciences where sense and doubting reason
halls.'

C. S.

INQUIRER AND ANCHOR.

SATURDAY, JUNE 6, 1853.

WHAT IS RELIGION?—This is the title of an article, which we give below, from the pen, as we are told, of a very respectable gentleman some what advanced in years. What might have been his object in sending it to us for publication, we are not able to say; but he must have been aware that it approaches too near atheism to accord well with our views of religion. We give it a place in our columns, however, for the purpose of showing our readers how some men think and how they reason. What cannot be met by sound argument is too frequently turned off with a sneer. The existence of a God and the truth of divine revelation cannot be successfully controverted; and, therefore, to throw odium upon the scriptures, the Deity, as there represented, is called the 'personification of an Indian chief!' This may do well enough for argument with the glib and unthinking rabble; but it is met with no other feelings than contempt, by those who think soberly, deeply and profoundly think.

We should suppose a man advanced in years, and perhaps tottering on the very brink of the grave, would be disinclined to treat a subject of this kind with such sarcastic levity as we find in some parts of the article below. In the course of nature a few short years will close the career of us all. Now we know not how it is with the writer of the article below, but it would be with us, if we doubted the fact, and it appears to us, it must be with him. A question of absorbing interest, whether there is a God and a future existence. It is generally the case that the older men grow, the more sensible they are of this; and consequently, in their advanced years, feel more deeply interested in the question whether they shall live again hereafter. It surprises us, therefore, to see an old man treating with ridicule, and sarcasm, and vulgar sneers, a subject around which clusters so many ardent hopes as the last term of sinking human nature. This man's mind must be wrought into a very high and evaluable state of delightful philosophy who can be content to lie down, and die, and not be forgotten, like 'the eagle on a thousand hills,' without any hope or even desire of another life! It is a philosophy that strangely warps and perverts the nature of man.

And then again, what could be the advantage of all this? Suppose Christianity were supplanted by atheism, would mankind be any better?—would community be any happier? Even Infidels sometimes inadvertently admit that, if Christianity were lived up to, its correct moral principles would make men much better and happier than they now are. We wish we could say the same of infidelity. But we cannot: see the good which may result from it—if there is any. On the contrary it appears to us that many evils would attend its general diffusion, which in the end, of Christianity we are free from—particularly the

blotting out of hope, and the taking away of moral restraint. On this ground we should be disinclined to receive it, even admitting its primary principles to be true. We should prefer Christianity merely for its superiority in promoting the happiness of mankind.

As to the charge that God, according to the description of Moses, 'is a circumcised heart exactly in the image of a man,' &c. it appears to us to have originated in gross ignorance or designed perversion of figurative and metaphorical expressions. In every language figures and metaphors are used, which, if taken in their literal import, would prove almost every inanimate object possessed of the characteristics of man, or some other living being. The expression 'nature smiles,' is just as conclusive proof that nature possesses the literal form and features of a man smiling, as the figures in scripture are, that the Deity is circumscribed. It is a very singular philosophy that has no more candor than to apply the metaphorical language of scripture in a literal sense for the purpose of sneering at it and throwing ridicule upon the Bible, when at the same time it would correctly apply the same and similar figurative expressions, when used in any other writings.

But we have probably pursued this subject far enough. We have no objection to admitting into our columns the article below; but in case we should be requested to insert any thing more on this subject, we should wish to be distinctly apprised of the great benefits that are expected to result from the general prevalence of atheism.

B. G. W.

WHAT IS RELIGION?—The worship of the sun was once the predominant religion of the most enlightened nations of the ancient world. That worthy Emperor, Julian, was a sincere and distinguished worshipper of that grand luminary: See his history in Gibbon's decline and fall. The worship of fire appears to have been subordinate to that of the sun, when it was established at Rome under the care of the vestal virgins; to epitaphs upon common fire was regarded by these worshippers as an act of the greatest impiety.

America was discovered in the year 1492. The great temple of the sun, at Mexico, then had its altars, priests, and virgins; they called themselves the children of the sun, believing that sun did not benefit only to have been their creator. Thus exact similarity in the religious ideas of the people of two continents, so remote that their inhabitants had not the least knowledge of each others existence, must have been one of those admirable and striking coincidences dictated by nature to the senses and necessities of mankind. But let it be considered that these sun-worshippers, however serious and devout, were dazzled by what they adored, and could not have seen telescopic astronomers, and enlightened philosophers, like Sir Isaac Newton.

It may here be said, that the same object of worship as published for ages in two worlds so far apart, that neither had ever possessed the least knowledge of the others existence, must necessarily be occasioned by the uniform manner in which that grand agent of nature operated, and will operate, upon the senses of the human mind, over all parts of our globe, and that those who enjoyed its benefits—who did not? from gratitude became its worshippers.

The use of the bow demands our attention as another coincidence equally extensive as the worship of the sun; this weapon having been found the constant companion of the human race, wherever it has been discovered, in what we call a state unknown to civilization.

Captain Cook took his great surprise, met with another coincidence in the *sinking stone* of the people of the South Sea Islands which were made with precisely the same knot as those made in England.

The King and queen of the large and fruitful island of Tongatapu, in the South Sea, arrived in England in 1823, and were very hospitably treated by that government.—

They both died, in a short time after their arrival, from excessive eating and drinking; their bodies were put in to metal coffins, then on board a frigate and sent home. The natives were, by this attention to their king and queen, gratified to such a degree that they by the advice of the 'Xian missionaries, who resided among them, cheerfully gave up, to the Captain of the frigate, all the idolatrous objects of their religious worship! These testimonies of the progress of civilization, and the triumph of 'Xianity, are now arranged and displayed in the museum of the missions in London, and are all very unique figures, composed of wood nicely carved, and creasy old rags; and irresistibly suggest to the English tourist, those *score craves* which he puts up in his fields newly sown, for the express purpose of frightening away the birds that would steal his seeds.

The worshippers of god's must, necessarily, in point of intelligence, be greatly inferior to the adorers of the sun, or the worshippers of fire.

The objects of religion amongst all the nations not civilized, are commonly rude and distorted representations of the human figure; those even among the learned and polished inhabitants of ancient Greece, notwithstanding their admirably perfect and elegant forms would have had no other origin than the *score craves* of Tongatapu, and, like them, are destined to be forgotten.

The Jews were a powerful and civilized nation of Deity; and Moses, their founder and lawgiver, strictly forbade them a plurality of gods; yet, if we admit his description, the God of the Israelites is a *circumambulator* being exactly the image of a man—the muscivore cender—seated on a throne—his arms, a bow and arrow. This personification of an *Indian Chief*—it suits no other character—is now, as in the time of Moses, called, by its worshippers, *The Lord of Hosts!*

That a being can be infinite and *circumambulated* at the same time, is one of the most palpable contradictions, both in language and in reason, that can be conceived; for example—about 40 years since a *Nottingham*, an itinerant preacher, and an enthusiast in his way, held forth to a large audience in the city of Albany, a long discourse on the divine attributes, which he concluded with the following blasphemous comparison, viz.

'And now my good friends, and you that have a just idea of the infinite God, our great Creator, after all that I have said to you, what do you think that he is like? If you cannot answer me, I will tell you what he is like. He is, for all the world, like a little mouse in a hole in a wall. Hence all of you at once, but you cannot see him.'

ILLUSTRATION OF SCRIPTURE.—Now as *Jannes and Jambres* without? *Moses*, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. 2 Tim. III. 8.

In the context connected with this passage the apostle speaks of the perilous times that should come in the last days. He mentions men who should the lovers of their own selves, 'boasters,' 'false accusers,' 'without natural affection' 'having the form of godliness, but denying the power thereof,' 'ever learning and never able to come to a knowledge of the truth.' It was men of this character who should resist the truth even as *Jannes and Jambres* resisted *Moses*.

In order to understand this text correctly and make its application clear and obvious, it is necessary to make some further inquiries as to who and what were 'Jannes and Jambres' mentioned in the passage. Dr. A. Clarke furnishes some information in respect to them, in the following brief article which we copy from his commentaries at the close of the 7th chapter of Exodus.

'The contention between *Moses* and *Aaron* and the

magicians of Egypt, has become famous through out the world. Tradition, in various countries, has preserved, not only the account, but also the names of the chief persons concerned in the opposition made by the Egyptians to these messengers of God. Though their names are not mentioned in the sacred text, yet tradition has preserved them in the Jewish records, from which St. Paul undoubtedly quotes, 2 Tim. III. 8, where, speaking of the enemies of the Gospel, he compares them to *Jannes and Jambres*, who withstood *Moses*. That these names existed in the ancient Jewish records, their own writings show. In the *Targum* of Jonathan ben Uzziel on this place, they are called *Janis and Jasbes*; and in the Babylonian *Talmud* they are named *Jannes and Mambre*, and are represented as chiefs of the sorcerers of Egypt, and as having ridiculed *Moses* and *Aaron* for pretending to equal them in magical arts. And Rab. *Toscani*, in his Commentary, names them *Jenos and Jambres*. If we allow the readings of ancient editions of *Pliny* to be correct, he selects, in *Hist. Nat. L. XXX. c. 2*, to the same persons, the names being a little changed.—*Est et iste magister factus a Mose et Jannes et Jambres Judaei pudentes, et multum militibus anorum post Zenotrem.* There is also another faction of magicians, which took its origin from the Jews, *Moses, Jannes*, and *Jodaphs*, many thousands of years after *Zenotrem*; where he confounds *Moses* with the Egyptian magicians; for the heathens having no just notion of the power of God, attributed all miracles to the influence of magic. *Pliny* also calls the Egyptian magicians *Jannes*; but this is not the only name in his history, and as he adds, *et multum militibus anorum post Zenotrem*, he is supposed by some to refer to the Christians, and particularly the apostles, who wrought many miracles, and whom he considers to be a magical sect derived from *Moses* and the Jews; because they were Jews by nation, and quoted *Moses* and the prophets, in proof of the truth of the doctrines of Christianity, and of the divine mission of Christ.

Nemesius, a Pythagorean philosopher, mentioned by *Eusebius*, names these magicians *Jannes and Jambres*, and mentions their opposition to *Moses*; and we have already seen, that there was a tradition among the Asiatics, that *Pharaoh's* daughter had *Moses* instructed by the wise men *Jannes and Jambres*; see *Hist. Foris*, edit. 1606, p. 58. Here then is a very recent fact, the principal circumstance of which, and the chief actors, have been preserved by a sort of universal tradition. See *Anscomb*.

From this it will be seen that *Jannes and Jambres* were probably magicians, and endeavored to counteract the miracles of *Moses* by a display of their magical arts in performing similar wonders. When *Moses* wrought miracles to convince the Egyptians that the Lord is God, *Pharaoh* called together his 'wise men and sorcerers' and they did the same. In this way they withstood *Moses*, and resisted the truth of the Most High. And by the language of *Paul* to *Timothy*, it appears there were to be some, 'in the last days' who would resist the truth in the same, or a similar way. The 'last days' mentioned in the context, unquestionably refer to the close of the Jewish state and the permanent establishment of the gospel dispensation. The expressions 'last days,' 'latter days,' and 'latter times' are so frequently used in the sacred writings in application to these events as to render it unnecessary to show that this is the meaning of the phrase in the instance before us. It is sufficiently plain without. Hence there were many evil persons to rise up, at this period, and resist the truths of the gospel, as *Jannes and Jambres* resisted *Moses*. And whether they did or did not, resist the gospel in this way, will be ascertained by a reference to the history of those times. The testimony of the apostles themselves is sufficient to show conclusively, that the truth was resisted, and resisted too, with artfulness, perseverance, and bitterness.

And may not the language be applied as expressive of the conduct of many at the present day? Are there not many, even now, who resist the truth as it was resisted in days of old? Let us see. *Moses*, a humble unassuming individual, went to *Pharaoh*

with *Aaron* his brother, and began to declare the truths he was charged to communicate for the edification of the Egyptians. And what followed? The popular magicians were called together, who endeavored to resist those truths by the practice of their nefarious arts. Again; in the days of the apostles and the days immediately succeeding, the gospel was preached with the power and spirit of heavenly efficacy. And how was it treated? There were men high in popular favor, but of evil dispositions, 'false accusers,' covetous, proud, lovers of their own selves, who

—'with secret, sly, envying art.'

endeavored to resist the gospel and counteract its influence; and they even 'crept into houses and leapt up to the windows' to effect their object. The Christians at that time were a small band, opposed by the multitude and by those enjoying popular favor. And how is it at the present time? The gospel is preached and believed—that gospel which was proclaimed by our Savior, and, by him, committed to the apostles, announcing 'great joy which shall be to all people'; but it is preached and believed by a few only, in comparison with the multitudes who reject it.—And how is it received? Just as the truth was in ages past. Popular denunciations oppose it—the arts of the magicians are put into practice to resist it, and 'men of corrupt minds' 'having the form of godliness' only, array themselves against it. And if there were false accusers in days of old, there are also those who bring false accusations against such as advocate the truth at this age of the world.

But we need not pursue the subject further. There is some comfort in the reflection that, though the truth is opposed and withstood by all the arts of the magicians, both of ancient and modern times, yet it cannot be overturned. By resistance it will only brighten and lighten until it displays its splendors and exhibits all its intrinsic excellencies. And then it will be received and error will flee away. We hope the time is not far distant when this shall take place.

R. D. W.

AMIRABLE LOGIC.—The Connecticut Observer is commenting upon the remarks that appeared in the paper a short time since relative to a protracted meeting among Universalists, seems to infer that because Universalists have said much in their publications, against spending time in religious worship during the week, which ought to be devoted to labor; therefore they have condemned all religious meetings held during the week, and yet in holding the meetings of Associations, 'for two or three days in succession,' they have involved themselves in their own condemnation. This is sublime logic! Does not the Editor of the Observer know that Universalists, in speaking against protracted meetings, never have uttered a word against holding occasional religious meetings during the week—meetings conducted with civility, decorum and propriety, by any denomination? It does not so hereby inform him of the fact. It is not the mere meeting during the week that Universalists oppose, but the continuance of such meetings, week in and week out, to the disturbance of neighborly relations, the destruction of the peace of society, the loss of health, insanity, and suicide. Meetings of Associations and other ecclesiastical bodies, and orderly conducted religious meetings held by any denomination of Christians during the week, never have been opposed by Universalists. But riotous, revival

postulated meetings we always have opposed, and we trust, by the blessing of God, we always shall, so long as they are attended with the unhappy effects that now attend them.

R. G. W.

SOUTHERN CONVENTION.—A meeting was recently held at Baltimore, composed of Universalists from different places in that section, and a Convention organized, designated the "Southern Convention of Universalists." It is to be composed of all the preachers belonging to the different State Conventions in fellowship with this, and twice the number of lay delegates, which shall be appointed at the State Convention, at their annual meeting preceding the meeting of this Convention.

The chief object of the meeting seems to have been to adopt measures for establishing circuit preaching. Hence the constitution, as adopted, has a special reference to that object. The fourth article invests the Convention with power to fix the salaries of circuit preachers, to make rules and regulations for the literary department of the Church, and to devise ways and means for raising such funds, as may be required, whether by collections, subscription, the publication of religious works, or other wise.

The sixth article provides, for the supply of societies with a preacher in case of death or removal. The convention however claims no power to fellowship, station, or ordain preachers—these things are to be done by the state Conventions.

The tenth article makes it the duty of each minister in fellowship with the State Conventions, to take up quarterly contributions in their respective congregations, to be applied by the Southern Convention, as it may deem advisable.

The eleventh article provides for obtaining correct statistics of the denomination within the limits of the Convention.

Article 12th gives a creed or 'confession of faith,' to be adopted by the Conventions in fellowship with it. It is as follows:—This Convention, and all Conventions in fellowship with this, shall require to other confession of faith than the following:

1. We believe in the existence of one God, infinite in wisdom, love and goodness, and in his Son Jesus Christ, the Saviour of the world.

2. We believe in the Scriptures of the Old and New Testament as containing a perfect rule of faith and practice, as teaching the doctrine of rewards and punishment according to the good and evil deeds of mankind, and the salvation of the whole world.

These are the principle items in the Constitution. The measures taken to secure the object aimed at by this Convention, are very good—the chief perhaps that could be adopted; but, if such things were done in the limits of the Hudson River Association, we guess the hue and cry of 'gag laws' and spiritual tyranny would be raised very thickly. There is great fear in this region, lest persecution some body should step accidentally upon the rights of Universalists. Measures, however, somewhat similar to those adopted at the Southern Convention relative circuit preaching, we have no question would tend to the greater prosperity of our cause. Many attempts have been made by our denomination to establish circuit preaching; but they have generally proved abortive. If the Southern Convention should succeed and carry the matter into effect, it would no doubt give a new impetus to the progress of the cause.

The following is an extract from the Circular that accompanies the minutes of this Convention.

But, it has been said, with great truth and propriety, is a religious creature; a religion of some kind or other, he will have; in the absence of the pure and adulterated Gospel of the Reformer, he has been obliged to embrace, such a

system, as has been presented to him, and hence thousands and tens of thousands are ignorant of the glad tidings of great joy, which caused the bosoms of angels, to burn with rapture. Many have never heard of the doctrine of Universal Love at all, and those who have heard of it, have too often been prejudiced, by false views of it, have heard it called up, by its opponents to be vilified, abused, and misrepresented. How strongly then do these facts appeal to you my Brethren, to establish circuit preaching. Let the heralds of salvation, go through our land, let them proclaim the grace and favour of God, as preached by our blessed Master and his disciples. Let them prove by the months of all the prophets, that in the termination of God's moral government, that Jesus will present every son and daughter of Adam, regenerated, sanctified and redeemed; and that God will be all in all. Let these represent religion, to be a plain and practical subject involved in no doubt, and requiring no one to explain its hidden mysteries, and then we have all reason to expect, that the pure, the sublime, the holy religion of our Lord and Saviour, will commend itself to every man's conscience.

Another queer item.—The following language of Mr. L. F. W. Andrews we copy from the last No. of the Southern Evangelist. Our readers without doubt will understand what it refers to.

Bro. Price of the N. Y. Messenger, in reference to one of our 'items,' says 'speak out Brother. Do not deal in parables.' We 'calculate' Bro. P. that our 'enigmatical' item will in due time be solved. 'Remember the day' of October. Further the deponent saith not, now.

We think it quite possible the 'day of October' will make some singular developments, and perhaps more than one 'enigmatical item' will be solved.' But in mercy we do wish to anticipate time.

Dr. ELY.—By a brief article from the Philadelphia copy into the Philadelphia Liberator, we perceive that Dr. Ely has been appointed Professor of Paleontological, Biblical Literature and Sacred Criticism in Marion College, Mo.; and has signified his intention, with leave of the Presbytery, to accept the appointment and enter upon the duties of his office, as soon as a suitable house for the professorship shall have been completed.' The Doctor has probably long desired an appointment of this kind; but we apprehend his sphere of usefulness will be diminished by accepting it. He never has done, and probably never will do, more good in the same length of time, than during the period he was contending against Universalism.

INFIDELITY IN BOSTON.—The following paragraph relative to this subject we copy from the Christian Pilot. It appears then that infidelity is running down in Boston. This is not surprising—it is rather wonderful how a system so perfectly cold and lifeless could breathe so long as it has.

We perceive from the Boston papers, that the followers of Abner Kneeland, have given up the theatre in which they have held their meetings for the year past, and that the building is to be occupied by the Academy of music, and the new orthodox society. It is reported that The Investigator is feebly supported, and that the leading infidels in Boston find that it draws too freely upon their purse strings, to support—what is—why—nothing.' The plain truth is, infidelity is nothing of itself, and must, as a system, sink into obivion. The sooner it dies, that natural death, the better.

Dr. B. J. Shingley has removed to this place (Hartford) and requests all letters &c. designed for him, directed accordingly.

The members of the present Legislature of this State (Conn.) now in session at this place (Hartford) appear to be not altogether unfavorable to the doctrine of Universalism; as will be seen by the fact that a resolution recently passed the House 'granting the use of the Representative Veto' Chamber to the United States Universalist Convention in September next.'

New Society.—A society of Universalists dominating the First Universalist society of Manhattan and Openheart united, in the State of New York has recently been organized in the towns mentioned in the same of the society.

Heresy-phobia.—The Philadelphian says the Presbytery of Orange [N. C. we presume] 'are so replete with heresy-phobia that they have even become alarmed at themselves' and have felt it necessary to pass a resolution 'in order to maintain their confidence in the selves.'

To Correspondents.—E. R. C. is received and will be attended to soon. The communication from R. Payne has come to hand. Some poetical articles also shall be attended to in due time.

A NEW SOCIETY.—We learn by the last number of the Impartialist, that there has been a new Society of Universalists organized in Perkinsville, by the name of the 'First Universalist Society in Wethersfield Vt.' Nearly thirty members, respectable for character and talent united at its first meeting. By 'patient continuance in well doing' and the blessing of God, the good work will be abundantly prospered, and our friends have the joy of seeing their numbers increase as the drops of the morning dew.

Universalism in Baltimore.—We learn by the Southern Pioneer, that the doctrine of Universalism is flourishing in this place. The society has a revenue of about \$1,200 per year. And no church in this place is better attended. Recently a burying ground has been purchased and paid for, containing about two acres. The Sunday School, connected with the Society, is in a flourishing condition, having about one hundred scholars, and a Library of about 400 vols. The Bazaar Society meets weekly and has been instrumental in doing much good. We greatly rejoice when we hear of the prosperity of Zion.

Hudson River Association. The Hudson River Association of Universalists, will hold its 20th annual session in the city of New York, on Wednesday and Thursday, the 11th and 12th of June next. Ministering brethren and all friends are affectionately invited to attend. Per order. I. D. WILLIAMSON, Clerk.

Religious Notices.

Br. S. J. Hillyer will preach at Granby on the 34 Sabbath inst. and at Simsbury at 5 o'clock same day—at Barkhamsted on the 4th Sabbath.

Br. R. O. Williams will preach at the Episcopal church in Northfield Friday evening June 19—at Danbury Saturday evening 20, at North Salem on Sunday 21—and at Longridge the 4th Sunday inst.

Br. J. Shingley will preach at Poughkeepsie on the 2d Sunday inst.—and at Suffield Centre at 5 o'clock same day.

There will be preaching at Broad Brook on the 3d Sunday inst.

Br. R. O. Williams will preach at Barkhamsted on the 2d Sabbath inst., and at New Hartford at 5 o'clock same day.

Br. W. A. Stickney will preach in Burlington the 3d Sunday in June, and a lecture at New Hartford Centre at 5 o'clock.

Br. F. Hitchcock will preach at Cornwall Hollow Saturday evening the 6th of June, and Sunday morning the 7th, services commencing at precisely half past 9. At Limerick village in Salisbury in the afternoon, commencing at half past 12. And at Hitchcock's Corner in Armenia N. Y. at 5 o'clock.

POETRY.

Elegy

On the death of Henrietta Bushnell, of Colebrook River, Conn.

Original.

Mourner in this vale below,
Hears with grief that overflow,
Recent scenes of deepest woe,
Prompt the solemn strain.
Childhood, youth, and beauty's power,
Born to bloom their transient hour,
Death has cropt another flower,
But to bloom again!

Storms that shake this mortal clime,
Wrecks that fill the shores of time,
Youth cut down in all its prime,
Woe the young and gay,
Horrors I could friendship save
From the dark and silent grave,
Death had long rolled back his wave,
Turned his shaft away.

Midnight, spread thy sable shade,
Winds, let all your moans be made,
Where her virgin dust is laid,
Low to Colebrook vale!
Sainted spirit now above,
Glowing in the realms of love,
Where no pains, nor fears can move,
Death came'trasail.

Mourning christian, calm thy fears,
Dark, the' now the cloud appears,
God will wipe away all tears,
Death is thy destroy!
Though ten thousand years have rolled,
Time, when his last bell has tolled,
Fairer worlds will then unfold,
Worlds of endless joy.

Who would mercy's triumph bound?
Who would take the serpent's ground,
Wrap in hopeless gloom profound,
All beyond the grave?
No,—the glorious moon will come,
Spirits, with life, immortal bloom,
O'er the dark and dreary tomb!
God his works will save.

H. B.

A Dream.

I had a dream, it was not all a dream,—Byron.

Some time in the month of February last, while travelling for the Institute I called on a gentleman in the town of S., who professes liberal sentiments, and whose name, for the sake of concealment, I shall call Resolute,—though my readers may think it a misnomer.

I found Mr. R. an intelligent man. He held the office of Justice of the Peace. His wife was an intelligent woman, and a member of the Baptist order. Eq. R. professed great friendship for the Institute, but declined doing any thing, in the way of assistance, at present.

When I departed, I observed on the table where my hat lay, several numbers of the Baptist Register. "Do you take this paper, Eq. R.?" "Yes," Mrs. R. requests it. He followed me out and inquired when I should preach next, at W. I observed that he would see the notice in the Magazine. "I do not take the Magazine," said he—"Mrs. R. is opposed to it. I used to take it, and intend to again, when my son is old enough to read—and I design, then, to do something for the Institute—for I do not mean my children shall be educated in superstition.

I took leave and journeyed on. The unhappy situation of Mr. R. was constantly in my

mind. I attended an appointment a few miles distant that evening—went home after service with Br.—, whose wife is a Methodist, but who attended meeting with him and was sociable. I retired early, and soon found myself in the 'land of dreams.'

I dreamed that some years had elapsed, (you know how fast one can dream,) that I called on Eq. R. again, and found him standing by the table, dressed in a red woollen gown and blue checkered apron, washing dishes! I inquired his health, and where Mrs. R. was? "She is in the field, ploughing," said he. "And where is your son?" "He is at Hamilton Theological Seminary." "Why do you send him to that institution?" "Mrs. R. requests it." I then asked him if he was ready to do something for the Institute? "No," said he, "Mrs. R. is opposed to it." I then began to reprimand him for his servility—when I heard the trampling of horses—the door opened—in came Mrs. R. with a coat, hat, pantaloons and boots on, and whip in her hand! She raised the whip and bade me "be gone." I sprang for the door, and with the effort awoke.

Magazine & Advocate.

"Business To-morrow."

Said the Theban governor, as he smilingly laid by unopened, the letter that would have informed him of a conspiracy against his life—"Business to-morrow" the answer was his death warrant, and he sealed it with a smile. That night he was assassinated. Whoever has read his history, and investigated the causes of great events, cannot have failed to note how often the scale of success has been turned solely by the weight of time; and yet, as if in defiance of reason and experience, how many are in the daily practice of putting off business till to-morrow which should be done to-day; and this, too, rather from habit than indolence. There is no subject upon which there have been more maxims established than this; no theme more fruitful to the preacher than the value of time; still the waste of it is the source of failures; poverty, and even death. Now, the business is put off till to-morrow, and then the success comes "too late." There is not a more universal error than procrastination; none so unproductive, and none productive of more misery. None so unbusiness-like (for we often hear men decanting upon the folly of wasting time who are in the daily practice of deferring what could and should be done at once. Strange fatality that binds, to ruin us. This folly is common to all classes of society. The merchant puts off the insurance of his ship which was wrecked yesterday till to-morrow; the farmer puts off his harvest till to-morrow; and then finds that "last night," the frost destroyed his crop—the carpenter defers building till "another day," until death approaches him with

"Your house is finished, sir at last,
A narrow house, but better of that,
Your palace for another day."

Bangor Courier.

Paradise: an Eastern Legend.

When Alexander the Great had conquered the world, and penetrated into the remotest regions of India, he heard of Paradise, and determined to subdue that also. He was told that the river Rihel led to it, and immediately ordered a fleet to be equipped to carry his troops thither; but previously despatched a few vessels to procure information. When they had reached the

garden of Paradise, his people found the gate shut, and before it an aged keeper of singular appearance, and with an extraordinary beard, whom they commanded to open the gate instantly for their master, as he was not far from them. The hoary keeper smiled, and said he durst not admit him unless he could find means to weigh down a feather, which he hereupon sent, when placed in the balance. The messenger was astonished, for he could not conceive how a small feather—since it was only a light and downy feather—could have any weight; and concluded that the old man was jesting him. He nevertheless went and delivered the message. Alexander directed a balance to be brought, and it soon appeared that all the wood and stone, and silver and gold that could be laid in the scale, was not sufficient to counterpoise this little feather, which made every thing that was brought fly quickly up, as though the greatest weight had been put down. Alexander, astonished at this magical effect, went once more to inquire what was the meaning of it. The man gravely answered, that the feather signified Alexander's cupidity and ambition, which weighed as down, and yet so heavy that nothing could counterbalance them; but he would tell him how the feather might be outweighed.—"Let," said he, "a handful of earth be laid upon it, and it will at once lose its extraordinary power." Alexander perceived the meaning, and was deeply dejected. Soon afterwards he died in Babylon, without having seen Paradise.

The cause of Universal grace is now highly prosperous in Norwich and New London, Conn. under the pious care and zeal of a very worthy minister. Heretofore in that place, 'Universalism' was sleeping in the dust of the earth, because the public advocates of the sentiment in general have been unworthy men, not qualified either to lead the services of the sanctuary, or feed the people with knowledge and understanding. 'How thankful the brethren there should be that they have at length awakened to more joyful and better prospects!'—Southern Evangelist.

Marriages.

In Burlington, by William Marks, Esq. Mr. Eliza Morse to Miss Miranda Neal.
At Williamstown, on the 18th ult. Dr. Oliver Knapp, to Miss Martha Wilkinson.
At South Coventry, Ebenezer Bacon, Esq. to Miss Betsey Archer.

Deaths.

In this city, (Hartford) on the 27th ult. Mr. Geo. B. Pratt, aged 22 years, son of Dr. George Pratt.
At Farmington, on the 24th ult. Miss Betsey Lowrey, aged 50 years.
At Enfield, Ct. on the 18th ult. Eliza Dixon, aged 7 years, only daughter of Mr. Ebenezer Metcalf, of Watertown, N. Y.
At Hartford, on the 11th ult. Miss Mary Ann Sargent, aged 18 years.
At East Hartford, on the 26th ult. Capt. Thomas C. Franklin, aged 27.
In this city, on the 24th ult. Mrs. Clarissa A. Brown, aged 32, wife of Jeremiah Brown, Esq.

REMOVAL.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods south west of the State House square.
Hartford, April 1836.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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L. D. WILLIAMSON, } EDITORS AND
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M. H. SMITH, HARTFORD, CT.
J. FOWLER, DORSET, MASS.
C. WOODHOUSE, LEXINGTON, N. Y.

Communications.

Original.

ESSAYS ON DEITY.

Number Seven.
BENEVOLENCE OF GOD.

How great is his goodness, and how great is his beauty.
Zech. ix. 17.

We come now to one of the most cheering views of our whole subject. To take from God the attribute of goodness would be like blotting the sun from the heavens. The beauties of creation might exist; but we should neither see nor feel them. So with all the perfections of God. If he possesses not pure, boundless and eternal love, there is no beauty in Him. This attribute throws a lustre over all the rest and sets forth the Deity as worthy of the highest admiration and praise.—But on this subject, where shall we begin, or where shall we end? It stretches forth on every hand till we are lost in wonder and admiration. It is a boundless ocean, whose depths have never been fathomed, and whose treasures can never be exhausted. But vast as it is, we shall take some slight views of it, and present a definition. Goodness in God is a disposition to promote the happiness of creation to the utmost extent that unerring intelligence, direct, and omnipotence can execute.

I. An error has long prevailed which is too injurious and inconsistent to pass without refutation. It is supposed that human love must proceed divine love. From reason and revelation, the reverse of this proposition is evidently the truth. Reasoning, *a priori*, or from cause to effect, it is manifest that the great Supreme was so perfect and happy before creation as to need neither virtue nor vice, nor increase or diminish his happiness. Man alone is affected by his own works. God is the same from everlasting to everlasting. Let us pursue into the deep recesses of eternity. Behold the self-existent and independent God, previous to the exertion of his creating energy.

Sprung from the east, or mid the vault of night,
The moon suspended her serene lamp;
Ere mountains, woods, or streams adorn'd the globe.

Where is human love now to operate on the divine mind? There is no being save the first and supreme Cause. Uninfluenced, the eternal One forms his vast plan of rearing the stupendous system of nature; that He might forever communicate and diffuse his own blessedness and perfection to beings formed by his own hand.

'From the first

Of days on them, his love divine he fix'd;
His admiration; till in time complete,
What he admir'd and lov'd his soul undid
Unfolded into being.'

Having made man imperfect and dependent, he requires in return fervent gratitude and love.—He calls upon us all to love him from the touching and all-subduing motive 'because he first loved us.'

II. The gift of revelation has ever been considered as a peculiar manifestation of divine favor. It wonderfully agrees with the doctrine we have just laid down. 'For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.' Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins! 'God commendeth his love toward us in that while we were yet sinners Christ died for us.' Here divine love is placed first. This is one of the plainest truths in theology. Divine revelation communicates that peculiar kind of knowledge which is of the utmost importance to mankind. God is there displayed in a very interesting light; as a Father, and as embracing all in his paternal care—

'Thou wait all upon Thee
To give them their End in its season.
Thou givest life unto them; they gather it;
Thou opposed wilt thine hand—they are misled with good.'

Human duty is also made plain. No burdensome rites and ceremonies are required. Love to God and man constitutes the whole. 'The destination of man to a state of incorruption and glory is so clearly revealed. Death is, therefore, deprived of many of its terrors. The tomb is the place where man ceases—in all that is frail and decaying—comes to be man, that he may be in glory and blessedness, an angel of light.' Revelation is the golden, everlasting chain let down from heaven to earth: the ladder that appeared to the patriarch in his dream; when he beheld Jehovah at its top, and the angel of God ascending and descending with messages of peace to mankind. *Done and*

Original.

Hartford, Conn. 1st June, 1835.

To the Rev. Mr. Hayden.

No other apology is necessary for sending you this epistle, than, that your conduct on the evening of the 28th of last month in the village school house at Broad Brook (E. Windsor) is worthy of the censure of every intelligent person.

By the promise which you made in the commencement, I did expect that you would treat the subject with candor; but observation has shown that you are too strong in the faith of Partialism to manifest the true spirit of the gospel toward those you believe are candidates for hell.

When I see a man raved and storm, instead of candidly reasoning the point in debate, I am led to believe that sound argument is wanting to support the darling tenet of endless torture.

If there is to be an eternity of punishment in the world to come, I tremble for your safety, for if blasphemy is deserving of this punishment, I must believe that those who limit the knowledge of God are in danger of eternal torture. You told us that God did not know any thing any faster than it came to pass; but believing it was a slip of the tongue, I will put you in mind of it and I think that, when reason takes her throne your conscience will tell you that your zeal is not according to knowledge.

Upon this subject I would ask you two questions.

First. Did God know the end from the beginning?

Second. Does not God's foreknowledge amount to a decree?

Your reasoning that the sinner does not receive his punishment in this life, is nothing but sophistry; and, if you have no other method to support the doctrine of endless trouble, than that because you do not see every man punished for his sins, you must be very credulous to believe the heathen notion.

The argument respecting Louis the fourteenth, falls with double force on your own head; for nearly all the Partialists believe that a man can pursue a course of wickedness in this mortal life, and receive no punishment for the same, and thus by acknowledging a belief in a personal devil and a hell, an hour or less before death, he can escape all punishment in the world to come; consequently, according to your reasoning, no man has assurance that Louis ever did or ever will receive any punishment for his sins. But why do you think that he deserved an endless punishment? Probably you had forgotten the good old saying, *Judge not, that ye be not judged.* But sup-

pose we admit that Louis was cruel and tyrannical in killing a few hundred people, how much more cruel and tyrannical must your God be in tormenting millions of his own erring offspring through a ceaseless eternity!!

I fear you are not aware of the demon-like character that your theory ascribes to our heavenly Father. When I meditate upon the subject as only a relic of heathen superstition, it chills my very heart's blood to think that man can so degrade the character of his Maker! Now Brother, all the cunning, art and intrigue, cannot evade the force of the conclusion;—hence you see it amounts to but little short of blasphemy.

You remarked that people were 'too apt to begin in the middle of a system of divinity, and thereby the conclusions to which they came were erroneous'; and therefore to avoid falling into this error, you neither began in the 'middle' nor at the end; but by an inconclusive system of reasoning you labored to prove that every other person was wrong but yourself. You could not be satisfied with attacking Universalists merely; but the 'Infidels' and the Presbyterians were served from your dish of wrath, and made to tremble like the lands in the lions' paws! Bold arrogance this! Far better would it be for you to humble yourself at the feet of Jesus, and say,

'If I am wrong, oh! teach my heart

'To find that better way;

and above all other things teach me charity, and wisdom.

I can spend no more time with you at present, but, if time and health will permit, you may expect to hear from me through the press. In the mean time I pray for your conversion to the truth as it is in Jesus; and would advise you, that if you expect to tear away the doctrine of the 'restitution of all things,' to use more candor—more argument—and to treat those who may differ with you, at least, as children of the same blood, altho' they cannot entertain partial views of the character of that God who made us all.

I am satisfied that your object was to ridicule and backguard; but such a course, sir, will never convince Universalists that Partialism is true.—With a desire that you may know the truth as it is in Christ, and thereby enter into rest,

I remain your friend.

JAMES SHRIOLLY.

UNIVERSALISM OPPOSED,

By Rev. S. Bartlett of East Windsor, Ct.

(Original.)

Notice having been given by the Rev. S. Bartlett, that he should preach a discourse in proof of the doctrine of endless punishment on the 29th April I attended to hear the evidence that might be adduced on this all important subject. The text selected for the purpose was Matt. 25th from 30th verse to the end of the Chap. From this I drew the conclusion that God will reward the righteous and punish the wicked after a judgment in the world to come. This I did not expect; for it is wholly irreconcilable with the doctrine that salvation is by grace; and that grace the gift of God, not of works. If then it is a gift, it cannot be a reward. We read the righteous shall be recompensed in the earth, and much more the wicked and

the sinner, but no where in a future state. I can not enter into all the details of the discourse but shall review some of the most prominent features of it.

He commenced by stating his accountability for this discourse, and all his conduct, and the accountability of all others likewise, at the general judgment—that he has preached the gospel with a full belief of endless punishment, and that the least transgression deserved never ending punishment. Now if this be true here is the justice of God; for he has plainly declared that 'the wicked shall not go unpunished; this would prove the endless damnation of all—which does not agree with scriptures. 'Comfort ye,' comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. Isa. 40, 1, 2. Can it be said, they did not receive all they deserved, when it is declared, they received double?

In proceeding, Mr. Bartlett stated that the words *eternal* and *everlasting* are terms which denote the longest period of time, which the subject is capable. Very true. But they do not prove endless duration. The land of Canaan is frequently spoken of as having been given to the seed of Abraham for an everlasting possession; but they do not now possess it. It ceased to be their possession ages ago, notwithstanding the descendants of Abraham and the land exist at present.—The priesthood of Aaron and his sons was to be an everlasting priesthood; which, however ceased at the overthrow of Jerusalem.

With regard to the terms *everlasting* and *eternal*, he stated they were translated from *Aion*, which I conceive to be correct as stated by other authors. I will give a short extract 'In our English version I find *Aion* rendered seven times, never; once, twice; age; thirty seven times, never; once, without end; once, eternal; twice, ever; sixty six times, forever; and four times, forevermore. See Holfours 2. Inquiry.

Next is introduced the parable of the rich man and Lazarus. This has been so often explained, I shall pass it over without comments.

After remarking on this parable and giving a description of the gulf &c he proceeded to 9. Thess. i. 9. 'Who shall be punished &c.—Any one who will read the context must see that this is no proof of endless misery. Hammond in his Annotations on 6—10 verses applies the language to the events that were to occur at the overthrow of the Jews; also Cappe and Gill give it a similar explanation.

After commenting again upon the word *everlasting* Mr. B. quotes Rev. 19: 20, as further proof. But Hammond, Clark and others put a different construction on this text. Clark remarks on the different parts of the verse as follows:—'That worshipped his image; the beast has been represented as the Latin empire; the image of the beast the popes of Rome and the false prophets; the papal clergy were cast alive into a lake of fire; were discomfited when alive, in the zenith

of their power and destroyed with an utter destruction.'

The next quotation in further proof of endless punishment is Dan. 12; 2. 'And many of them that sleep in the dust of the earth, shall awake; some to everlasting life and some to shame and everlasting contempt.' Does not this agree in sentiment with Eph. 5: 14. 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light? I shall agree with the sentiment which was offered. 'Let us beware of the constructions we put upon this Book.'

After giving the case of Lazarus again & Judas Mr. B. observed that our state after death will be fixed according to our characters; and to prove the point, quoted 2d. Cor. 5—10. 'For we must all appear before the judgment seat of Christ; that every one may receive the things done in body, according to that he hath done, whether it be good or bad.' May not this relate to the judgment spoken of in Matt. 16: 27: 28? 'For the son of man shall come in the glory of his Father, with his angels, and then shall reward every man according to his works: verily I say unto you, there be some standing here which shall not taste death, till they see the Son of man coming in his kingdom.' I cannot suppose the speaker believed that Paul who persecuted the Christians even unto death, is to receive punishment in a future state for the deeds done in the body, but if his position relative to a future judgment is correct, there will be no escape; for it plainly says, 'whether they be good or bad.'

I shall not notice all the quotations of Mr. B. as they are admitted by many to afford no proof of endless misery. He remarked twice that to blot out endless punishment, the rest of the Bible would be an unmeaning volume. Christ commanded to 'search the scriptures.' When this command was given there were no scriptures written but the Old Testament, which, Campbell and other writers admit, have no reference to endless misery. Were these scriptures an unmeaning mass? Were the writings of Moses and the prophets of no consequence? A little consideration would have saved him that expression.

His remarks that sin will be eternal, meaning endless in duration, does not agree with scriptures nor reason; for we read he 'will finish transgression and make an end of sin.' 'For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death, he might destroy him that hath the power of death, that is, the devil, Heb. 2d. 14. 'The Father loveth the Son and hath given all things into his hands John 3: 35. All that the Father giveth me shall come to me, and him that cometh to me, I will no wise cast out.' And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. John 6: 37, 38. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else; I have sworn by myself, the words have gone out of my mouth irrevocably, and shall not return, that unto me every knee shall bow, & every tongue shall swear; surely shall say, In the Lord have I righteousness and strength, Isa. 45: 22. Also when Christ

* The word rendered everlasting and eternal in Matt. 25: 40 is the Greek adjective *aiwion* instead of *Aion*.—Eds.

green up the kingdom to God even the Father, having subdued all things unto himself then God will be all in all, 1st Corinth. 15.

Mr. B. stated that some people attempt to explain away the true import of the Bible; and brought forward two passages which the Universalists use as proof of their doctrine. The first was Prov. 11: 31. 'The righteous shall be recompensed in the earth, much more the wicked and the sinner.' Then he remarked that the translators ought to have rendered it the same as Pet. 4: 18. 'And if the righteous scarcely be saved where shall the ungodly and the sinner appear?' What shall we think in this case? The verse preceding reads thus, 'For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall be the end of them that obey not the gospel of God? If Mr. B. is correct then Whitey, Lightfoot, Gilpin, Macknight, Calmet and the translators must be wrong, all of them believers in endless punishment.

Calmet says, St. Peter in the 17 and 18th, verses alludes to Prov. 11: 31. Is there not some handling the scriptures in this? And even if it is correct what is gained? Does not St. Peter here allude to the judgment upon the Jewish nation, when the Christians barely escaped with their lives, and more than a million of people destroyed in Jerusalem? The authors before quoted give this as their opinion. 1 Tim. 4: 10 was here quoted by Mr. B. 'For therefore we both labor and suffer reproach because we trust in the living God who is the Saviour of all men specially of those that believe.' He remarked on this passage that none would be saved but by special salvation, carrying the idea that the first part of the verse was unmeaning. Is not this explaining away the true import of the passage. Does any one suppose Paul's doctrine to Timothy to bring his cloak and the books, but especially the parchment means nothing but the parchment?

Those Christians who were saved from the destruction of Jerusalem, were saved by a special salvation, being warned by Christ's predictions to flee into the mountains. And some at the present day are especially saved from the fear of an endless hell. Paul has plainly taught Christ to be the Saviour of all men, although he is not especially so, till they believe.

The remarks of Mr. B. that Satan has been in punishment 6000 years and is no better now than at first will pass for what it is worth. He did not inform us whether Satan is any worse, nor in what the punishment consisted, nor whether he exists with mankind on the earth. Nor is it material; as he is to be destroyed, it matters not whether he exists in the evil propensities of mankind, or some local residence, having the power of death, his works will be destroyed, as the last enemy death shall be destroyed. The doctrine of God's impartial grace did not escape the usual charge of licentious tendency. This however, has been answered, so fully and so often, that it needs no comments from me. Cast your eye back and see who have committed the foulest and blackest crimes that stain the pages of history. Tell me if those are most in fault who believe that God will finally make all mankind holy and happy?

Near the close of his discourse, Mr. B. appeared to feel in some measure the force of the

his own doctrine. And he exhibited feelings of pity for those who are doomed to wallow in endless fires. But casting my eyes around upon the congregation, I could discover no one shedding tears of compassion. Do they believe the doctrine? And can they not drop a tear to some friend, or relative, or neighbor, who, they believe, has gone to these infernal abodes, there to remain through endless ages! Have they no feelings of sympathy and compassion, or do they doubt their own doctrine? How long will it be before the doctrine will be taught that the mercy of God endureth forever that 'we love him because he first loved us,' and that the 'final restitution of all things' will yet take place? A few more years and it will be indeed believed that in the seed of Abraham, all the nations kindreds and families of the earth shall be blessed, and that good tidings of great joy shall be unto all people.

R. PAYNE,

Broad Brook.

'SHE HAS LATELY EXPERIENCED RELIGION.'

What is meant by this phrase? How are we to understand it? Is it some particular view, emotion, or exercise of mind, produced by some sudden and extraordinary influence, at a particular period? Or, as to that, says one, I confess myself ignorant, and incapable of forming any correct judgment.—I merely observed that it is said she had lately experienced religion; I do not undertake to account for the phrase, or to explain its meaning. It is a subject with which we expect clergymen are best acquainted, and to them we look for an explanation of the abstract and mysterious subject of religion?

And do you think that religion, either as to the experience or practice of it, is mysterious and difficult to comprehend? If so, then it must be poorly adapted to the common understanding and wants of mankind, and together with the light of nature and reason, the scriptures, purporting to be a revelation of this most important concern, have been given to us to very little purpose. In order to determine whether the subject of religion is mysterious and hard to be understood or not, we ought first to ascertain, if possible what religion is, and in what it consists. Some say it means the meeting with a change of heart, or getting an interest in Christ: phrases which however commonly used, never occur in the Bible; and such expressions as seem to convey a similar idea,—as new birth, or born from above,—washing of regeneration,—new creature—created anew in Christ Jesus, that is, in the religion of Christ Jesus. These are all figurative phrases, intended to show the influence which the Christian religion, published by the gospel, and cordially received, would have the minds and morals of men, turning them (as still figuratively expressed) from darkness to light, and from the power of Satan to God.

But with respect to the individual and personal experience and practice of religion, the description is very plain and easy to be understood.—'The word is nigh thee, even in thy mouth, and in thy heart.' The very essence of religion is love; this is the sum and substance of all virtue and goodness,—it is the fulfilling of the law in all its precepts and commands, and the love of God and

is to experience religion. To fulfil the duties of piety to God and of charity to our neighbor, that is, to obey God, and do good to men, this is the practice of religion. And in this we see nothing abstruse or mysterious.

If we had been told that *Miss*—by reflecting upon the nature and attributes of God, becoming impressed with a conviction of his infinite goodness and excellence, had lately experienced an increase of love to him, and that considering the relation in which all mankind stand to God and to one another, she had experienced more love and good will towards all her fellow creatures, we should have comprehended the statement much more readily than we do the meaning of the saying, 'she has lately experienced religion,' or she got 'some time last spring,' as though it was some mysterious and unaccountable operation, which, at a certain period, passes upon the mind, and then the important concern of experiencing religion is accomplished, once for all. We are a friend to *eternal religion*, but we like to have it something that can be explained and understood, and which shall manifest itself by the excellence of its fruits.

Pilot.

WHAT ARE YOU?

Are you orthodox? Not in the usual acceptance of the word. I do not believe in rendering evil for evil, which is the principle of the Calvinistic creed. I do not believe that God is a tyrant; I do not believe in endless misery; I do not believe in the Trinity.

Are you a Methodist? No. I desire to be *methodical* in every thing I do; but I am not, in the sectarian sense, a Methodist. I do not like their church government. I am no *Armianist*.—I believe that God is the governor of the Universe; that the hearts of men are in his hands, and that he turneth them at his pleasure. I do not believe in the infallibility of John Wesley.* Notwithstanding all this, I love my Methodist brethren, and wish them grace, mercy and peace.

I am not a Romanist. I do not believe in the infallibility of the Pope, nor of the papal church, nor in traditions, nor in monasteries, nor nunneries, nor celibacy, nor relics, nor transubstantiation, nor purgatory. I am no Romanist.

Are you an Atheist? Heavens! no. The antipodes are not farther from one another, than I am from Kneelandism. While I can see the heavens; while I can hear the music of the spheres, the singing of the birds, the voice of man; while I can smell the fragrance of the flowers, and fruits of the earth; while I can taste the bounties of providence while I can in the least feel the sensation of gratitude, or the motions of life, I cannot be an Atheist. All my senses demonstrate that there is a God.

Are you a Restorationist? In the most important sense of the word, I am; that is, I believe in the restoration of all fallen creatures. I am a Universal Restorationist. The Calvinists, the Methodists, the Catholics, are all partial Restorationists because they all believe in the restoration of a part; but I am a universal Restorationist, for I believe in the restoration of the whole. Not one shall be

* I do not believe in the infallibility of E. Wesley. I believe in his great goodness and usefulness, but I do not believe in his infallibility.

lost forever. 'It is not the will of your Father which is in heaven, that one of these little ones should perish.' Matt. xviii. 14. I always wish to connect the word Universal with the word Restoration, otherwise, it does not convey enough. For the same reason, I am a Universal Restitutio[n]ist; not a Restitutio[n]ist merely, for all Christians are more or less so. It is not to be inferred from this, that I am in favor of splitting the denomination of Universalists into two parties. Far be it from me. In this matter I think that certain individuals are wrong, and I pray them to desist.

Are you a Unitarian? No, not in the sectarian sense. I believe in the simple unity of God; but I do not hold to equivocalness in the solemn matter of preaching the gospel. I do not believe every word that Dr. Channing has written. I do not believe with old Dr. Barrow, in annihilation. I do not believe that the eternal destiny of man is left in uncertainty; and therefore, I am not in the usual sense, a Unitarian.

I am a UNIVERSALIST; not an ultra Universalist; for there is no such thing as ultra Universalism.—Ultra signifies beyond: and how can you get beyond Universalism? Can more than all be saved? I do not like the phrase ultra Universalism. I am a plain Universalist, nothing beyond it, nothing short of it. I hold all men will be saved, in God's own way, and that is the best way. I am not ashamed of my name. I am a UNIVERSALIST.—Reader, what are you?—*Trumpet*.

SUPERSTITIOUS FEARS.

Fear is capable of producing the most distressing and irrational effects on the powers of man. Fear is a predisposer of the body to contagious disease, induces cowardice where nothing should be dreaded, and, under circumstances of great excitement, closes up the understanding. It is no less extraordinary than true, that fear arising from evident danger, is less subduing than when produced by the powers of imagination. There are numerous occupations, surrounded by terrors, which lose their effect on the mind by frequency of occurrence. The pursuit of the soldier, the miner, the seaman, and others, will prove, that on hearts accustomed to look danger in the face, fear exercises no overwhelming power, because, the senses being first to discover the danger, its effect is proportionate to the experience or intimacy with the cause. Ignorance is the cause of astonishment, and darkness heightens the effect of fear, only because the senses cannot act in conjunction with the understanding. If light be cast on the scene, the alarming objects, if there be any, are perceived, and resistance is calculated accordingly. That there are gradations of personal courage, is as certain as there are various degrees of strength, or of experience; but timid persons, however they may have become so, have objects of terror ever prepared to destroy their powers of discernment. If an individual be selected, possessed of health, moral courage, and experience, in all cases of alarm his physical powers assist his mental energies, and he is not easily subdued; certainly there will be no evident prostration of his understanding. The cause of yielding to imaginary terrors, perhaps, may be traced through a morbid state of the nervous system, and an ignorance of the laws of nature, up to tales of supernatural appearance; recited in the nursery, the effect of which

is a mental slavery, and from which there is no relief, but in examinations of cause and effect of nature, as leading to a knowledge of nature's God, where it will be found there is so much to fill the mind with satisfaction and thankfulness, that there is no room for imaginary terrors, nothing to dread save doing wrong. Conscious in its integrity, the mind is unconquerable.

The following anecdote founded on fact, may be related in illustration. A young gentleman whose name was Lowry, had been brought up without the intervention of a nursery-maid, because his parents had experienced the sad consequences of frightening children. They resolved that the dawn of their son's reason should not be overcast by the night of superstition, and that he should not become the slave of imaginary terrors. He was watched by his mother, and instructed by his father, with the greatest attention, until the age of fourteen. He then passed into the world, and as he grew up, occasionally heard from the tongues of the ignorant, the avowal of fears to which he was a stranger. He smiled at their tales, and laughed at the most horrifying incidents; they passed lightly across his mind; the time was passed for mental degradation to be fixed. A ghost was no more terrific than a fairy, a goblin, a phynp, or a punch. They were all productions of various imaginations.

Mr. Lowry, when about twenty years of age, chanced to be at Hampton Court at a time when the place was crowded to excess. It chanced, also, that the chamber maid at the Toy Inn had a relative who was left in care of a suite of apartments in that palace. The girl to oblige Mr. Lowry, and to put a trifle into her relative's pocket arranged the affair. The suite of apartments was in the front, on the left of the ancient part built by Cardinal Wolsey. The entrance was by a stair, in the cloister surrounding the quadrangle.

To this lodging about midnight, Mr. Lowry was conducted by the boots of the inn, and delivered into the care of old Mary, the chamber-maid's aunt, who, in order to render all comfortable as possible, had lighted a fire in the principal chamber, and placed a wax-light on the table.

Mr. Lowry was shown in, with an assurance that all was perfectly aright, and bade good night. He proceeded to inspect his room, which was spacious, having tapestry in the different compartments of the walls, a lofty bed, with old fashioned damask furniture, and the floor covered with modern carpeting. He sat down by the fire, and made a few notes in his pocket book. During which he heard a noise, which he thought was occasioned by a movement of the bed curtains. He looked around—all was quiet; he took the candle, examined around and under the bed—all quiet. He returned to his seat. The palace clock in the adjoining court struck twelve. He wound up his watch, and proceeded leisurely to undress—but as the moon was shining, he looked out at one of the ancient casements, and observed the shadows of tall trees that grew in the front court, between the trunks of which he could see the recently painted wooden bridge that crosses the Thames to Moulsey; he felt the night air, and withdrew; put down the huge night bolt at the door, and climbed into bed. He had not been accustomed to down, and therefore disliked being buried in luxuriance; but he wore there, and anxious to sleep. A number of trivial circumstances presented themselves to

his mind's eye and prevented repose. In vain he endeavored to free himself from the interruption; they passed and returned. He thought there might be too much bed clothes, and threw off a weighty counterpane; but, while composing himself, he heard a gentle tapping; he listened attentively, and concluded it came from the spider-like insect, called a death watch.—While he yet listened, it became louder, or approached the bed. He sat up to ascertain this. Being vexed by the annoyance, he lay down on the ear with which he heard most distinctly. Still the tapping noise continued. He left the bed, lit the candle and approached the spot whence the noise proceeded; he could see nothing to cause it, and retreated to his bed. The continuance of the tapping became disagreeable and irritating, he could not sleep.

Again he examined minutely every part, in the hope to discover and crush his disturber.—Nothing could be found. He put out the candle, and slowly retreated to his bed again, convinced that the insect must be in the lock of the door, and there it might remain hammering.—He would endure the disturbance, since it could not be prevented; when, to his surprise, the bed curtain moved. He fixed his eyes on the object. The fire had burnt low, yet a dim light, with an occasional flicker, enabled him to ascertain the fact.

The curtain moved again. Well, thought he, this is too bad. Weariness and vexation were making powerful attacks on the equanimity of his temper. He felt this. Again he left the bed, lighted the candle, and examined the room without discovering a cause. Simple as these circumstances were, they destroyed his rest, and on reflecting calling to the old woman; but, on contemplating that he could not be relieved by disturbing another, he desisted. On a closer investigation, he found an upper portion of an old casement had been left open, the air through which had waked the bed curtain; and that the tapping at the door was an action of a small ornament on the key hole, occasioned by a draught of air. He thrust a bit of paper into the key-hole, closed the window, and again retired to bed, wishing he were at home. Before his head was on the pillow, he distinctly heard footsteps on the gallery! He presently saw a part of the tapestry open, and two figures slowly enter the room! Who are you? I demanded Mr. Lowry, in a loud voice, springing off the bed to defend himself. They were two soldiers, who had been directed, by the corporal of the relief guard at the palace gate, to discover the cause of lights popping in and out at those apartments in the absence of the family. They had alarmed the old woman, who had, in her fear conducted them to the door in the tapestry. Mr. Lowry explained, and passed the remainder of the morning in tranquility.

To such a mind as Mr. Lowry possessed, the moving of a curtain, the tapping like a death watch, or the sudden appearance of two figures in his bed room at night, were disagreeable disturbers of repose; but no dread of supernatural agency affected him, and he was free to act as a rational being. To an individual whose energies had been palsied, whose understanding had been strangled by dread of unearthly visitations, those circumstances under which Mr. Lowry was placed might have been fraught with the most melancholy consequences. The frightened man, void of moral courage, driven to his last extremity struggling with fearful events and

sociations of chimerae dire, despairing yields, and becomes an idol for the remainder of a miserable existence.

Parents, therefore, can be too cautious respecting persons to whom they entrust their infant offspring, since one breath of the mildew-operation, may blight the fairest hopes of manly understanding.—*Chamber's Edinburgh Journal.*

INQUIRER AND ANCHOR.

SATURDAY, JUNE 15, 1835.

SEEKING MEN AS TREES.—In looking over the portfolio of the day, we occasionally find an article which gives us some evidence that the blind eyes are beginning to 'see men as trees walking.' We always experience great pleasure in the perusal of such articles, because they show us that men are by slow degrees approximating the truth as it is in Jesus, and more especially because they are found in a place where they are not expected. In travelling upon a burning plain of sand, even the meanest shrub gives pleasure to the eye of the traveller.—Thus it is with us in wading through columns of mysticism, and tacking the powers of oxen mind, to catch some glimpse of sense and reason: it is truly refreshing to fall upon an article which is replete with the animating truths of God's holy word, and the gospel is persecuted in its own native loveliness. We have been into this train of reflection, by a perusal of the following article, in the 'Weekly Messenger, and Young Men's Advocate' for April 29, 1835. Accident placed the paper in our hands (for it is not sent us on exchange) and we sat down to its perusal. We had read a sufficiency of revival tales and mysterious doctrines and were about to lay the unprofitable sheet aside when, we fell upon an article, under the editorial head, from which we give the following extracts, together with some remarks of our own. Here is the language.

'The triumphs of the cross afford cause of sincere gratification. What in comparison with the victories of the faithful, under the banner of the prince of peace, and the most splendid and applauded conquests of ancient or modern heroes? The victories of the cross are bloodless, and of untold advantage to the vanquished themselves, elevating their very nature, purifying and expanding their minds, and raising them from the depths of degradation. They desolate no country. Where that banner waves triumphant, there is peace, prosperity and happiness. Here religion and science and the arts are fostered, and their blessed influence is extended far and wide. No weeping train of crushed and withered hearts, no orphan tears or mothers' sighs, on the anguish of withered bosoms ascended to heaven because that banner has been unfurled. No. No. It is emphatically the banner of peace; and garden to the rebel, and rest to the weary, and joy to the broken hearted are inscribed in letters of blood upon its broad folds. To its standard people of every clime and tongue are invited.'

Right! Good friends, for once ye are right. Very different indeed is the gospel of Jesus from the creeds of men. It is truly the banner of peace. 'Pardon to the rebel and joy to the broken hearted' it does present surely bring. But it is not so with the doctrines and commandments of men, the gospel of endless damnation which is another gospel, and yet not another gospel! Its banner is emphatically the banner of war; and wrath to the rebel, and toll to the weary, and we eternal to the broken hearted, are inscribed in letters of burning fire upon its folds.

'It desolates every country, where it prevails, and the weeping train of crushed and withered hearts, and orphan tears, and the anguish of many withered bosoms ascend to heaven in all places where that banner is unfurled.' It is not so with the gospel.—We are glad that the 'Messenger' has made this discovery, and we can but cherish the hope, that we should see, in its columns a change, which will make it indeed a 'messenger' of the everlasting gospel. If we thought our voice could be heard and heeded we would expostulate with its conductors. Sirs, have ye not seen that your Messenger causes widows tears to flow and the orphans wail to be heard? Have ye not proclaimed damnation eternal to the rebel?—And have ye not also said the gospel bears no such message, and produces no such effects? Out of thine own mouth will I condemn thee. Be zealous therefore and repent.

But here follows another and an equally round extract.

'The time is rapidly approaching when the light of the gospel shall dispel the clouds of darkness, that hang like the curtain of moral death, over the nations, shrouding all their hopes and bending them down to earth. Gospel influence like a flood of overpowering light, shall be let in on all the dark corners of the earth. The habitations of cruelty shall become the abodes of love and kindness, until the praise of Immanuel shall be chanted in all the valleys and on all the hill tops of the globe; while from the distant Isles of the ocean the glad strain of salvation shall be poured forth, by the thousands who have been brought through riches of mercy, to our knowledge of Jesus Christ our Lord, and to a participation of all the blessings it confers upon man in time and eternity.'

If the reader will compare the moral and religious aspect of community now with its appearance but a few years since, he will be able to perceive that there is much truth in the above extract. It is but a few years since the awful doctrine of infant damnation, sovereignty, unconditional election and reprobation, a personal devil fostered devil and many other of like nature were cherished with great devotion as first principles of religious faith. But those days are numbered, and some of them are already to be found on the register of things that were but are no more.—In the mean time the glorious doctrine of the ultimate redemption and salvation of a world has been winning its way to the hearts of thousands, and converts have multiplied like drops of morning dew.—Truly does the 'Messenger' say, 'the time is rapidly approaching, when the light of the gospel shall dispel the clouds of darkness; that hang like the curtains of moral death above many of the nations, shrouding all their hopes and bending them down to the earth.' We pray you brethren no longer stand in the way of that light.

TRIMS OF INFORMATION.—Having spent the last month in preaching the gospel in the 'regions round about,' we have thought that a few items of information, touching the state of our most holy cause, might not be altogether uninteresting to our readers. In the places named below we have had the pleasure of preaching the good word of the kingdom, and we indulge a hope, that some good may be done in the name of the child Jesus.

Fort Edward, N. Y. In this village we preached to a respectable and attentive congregation. It was the first time that a professed advocate of a world's salvation ever delivered a message of redeeming grace in that village. There are a number of worthy friends of the cause here, and many more are almost persuaded to be christians.—We are happy to add that they are about taking measures for procuring the labors of a preacher of 'good tidings,' a part of the time.

Sandy Hill. In this place there are a few 'good men and true,' who stagger not at the promises of God but are firm in faith giving glory to his name. The court house is always open for the accommodation of those who may wish to occupy it for public worship. It is a spacious and convenient building, and is always well filled when the word of life is dispensed.

Glens Falls. Here the friends of Universalism are few but worthy. There is a free church in this village in which the Universalists assemble whenever they can accommodate themselves with the preached word.

Fort Ann. In this place there is a large and flourishing society, who are favored a part of the time with the judicious labors of Br. A. Gates. This was the scene of a 'revival' during the past winter, but the converts with all the care of their spiritual guides, will not remain in the fold. Many are coming over to the knowledge and acknowledgment of the truth as it is in Jesus.

Watford, N. Y. Here also there is a large and flourishing society prospering under the labors of Br. Gates. In this place we spent a Sabbath, and an instance of liberality occurred which we are happy to record. The Baptist society are in the occupancy of a large house of worship, and when it was assigned to them that the place where the Universalists held their meetings would not be sufficiently high to contain the congregation, they promptly opened their doors for us. Such instances of courtesy are rare, and should be held in remembrance.

In the above places we have preached to full and attentive audiences, and of them all, it may be said in truth they are moving forward in the way of truth. We have also preached in the following places which are now well known to our denomination to render an account of their state and standing every way. Fort Plain, Cananawaga, Little Falls, Utica, Middleville, Edinville, and Burton's schoolhouse, between the villages last named.

L. D. W.

EVOLUTION.—It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city. Matt. x. 15.

The true meaning and intent of this portion of scripture may be learned, from an attentive consideration of the circumstances of that people, to whom it originally referred. The context informs us that Jesus called to him his disciples, and sent them forth with this charge: 'go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go ye, into the lost sheep of the house of Israel, and into whatever city or house ye enter, inquire who is worthy, and there abide till ye go thence.—And whosoever shall not receive you or hear your words, ye shall, when ye depart from that house, or that city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment than for that city.'

The reader will perceive from this quotation, that the text could refer to none but Jews, from the fact that the disciples were commanded to go to those others. It will be well also to remember, that judgments of a most extraordinary character were impending over the Jewish people. The prophets had foretold the coming day, when their land which had been as the garden of Eden should become as a desolate wilderness. The Savior had warned them, that the day of vengeance was drawing nigh, when their temple should be cast down and not one stone be left upon another, and when all the righteous blood shed upon the earth, should be required of that generation. The reader will also bear in mind that he promised safety from the gathering storms, to those who believed on his name and gave diligent heed, to the signs which he pointed out as the harbingers of the dreadful day of vengeance. He now sent out his disciples to sound the alarm for the last time. He charged them to go not into any city of the Gentiles; but to the lost sheep of the house of Israel—to those very Jews over whose heads the judgment of God were hanging like a dark and gloomy cloud, and were

them of the approaching storm. If they heeded these warnings it could be well; but, if not, they should fall in judgments more severe than those which came upon Sodom and Gomorrah. This we suppose to be the true meaning of the passage, and the subsequent history of that people shows very clearly the truth of the prediction. It was worse for them than for Sodom and Gomorrah inasmuch, as their calamities were more lasting and severe.

If, however, the common notion of the matter is correct we can see no propriety in such a distinction. It is usually supposed that when Sodom and Gomorrah were destroyed, the inhabitants went to hell, there to remain in torments as intense as nature could bear eternally. The same is supposed to be the fact with the dwellers in the cities to which this passage refers. Now suppose the day of judgment to be yet future, when all men are to be assembled and judged. At that day the people of Sodom and Gomorrah come up of hell; so do the Jews who received not the apostles. Why should it be more tolerable for the former than the latter? They will have been in hell's thousand years the longest, and if that is any advantage they will reap the full benefit, of such an apprenticeship to heaven. If they must all go back together. Whether they are in future to have a place in hell not quite so uncomfortable, as that which will be assigned their fellows; or whether they will nearly have served out their time we are not able to say. On one or the other of these grounds and on no other are we able to conceive how it could be more tolerable for them.

Again, we have always understood that the pains of the Luminariae hell in another view, are absolutely intolerable. But if this passage refers to those sufferings it must be that hell is a tolerably comfortable place. It is to be sure, more tolerable for some than for others; but it is tolerable even at the worst.

But we ask again, with our view of the passage, why should it be more tolerable for Sodom and Gomorrah than for others? The prophet will explain this matter. He spoke of the time when the stones of the sanctuary should be thrown down and the land be desolate, and says, "The punishment of the daughter of my people is greater, than the punishment of the sin of Sodom, that was laid down in a moment, and no hands stayed upon her."—*Lam. iv. 6.*

Here the question is answered, and the reader can see the difference between the two. Sodom and Gomorrah were destroyed in a moment, but the Jews suffered all the miseries of a protracted war, accompanied with the horrors of famine and pestilence, which rendered it a time of trouble such as had not been from the beginning of the world to that same time. Let any one peruse the history of their sufferings, given by Josephus, when such was the extremity of distress that mothers ate their children, and he will see that, in comparison with these intense miseries, the sudden destruction of Sodom and Gomorrah was but a drop in the bucket.

I. D. W.

PRAYER BOOK.—We are authorised to say that our aged Dr. Menzies Rayner, contemplates publishing a book of prayer proper to be used by Universalists. We have long been of the opinion that a work of this kind could not fall of being highly useful to the denomination and we hope the prospect will be sufficiently fair to warrant the undertaking. We are aware that there is, perhaps, an undue prejudice, against written, or printed forms of prayer, and it may be doubted whether, it would be proper or practicable, to introduce a work of this kind into our public assemblies, where there is an officiating minister. But for purposes of private and social devotion, and as an assistant for public services where no minister is present, we have no doubt that such a work

would prove amply useful. For ourselves we are free to express our conviction, that it would be profitable to introduce a work of this nature into every worshipping assembly. But as we said before, we doubt if this would be practicable. When the minister is to address his fellow-men, he considers it right and necessary to study what he shall say, and commit his words to writing. But it uncontestedly happens that, when we are about to address the King of kings and Lord of Lords, instead of taking care that our words shall be "few and fully chosen," we too often, rush into the work, as the horse rusheth into the battle. We think those things ought not so to be. These are our views of the matter, in brief, and we have expressed them with all frankness. If any man think otherwise, we say, let every man be fully persuaded in his own mind. We believe Br. R. able to do abundant justice to the work, and we hope he may be encouraged to it by the public.

I. D. W.

I AND MY FATHER ARE ONE.—*John i. 30.* This passage is usually understood, as teaching in a very plain and positive manner, the supreme divinity of the Lord Jesus Christ. It will not be denied that the superficial observer would be quite likely to gather such an impression from the passage, when reviewed separately from the connexion in which it is found. It appears that the Jews who heard it, at first understood it in this manner, and but for the special pains which the Saviour took to explain his meaning it might have been difficult to prove that such was not the sentiment he intended to convey. The true intent and meaning of the passage, however, is set forth in the context, and to this we invite the attention of the reader. It appears that when the Jews heard this sentiment, they took up stones to cast at him. When he enquired why they were about to stone him, they answered; "for blasphemy because thou being a man makest thyself God."—*John vi. 69.* He answered and said unto them, Is it not written in your law, I said ye are Gods? If he called them Gods to whom the word of God came, say ye of him, whom the Father hath sanctified sent into the world, thou blasphemest because I said, I am the Son of God? Let the reader attentively make this reply with its bearing upon the circumstances of the case, and there will remain no difficulty in the way of a correct understanding of the passage under consideration. The Jews saw the force of the reply and were silent. They had accused him of making himself God. He replied, that even their law called those Gods to whom the word of God came, and hence he had uttered no blasphemy. If he had called himself God, it was not to be understood as claiming absolute equality with the Eternal but only in that subordinate sense in which they were called Gods to whom the word of God came. Hence he plainly told them in the same breath, "My Father is greater than all. Now if Christ had intended to claim absolute equality with God, he certainly would not have denied it in this manner when it was plainly laid to his charge.

The Jews understood their law well enough when it called them Gods to whom the word of God came. Jesus pointed them to this law, and desired them to do him justice, in interpreting his language, in the same manner that they did the language of the law; then would their charge of making himself equal with God, appear wholly unfounded. It might be

well for those in our day who insist upon the Jewish mode of interpreting this passage, to ponder the words of this reply, and if they can explain what that meaneth which says they are called Gods to whom the word of God came, there will be no difficulty in ascribing at the true meaning of the passage which heads this article.

I. D. W.

Pennsylvania Convention.—The fourth annual session of this ecclesiastical body was held on the 13th inst. at Portville Schuylkill Co. Pa. The standing Clerk was directed to prepare a statistical account of the progress present condition and prospects of our cause in Pennsylvania and communicate the same to the General Convention at the ensuing session thereof. The following resolutions were passed:—

Resolved, That a delegation of four clergymen and six laymen be appointed to represent this Convention in the General Convention, to be held on in Hartford, Conn. the ensuing Autumn.

Resolved, that the following be the delegation: Ministers, Nathaniel Stacy, of Warren county, Jacob Myers, of Lancaster county, and Savilian W. Fuller and Abel C. Thomas, of Philadelphia.—Laymen, Elijah Dilleit, William Taylor, and Geo. H. McVilly of Philadelphia, Jacob Gresh, of Massachusetts; G. D. B. Keim, of Reading; and Joseph Kingsberry, of Shrewsbury.

Letters of fellowship were granted to Rev. William West and John H. Gibson of Philadelphia.

The council adjourned to meet in the town of Chaceant Hill Philadelphia Co. on the third Saturday in May 1836.

REV. M. H. SMITH.—The following letter from the pen of Dr. Smith we take from the last No. of the Boston Trumpet. We presume our readers will prefer something from his own pen in contradistinction of the false reports circulated in reference to him, to anything we can say; and therefore, we copy the letter into our columns.

HARTFORD, May 27, 1835.

REV. T. WHITTEMORE—Dear Brother: I perceive by the last 'Trumpet' that the report of my having renounced Universalism, has reached you. I presume you have also heard of the affecting circumstances which gave rise to such a report. Yet I believe I have not been the case will be of interest to you, and remove any erroneous impression which may be on your mind.—My health has been quite poor for a long time; but for two months past, I have had a peculiar affection of the head; I have had much pain there, not a common head-ache, but a dead, pressing pain, which at times has made me almost deaf.

On Sunday, the 17th inst. the pain in my head was almost beyond endurance. I remarked to my family in the morning, that I wished it was not Sunday, as I felt unable to attend to the service. In the morning my head was confused, and I forgot a part of the services. In the afternoon my friends noticed a wildness in my looks and manner, which was unusual. I was called to solemnize a marriage in the evening, but I was so bewildered and confused, that the ceremony was imperfectly performed. A friend took me in his carriage to convey me home; but from that moment till Wednesday noon, I have no recollection of existing. On Tuesday I requested an immediate dismission from my society, assuming as a reason that I no longer believed in the doctrine of Universal Salvation. The committee complied with my request; for no one suspected me to be deranged.

On Wednesday morning 20th inst. I left home very early, and told my companion I was going to Boston. I reached Tolland—and were for the first time since Sunday; my reason returned, but I knew not where I was, or where I had been. On inquiry, I found it was Wednesday, and had realized the solemn fact that my mind had been

prostrate for nearly three days. A flood of tears relieved me, and seemed to bring back my memory, though I could not remember when, or why, I left home. I was conveyed home, and remained in a dangerous situation for many days. I am yet in a weak and feeble state; and it is with great difficulty that I pen these lines. But allow me to say that my faith in Universal Salvation is unshaken; I have experienced no change on the leading points of our faith, since in your friendly interview, I received encouragement from you to go forth on my first mission, to proclaim salvation to my fellow-men.

My physicians advise me to leave every kind of study for a season. They think occasional preaching will do me no harm, but on the contrary will be of service to me. My society have generously offered to supply the desk in this place, until my health is improved. If my testimony is needed to contradict any erroneous statements, this letter is at your service. Yours in the Gospel of love and peace.

MATTHEW H. SMITH.

Kneelandism.—We have received a communication from a man in Winsted Ct. relating to Kneelandism, and very sagely contemplating the paragraph from the Christian Pilot published in our last. The writer makes sundry very positive assertions that Infidelity is not running down in Boston neither is the investigator likely to die for the want of support. And then he brings a vast amount of overwhelming testimony; inasmuch that it is impossible to believe for the very accumulation of evidence. After making sundry grave assertions—and who can doubt their truth? he quotes orthodox authorities to sustain them. He says:—

"I now insert a part of an article from the Franklin Mercury, (a firm Orthodox church and State paper in politics) to substantiate my assertion. The Editor after vilifying the Jackson party in Boston Mr. Van Buren, and Col. R. M. Johnson; writes as follows.

"But my country readers can have no idea how great is the influence of this apostle of Satan, and how numerous are his disciples. The Federal street theatre, where he holds his Sunday meeting to scoff at the Bible—to identify every thing we hold sacred, and sneer at Deity, is usually crowded from top to bottom. It is said that 2000 have been present at once! and monstrous to relate a considerable portion of the assemblage were females."

Now let us make the admirable consistency of this man. He is a follower of Kneeland unquestionably, and believes of course that orthodox people are all liars and hypocrites; and yet he quotes the assertion of all liars and hypocrites to prove his own assertion true! Admirable logic! Would this man believe the assertions of that orthodox political Editor on any other subject? And especially on theological subjects? He would sneer at them at once. Does he imagine then that they afford any proof of the truth of his own assertion? or any connection of the error into which the writer in the Pilot is supposed to have fallen?

Look at the subject. An orthodox political Editor makes an assertion to subserve mere party purposes—to throw odium upon the opposing party, he shoulders infidelity upon this, and charges them with giving encouragement to the gross impurity of Abner Kneeland and his followers; and in the height of his burning zeal he states that Infidelity is increasing in Boston—a statement made some months since—and then, a man up in Winsted regards as positive proof of the rising growth of Kneelandism? We however are disposed to ask what credit can be given to this statement? We presume the writer in Winsted is better acquainted with Kneelandism than we are; but from what we have been able to learn from other sources, we are inclined to the opinion that there is truth in the assertion that Infidelity is running

down. There was a time of course when it was increasing, but having spent its day, its spotted and ephemeral glory is departing. At least we hope it is so, for there is small convenience in infidelity enough in the world without it. H. O. W.

The Universalist and Ladies Repository.—We have received the first No. vol. 4 of this excellent and useful publication. The form is different from the last volume it is now published in monthly numbers, large imperial octavo of 40 pages each number, making a volume of 480 pages. The typographical execution of the work is neat and elegant, such as cannot fail to give satisfaction to the female part of the community, for whose reading it is particularly designed. It is truly a Universalist periodical, devoted to the defence and illustration of Universalism and the rights of females. It is well filled with original matter that cannot fail to amuse and at the same time instruct the reader. It is conducted as last year by Br. D. H. Smith, at Boston Mass. and sold at \$2.00 per annum. It is certainly a cheap, useful and interesting paper; and as such we cheerfully commend it to the favorable attention of the Universalist public. H. O. W.

Universalist Watchman.—We have just received the first number of a new volume of this judicious and valuable publication. It is now under the editorial charge of Br. B. H. Fuller, and is published as formerly, every Saturday at Montpelier Vt. The names of W. Skinner, R. Streeter, K. Haven and J. Wright appear as regular correspondents. And besides these, the Editor states in his address to patrons, that he expects the occasional contributions of several other distinguished and popular clergymen in the order to enrich the columns of the paper. The number before us is well filled with useful and original matter. It needs no doubt will receive the patronage of the Universalist community in the state in which it is published. It ought, at least to receive a good support from the Universalists in that section. The paper promises to be well conducted, & we have no doubt it will fulfill its promise. The following remarks of Br. Drew of the Intelligence relative to the Watchman are so very appropriate that we deem it proper to insert them here.

"If we mistake not, the Watchman, within this year, has been much improved both in its mechanical appearance and in the interest which has been taken by its editors to make it an useful paper to the Universalist public in the State of Vermont; and yet, if we may judge from things which we see in its columns, it is not sustained by a patronage equal to its necessities. There is certainly wrong somewhere amongst Universalists. As a body, we verily fear they do not one half, probably not more than one fourth as much, to sustain their cause, as the autodox do to sustain theirs. And why is it so? Is it because Universalists have not an equal confidence in the value and importance of their principles? But this would be saying they profess what, after all, they are not sincerely and heartily attached to. For the credit of our body, we would not believe this. What then is the cause? Are they less able than others to sustain their cause? Look over the accounts of monies received for missionary and other purposes, as they are almost weekly published in the autodox Reports of the day, notice the sources from which they are derived, & then say if the Universalists of our country are not as able to do as much in aid of their cause. Are they more parsimonious? We had always supposed that a parsimonious spirit was more congenial with autodoxy; and that Universalists were disposed to more liberality than they. What then is the cause of the fact—for such we verily believe it to be—that Universalists do not do more than they do to establish and extend their cause in the land? Will any one inform us? Really, we should like to know. There is a mystery somewhere about this subject that needs an explanation.

In the State of Vermont there are Universalists enough—business men in good circumstances—to sustain the Watchman liberally. It might have, and ought to have, three thousand prompt paying subscribers, in which case the publisher and editors could do ample justice to the paper and to many other matters which their position naturally puts them in the way of aiding. And yet the publication languishes for want of support. Such a paper is useful in that State as a medium of local religious information, as well as of general instruction. The Watchman has our best wishes for its success and prosperity.

Installation.—Br. Russell Tomlinson was installed pastor of the Universalist church and Society at Buffalo, N. Y. May 23th—Sermon by Stephen B. Smith, of Clinton, N. Y.

Dedication.—The Universalist church recently erected at Gainer, Orleans co. N. Y. was dedicated to the service of the living God on the 21st ult.

Merrimack River Association.—This body held its annual session at Mason Village, N. H. on the 27th and 28th ult. The usual business came before it and it was adjourned to next Wednesday and Thursday in May 1838.

Union Association.—A Universalist Association by this name in Pennsylvania, held its annual session on the 16th ult. in Lancaster in that State.

Letters received at this Office (Hartford,) during the month ending May 30.

O. A. S. Baltimore—P. M. Manchester, Tenn.—N. C. Ludlow—S. D. Amherst—P. M. Bridg-hampton—A. C. Grady—R. N. Sylva—P. M. Middleton—W. C. M. Augusta Ga.—H. J. B. Mountaine—C. H. F. B. Prattburg Ga.—J. S. Springfield—H. B. H. Dublin Ga.—Z. W. Plymouth—W. T. Winsted—L. L. Berlin—J. L. Killingworth—A. B. Guilford—P. M. Wetumpke, Ala.—W. P. Putnam, Ohio—T. M. Newport R. I.—W. M. V. Laurens Factory S. C.—N. C. Ludlow—L. B. Duerceville—A. B. G. Preston—J. G. W. New Haven—F. H. Danbury—P. M. Milledgeville—J. A. C. A. Springfield—P. M. Valley Port—A. B. Forsyth Ga.—A. M. G. Worcester—P. M. Catonsville—J. W. F. Springfield Tenn.—J. M. Cunningham—J. S. Greenville—F. H. Wolcottville—A. A. Bristol Ohio—J. W. F. Springfield Tenn.—J. W. Point Harmer Ohio—H. B. H. Dublin Ga. D. B. A. Suffield.

Religious Notices.

Br. S. J. Hillyer will preach at Granby on the 3d Sabbath inst. and at Simsbury at 6 o'clock same day. at Barkhamsted on the 4th Sabbath: and at Winsted 5 o'clock same day.

Br. R. O. Williams will preach at the Episcopal church in Northfield, Friday evening June 19—at Danbury Saturday evening 20, at North Salem on Sunday 21—and at Longridge the 4th Sunday inst.

Br. J. Shrigley will preach at Poquonick on the 2d Sunday inst.—and at Suffield Centre at 5 o'clock same day.

There will be preaching at Broad Brook on the 3d Sunday inst.

Br. R. O. Williams will preach at Barkhamsted on the 2d Sabbath inst. and at New Hartford at 6 o'clock same day.

Br. W. A. Stickney will preach in Burlington the 3d Sunday in June, and a lecture at New Hartford Centre at 6 o'clock.

Br. J. Shrigley will preach at Middletown, Upper Houses on Thursday evening June 25, at Durham on Friday evening the 26, at Guilford Saturday evening the 27th, and at Killingworth on Sunday the 28th.

In the State of Vermont there are Universalists

PORTAL.

Sorrow's cure.

(Original.)

Earth has no sorrows that heaven cannot cure.

Earth is full of grief and sadness,
Every pleasure has its sting,
Even our very hours of gladness,
On the keenest sorrows bring.
Sweetly blooms the vernal flower,
Gaily on the spreading green,
Lies to spend its transient hour,
Kisses death—no more is seen.

Such is life—a giddy bubble,
Smiling hope the heart beguiles;
Smiling but to end in trouble,
And deceive 'e'en as it smiles.
Ills I oh thickly, thus beset us!
Disappointments hover near us;
Friends, alas! too soon forget us;
Ah! forget the parting tear.

But—how rich the holy treasure!
Heaven unfolds a better state,
Grants a more enduring pleasure,
Makes the heart with joy rejoice.
Dark as is the day, a morrow
Shall awake with joys more rare:
Earth indeed has not a sorrow,
Smiling 'heaven cannot cure.'

Dear Narcissa! hope is hailing
Happier prospects—bliss in store;
Tears may pass, our grief be wailing,
Paved, and grief shall be no more.
Even on earth, indulgent Heaven
Will, lo! kindly joy impart;
Better hope to us is given—
Do they animate thy heart?

ANITA.

Distiant View of Jerusalem.

As passing out the western portal, (the ancient gate of Joppa,) we took a hasty survey of the mosque, erected on the ruins of the house of Zolobee—the churches of St. James and St. Mark—the chapel which occupies the house of St. Stephen—the church of the holy sepulchre—the various convents and the citadel. Then winding our way through deep ravines, and ascending by a rugged path to the loftiest of the neighboring hills, we pause to indulge a last, lingering look at the city once beloved of heaven, and now sanctified by the mouldering relics of a consecrated era.

It was a beautiful and cloudless day, and the rising sun had lighted up the dark valley, the rocks, the plains, and the melancholy tombs about Jerusalem. All was silent as the dead. No sound broke upon the cheerless, solitary, save the cry of the eagle wheeling in his pride of flight high above us in the air. What painful recollections—what thrilling emotions accompanied the contemplation of the scene! Although the faith must be strong indeed that can identify the spots rendered hallowed by the stirring events of the early ages of the church, yet the stern features of nature, and the sacred monuments of art still remain. The rocks, the ravines, the hills, the groves, and the solitary tombs are there, and tho' the towering pride of the capital of Judea is departed, a mournful splendour yet pervades the desolation.

Glimping beyond the golden gate of the city, which faces Mount Olivet, the eye rests on the holy chapel by which it is crowned, where the Christian pilgrim pours out his daily devotions to

the foot print of his Saviour on earth. Prostrate and in tears, the fervent worshipper is often seen to kiss the sacred impress, and furnish other indisputable signs of his profound veneration for the place. On the declivity beneath, and bordering the brook Kedron, we saw in silent awe the garden of Gethsemane, the tomb of the Virgin, the valleys of Jehoshaphat and Hinnom, and the dark places of the treason and death of Judas. On the north, within the walls, we beheld the plains of Jeremias, where he uttered his eloquent lamentations over the fallen daughter of Zion, and where all that now remains of the ashes of the prophet lie mingled with the dust of the kings of Israel.

The sepulchres of the plain are curiously constructed vaults, excavated from the solid rock, and are in a state of excellent preservation. The cemeteries of the judges are two miles from the city, and though similarly formed, are by no means so magnificent as those of the rulers of the land. The tombs of David and Solomon, of Abraham and Isaac, are at the ancient town of Hebron, covered with mosques, and altogether inaccessible to Christian travellers.

The declivities of Olivet and Zion contain the rude resting places of the Jewish fathers, whose devoted children have literally 'sunk beneath the hand of the oppressor.' No patriotic feeling now kindles the bosom of the fallen Israelites. No vivid recollection of the past glory of his ancestors rouses him to a scene of his deep wrongs, or a just attachment to the land of his father.

Overcome evil with good.

A very little girl who was frequently reading her Bible, often gave proof that she considered it her duty to obey its precepts. One day she came delighted to her mother, showing some plans that a friend had given to her. The mother answered, 'She was very kind; and has given you a great many.' 'Yes,' said the child 'very indeed; and she gave me more than three, but I have given some away.' The mother asked to whom she had given them? 'When the child replied, 'I gave them to a girl who pushes me off the path and makes faces at me.' Upon being asked why she gave them to her, she answered, 'Because I thought that would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me again.'

How sweetly and simply did this dear little one obey the injunction to 'overcome evil with good.'

A short sermon.

'And the herd ran violently down a steep place.'

We shall perceive to notice, 1st., That it was a herd of swine. 2d. It seems that they ran violently, and 3d. They ran down a steep place.

And what was the matter with the swine? Why, the devil was in them. But why did they run violently? Because the devil urged them on. And why did they run down a steep place? Because it was a *declivity* track.

It seems by the history that there was a *legion* of devils. But where did they come from? Why, they were cast out of a man. What a legion of devils in one man? Yes, my hearers, mankind are full of the devil, and not only so but we would observe by way of improvement 1st. That mankind act very unwisely. 2d. That they are all running and running violently, and down a steep place. 3d. That the devil helps them on as fast as possible, and 4th. They will

all go to destruction unless the devil is cast out of them. Amen.

'The love of Truth.'

Truth is 'lovely in its nature; there is no truth in the system of nature which is not lovely.—There is none which has never been found out by art that is not lovely. If we ask the philosopher if he has made any discoveries in nature' or ascertained any facts in its laws which came him any sorrow, or that he could wish were otherwise, he will answer, no, all he has been harmonize in one beautiful whole. If we ask the astronomer, if, in studying the heavenly bodies, and their motions, he has learned a subject of regret, at which he grieves? he will answer no. 'Every thing is beautiful and lovely in its order. If we ask the artist, we shall receive a similar answer; but if we ask divines, commonly so called, the systems of truth which they study are full of subjects of deep regret, and lasting sorrow! The conclusion is, they have not received the love of the truth.'

Marriages.

In Norwich City, by the Rev. D. N. Bently, Mr. James W. Story, to Miss. Laura Brown.

Deaths.

On Sunday morning 31st ult. in Leveritt Mass. our worthy and venerable Brother *Capt. James Cummings* aged 68. He was taken ill the Monday previous. His illness was not at first thought to be dangerous. He however grew worse and on Tuesday his family physician was called. The writer of this article called on him on Tuesday and found him (altho' weak) in lively strong in the faith which he had professed for more than 30 years. I did not visit him again until, by his request, I called to see him on Saturday afternoon. I found him in a state, to converse but very little. I inquired, if his faith yet sustained him; his answer was prompt, and he added, 'I have said for you to request you to preach my funeral sermon and likewise publish my death in our papers: which was all he could say at that time and to all appearances he was in a dying state. He had his reason to the last; but was not able to converse so much as he seemed to wish. I learned by the family that his resignation was remarkable, and he manifested a great desire to have his brethren and the world know that he died, as he had lived, a *Christianist*. His moral character through life was above reproach—his weaknesses as a friend, a neighbor and a citizen will not be soon forgotten by his friends. He had no enemies. Thus my friends of the faith which was delivered to the saints, another veteran brother is opened for the harvest and gone to his Father in heaven, affording another illustration to the astonishment of his partizan brethren that his faith was able to save even to the uttermost, they being judges. The 1st of June inst. at 1 P. M. agreeable to his request I attended his funeral and addressed a large and very attentive congregation of people from John 14: 6. May the words spoken also goe to them that heard, and may all our brethren imitate the example of our worthy and departed brother, in all godliness and honesty, that, when we shall ripen for the harvest, it may be said of us as of him, 'He lived respected and died regretted.' Thus it was with our Brother; he is gone to his Father's house, where there is bread enough and to spare. Truly, as says the poet,

'There shall I batten my weary soul
In scar of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.'

A. N. C. P. Publishing, and Universalist papers are requested to insert the foregoing.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. A. Ruggles in Main St. a few rods south west of the State House square.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THOSE THINGS MEAN."

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R. O. WILLIAMS, } PROPRIETORS.

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M. H. SMITH, HARTFORD, CT.
J. BOYDEN, DUREY, MASS.
C. WOODHOUSE, LANSHINGBORO, N. Y.

Communications.

Original.

ESSAYS ON DEITY.

Number Eight.
ETERNITY OF GOD.

Now unto the King eternal, immortal, invisible, the only wise God be honor and glory forever and ever. 1 TIM. i. 17.

As we have proceeded in our various illustrations of the divine attributes, the inquiry has doubtless suggested itself to the mind of the reader, whether this Being is liable to change and decay like his works, or whether He is to live forever. The more elevated our conceptions of his character, the more ardent must be our desire to know the truth. If he be a stern and unrelenting sovereign, void of all pity and compassion, no one can rejoice in his eternity. But if his nature is love, all heaven and earth must desire that he should reign forever. We think we have proved that in God there is perfect and unchanging goodness. It is, therefore, with the highest pleasure that we proceed to prove his endless existence. This final view of the supreme Ruler and universal Father is fitted to excite the most animating and consoling reflections. Seeing change and decay all around us, we read the assurance that there is a good and wise Being on whom we may repose our hopes, that is everlasting and unchangeable. Proceeding agreeably to our plan we present the following definition. God is without beginning or end. It may be observed that there is a difference between the terms immutability and eternity, although the two are often synonymously. We intend to show the distinction, though we shall treat of both in one Essay. A character may have an immutability or fixedness of principle, and not be eternal. There is a certain uniformity and stability in some of our fellow beings which commands our admiration and confidence. Others are so changeable in their designs, fickle in their friendships, and fluctuating in their character, that their lives present a series of contradictions. But with the Father of light there is no variableness, neither shadow of turning.

I. Nature proves only the immutability of God. She is constant and uniform, yet her works fail to exhibit the strict eternity of the great Author. The theory of the dissolution of the universe which has been so long maintained, may be true for aught reason, nature or scripture may prove to the contrary. There may be a period assigned for the annihilation of the whole system of nature. God has revealed his own eternity and the future eternity of man. But the destiny of the physical creation is locked up in his unerring counsels. We know there are passages in holy Writ which are cited to prove nature's dissolution. From a careful examination of this bold and highly figurative language we are satisfied the sacred writers were predicting in oriental style, the ruin of empires and the downfall of kings. Though nature may not prove the eternity of God, her works afford abundant evidence of His existence, wisdom, power and benevolence. Those who can reject even the proofs which we have offered, and prefer the gloomy regions of atheism, will find themselves in the sad and perplexing dilemma of the Indian astronomer. He maintained that the earth reposed on the back of a large elephant, and the elephant on the shell of a gigantic tortoise. But what supports the tortoise? Was naturally the next question, "Oh!" replied the Hindoo, "that I do not know."

II. Reason and revelation clearly prove the eternity of God. But our limits oblige us to be contented with a few citations from the latter. The word 'eternity' is found only once in the text of our common version, and three times in the marginal reading: 'Thus saith the high and lofty One that inhabiteth eternity.' 'The Eternity or Victory of Israel.' 'The King of eternity.' 'Whose goings forth have been from old, from the days of eternity.' The endless existence and reign of God is thus emphatically declared:—'The Lord shall reign forever and ever.' 'For I lift up my hand to heaven and say I live forever.' 'The eternal God is thy refuge.' The sacred writers seemed to prefer animating descriptions of God to dwelling on any particular attribute. They loved to represent Him in strong and glowing language, in his greatness, immensity and universal presence. Let us then 'search the scriptures.' 'Prove all things and hold fast that which is good.'

We have thus completed our labors. We have appealed to reason, nature, and revelation. These are the great sources from whence all our knowledge must be derived, respecting the being and character of God, and the eternal destiny of man. We trust the reader will not remain satisfied with these brief views and illustrations. We have only

entered a beautiful garden and plucked some of the choicest plants. We have made a few approaches towards the sublime knowledge and greatest happiness. Without a firm belief in God, all else will fail of imparting confidence or consolation to the mind of man. The more he knows of the divine character the more elevated will be his character, and the more delightful and cheering his prospects. Let man turn then from all human creeds and speculations to his God, and he will find that 'peace which passeth all understanding' and that 'river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most High.' 'This mighty Being,' says an elegant author, 'is full of tenderness and compassion. He is our Father and our God forever. He takes us from earth that he may lead us to heaven, that he may refine our nature from all its principles of corruption, share with us his own immortality, admit us to his everlasting habitation, and crown us with his eternity.' 'Alleluia! for the Lord God omnipotent reigneth.'

C. SPRAG.

WATER BAPTISM.

Original.

Br. C. Hammond has written several excellent articles, under the caption—'Letters to Universalists,' which have been published in the Magazine and Advocate. No. 7. appeared in that paper of 30th ult. And is on the subject of Water Baptism. I perceive the author is a believer in the virtue of this ceremony, and advocates its continuance through all time, upon the assured ground, that it is sanctioned by the example and express command of the Son of God.

Br. H. says he will have no controversy on this subject; so that should I raise objections to his premises and arguments, I suppose he will not feel at liberty to 'reason' with me upon the matter in question. I can not see any propriety in a man's writing two columns in a periodical, upon a disputed subject—expressing his surprise at the opinions of his brethren—declaring them 'destitute of proof,' and yet refusing to discuss those opinions.

The author of these letters, knew he was hearing against a very common opinion; and he ought not to think it strange that his attack should be repelled. He will not excuse himself, by saying that the truth in the case is unimportant; for, first, he claims that it was commanded by the Son of God; which if true would make it exceedingly important. And, second, as Jesus says—'if you love me, you will keep my commandments,' according to the position assumed by Br. H. it is one of the tests of discipleship. But this the au-

thor expressly denies in his first paragraph. Thus he first tells us, this ordinance ought not to be a test of discipleship, and the next moment that it is a christian duty, and 'sanctioned by the express command of the Son of God.' Is there not some inconsistency here. Thirdly, if the truth in this case is not important, why does a preacher write about it, and urge the observance of the ordinance upon his brethren at large?

But, if, on the other hand, it is of considerable consequence, that we attend to it, as a 'christian duty,' why will its advocates shrink from a friendly controversy, discussing its claims to our confidence and attention? Why should they refuse to controvert the question with us, whether we live in the habitual neglect of 'christian duty,' and trample under foot the 'express command' of the Son of God? In my humble opinion, if the subject of water baptism is not worthy of a controversy, where we differ so widely about it, then it is not worthy of a place among 'Letters to Universalists.'

Believing that Br. Hammond will be willing to throw light on the subject, I will here propose some objections to his opinion, which I trust he will endeavor to remove. First, he argues that the ordinance of water baptism should be continued through all ages, from the fact, that its discontinuance, was not commanded by our Lord or his apostles.

Now I would respectfully suggest, whether our Lord or his apostles, instituted this ordinance, and if not, whether they ever commanded it to be observed at all. True, our author introduces Matt. 28: 19; 23, as proof. But would it not be well for him, first, to shew, that *water baptism* was there intended. This is a point which he seems to have neglected altogether. If he can and will prove this, I will acknowledge it to be a 'christian duty'; but if he fail here, the rest of his argument is good for nothing.

Br. H. seems to have much confidence in the opinions and practices of the early christians; and here I agree with him entirely. And I will add; that they had been as well persuaded that it was a 'christian duty,' as he is, I think the manner of baptism, would have been recorded by their biographers. Again, if the early christians were so attentive to the ordinance as Br. H. thinks, and they were commanded to do so by their Lord, how will he account for the language and conduct of St. Paul? See 1 Cor. 1: 14, 15, 16, 17. He there says, 'I thank God that I baptized none of you, but Crispus and Gaius.'

Now, I ask Br. H. if St. Paul could have said thus, believing in water baptism as a 'christian duty,' and 'expressly commanded by the Son of God'? Again, he says verse 17, 'Christ sent me not to baptize &c.' But did he not send him to fulfill his 'express commands' and to discharge all the 'christian duties'? If St. Paul was not sent to baptize, being an apostle to the Gentiles, where is Br. Hammond's commission, who ministers to the same people? A. B.

THE TENDENCY OF UNIVERSALISM.

Original.

If it be a truth that the doctrine of universal salvation has a licentious tendency, as it is affirmed

by its opposers: then this fact furnishes presumptive evidence that it is not of divine origin.—We announce it then, as the object of this article, to ascertain by inquiry into the doctrine before us, whether it be in reality a licentious system, calculated to lead astray its votaries into the paths of wickedness and rebellion; or, whether its opposers have affirmed this without cause, only for the ignoble purpose that they might thereby cast a stain upon that doctrine they seem determined their fellows shall not believe. It is very easy for those who are so disposed to misrepresent such doctrines as are not congenial to their own feelings and wicked purposes and thereby prejudice the ignorant and credulous. Such there are who misrepresent the mild and peace giving doctrine of universal grace—not that they are ignorant of the doctrine—but because they have some selfish, partial ends in view: ends which they know cannot be brought to pass, except they keep the minds of the common people chained down, with an iron grasp, to the bloody altars of ignorance and superstition. But who are those designing enemies to the common welfare? Are they those who arrogantly assume to themselves all the religion and piety in the world; who profess to walk in the steps of the meek and lowly Jesus, whose message disclosed the mild doctrines of 'peace on earth, and good will to men'?—Would to God there were none such, whose practices give the lie to their hypocritical professions; but we regret to bear evidence that there are.

The most common objection preferred against universal saving grace—It assures all, both the wicked and righteous that their salvation hangs upon no contingencies, but is made unconditionally secure by the eternal purpose of Jehovah.

The opponent having stated his objection as above, or in language tantamount to that, is then often heard to cry out in the most bombastic supercilious manner to the following effect:—'Blaspheme the name of our most Holy God—murder ten thousand of our fellow-kind in cold blooded cruelty—no matter, to matter, God loves you, and will save you—take you right to heaven when you die! He! Now who does not see, even if he have but half an eye, that such frothy declaration, is not argument. But to the objection.—We cheerfully grant that the salvation of all men, is secured in the eternal purpose of God—that no offence which man can commit against his Maker or fellows can deprive him of the promised inheritance. What then? Does the conclusion prove the doctrine in question *licentious*? It is our object to show that it does not.

Reader suppose you have a family of children. You inform them that at your demise they are one and all, by an immortal gift, to come into possession, each his equal proportion, of your estate. Now can you believe that such information will have a tendency to render them more disobedient to your authority; or, less kind hearted toward one another, than they would have been provided, you were to leave them in doubt and uncertainty whether they were to come into possession of your property or not?

It is natural that they should love you less because you are kindly disposed toward them, and have made their future earthly welfare unconditionally secure; or can you believe they

would respect one another less, because you have placed them on an equal footing? 'But this is but telling half the story. We must add another item to the account, before the tendency of Universalism is fairly explained—and by the by, an item which Unitarians would have 'kept dark,' when they would vouchsafe to grant us an explanation of the tendency of Universalism; for they know, were they to add the item, their outcry against its tendency would be received from the multitude only as puffs of empty air. What we have reference to by the item is as follows:—Though God has made our future salvation, by immutable purpose, *secure*, and no one can by evil actions however heinous, shew himself from the promised inheritance; nevertheless 'every man shall be punished, and rewarded according to his works, before he can enter into the possession of the promised inheritance.

Though our immortal salvation is made secure by the 'gift' and 'promise' of our heavenly Father, still we must settle our earthly accounts before we can be received into heaven; for 'no man can see God without holiness.' Though 'every man shall be punished according to his work,' though 'God will by no means clear the guilty,' yet if we obey him he will not cast off forever. And now pray tell me O, ye who misrepresent the pure gospel of God wherein such doctrine is licentious? God knows that it is not licentious! And so do all who are acquainted with the doctrines of the Bible. Ah! ye would be spiritual guides of the world, say not that the holy heaven descended doctrine 'of universal grace is licentious.

It is the doctrines of those who limit the important grace of the 'holiness of Israel' which is licentious; the popular doctrine of forgiveness as understood among Unitarians. We, therefore, courteously invite them to take their charge of licentiousness home to their own doctrines. With no little propriety may we exclaim to them as they are about to do so:—'Blaspheme the name of our most holy God—murder ten thousand of our fellow-kind, in cold blooded cruelty—no matter, no matter, God loves you and will save you—take you right to heaven when you die!—If you will only repent—be a little sorry for a few hours, he will forgive and not punish you at all! But I am wearying the patience of the reader, and must draw to a close. I only remark that it will be remembered that in the Old Testament times a certain man built a gallows to execute an enemy upon; but was stretched out, himself, between the heavens and the earth upon the identical gallows he made for another.

'A word to the wise is sufficient.' E. R. C.

ANECDOTE.

Original.

When I was travelling on a circuit in Connecticut, some two or three years ago, I used to give liberty at my evening Lectures, for any one to raise objections to the doctrine advanced. On one occasion, an elderly gentleman came to me after the audience were dismissed, and said he held to conditional salvation. Well said I, what are the conditions? 'Why, faith in the Lord Jesus, and true repentance,' was the reply. Well, Sir, do

you believe that all must be damned who do not comply with these conditions. 'I think so,' said he. Well then, said I, you bring us to this astonishing and awful conclusion: viz. that the countless millions who have gone down to the tomb, without ever hearing the name of Jesus, are now, and have been for near six thousand years, tossing in the surges of hell!! Yes they are damned for not believing, what they never heard of! His heart recoiled within him, at the prospect his face paled, and turning away, he uttered with a sigh—'I never thought of it before.' Alas, many, I fear, are alike indifferent or thoughtless as to the conclusions that may be drawn from their cruel and cheerless faith.

J. B.

MINUTES OF THE PROCEEDINGS OF THE NEW YORK STATE CONVENTION 1835.

1. The New-York State Convention of Universalists met, at according to adjournment, at Cooperstown, on Wednesday, May 27th, 1835; and after uniting in prayer with Br. Menzies Rayner, proceeded to organize the Council by appointing the following officers:—Hon. WILLIAM BRAY, Moderator; Br. I. D. Williamson, Clerk; and Br. C. F. Le Fevre, Assistant Clerk.

2. Appointed Bro. Job Potter, A. B. Grosh and Seth Doubleday, jr., a committee to arrange the order of the public services on the present occasion.

3. Appointed Bro. D. Skinner, T. J. Whitcomb, and J. Britton, jr. a committee to receive requests for letters of fellowship and ordination, and report to this body during its present session.

4. The committee of general correspondence reported. That to cause of complaint had been presented to them during the past year. Report accepted.

5. Bro. S. R. Smith, P. Morse and T. J. Sawyer were appointed a committee of correspondence for the ensuing year.

6. Appointed Bro. J. Potter, I. D. Williamson and S. Van Schanck a committee to nominate delegates for the United States Convention.

7. The following resolution was adopted:—Whereas, it is known to this body that the brethren composing the Hudson River Association have appointed an extra session for the purpose of taking into consideration the propriety of a division of that body; and

Whereas, it has been intimated to this Convention, that an expression of its opinion upon the subject would be desirable by the said Association, therefore,

Resolved, That this Convention recommend a division of said Association, in such a manner as to form two Associations in the country now embraced in its territorial limits.

8. Adjourned to Thursday morning.

Thursday morning.—9. Met, according to adjournment, and opened by prayer, from Br. A. B. Grosh.

10. A request from the Chautauque Association to be received into fellowship of this Convention having been presented through Br. M. B. Newell, Voted, that said request be granted.

11. Appointed the following delegates to represent this body in the United States Convention at its next session, to be held in Hartford, Conn. on the third Wednesday and Thursday in September, 1835, with power to appoint substitutes, in case they, or either of them, should be unable to attend. Ministering brethren—C. F. Le Fevre, S. R. Smith, G. W. Montgomery and D. Skinner.—Lay delegates—Col. C. Hansen, New York; S. Van Schanck, Albany; Hon. W. Berry, Homer; E. J. Stebbins, Clinton; I. Prescon, Geneva; A. G. Moore, Buffalo.

12. The committee appointed to receive request for fellowship and ordination, reported in favor of granting letters of fellowship to Bro. Maxey R. Newell and Gustavus S. Ames. Report accepted.

13. Voted, That when this Convention adjourns to adjourn to meet at Auburn, Cayuga County, N. Y.

14. Received requests from the Universalist societies in Albany and Oxford, N. Y., each petitioning that this Convention meet with them in the year 1837, or as soon hereafter as possible.

15. Appointed Bro. Job Potter to deliver the occasional sermon at the next meeting of this body. Br. I. D. Williamson, substitute.

16. Appointed Bro. D. Skinner to prepare the minutes of this Convention for the press, and publish them in the Magazine and Advocate, accompanied with a Circular; and that they be copied into all the Universalist papers in this State.

17. The following preambles and resolutions were adopted:—

1. Whereas the general and long established custom of wearing mourning apparel on the account of the loss of friends and relatives, is often attended with great inconvenience, and an expense frequently oppressive and grievous to be borne, especially by the poor; and whereas the custom can neither benefit the dead nor the living; therefore,

Resolved, That this Convention consider the wearing of mourning apparel unnecessary, and would recommend the general discontinuance of the custom.

2. Whereas the General Convention of Universalists, at its session in 1815, passed a resolution disapproving of the use of ardent spirits as an article of refreshment, which resolution has been confirmed by various public bodies of our order, at various periods, since then—and whereas as the expression of the opinion of this Convention may have some beneficial tendency on this subject—therefore,

Resolved, That we consider the use of ardent spirits, by persons in a state of health, to be attended with many great moral and physical evils to all classes of society, and we therefore recommend a discontinuance of a practice so unnecessary and deleterious.

3. Resolved, That the person who shall deliver the closing address in the services of this afternoon, be instructed, in the name of this Council, to tender to the brethren in this place, the grateful thanks of this Convention for that kindness with which they have administered to our wants.

18. Adjourned at the close of the afternoon

service, to meet at Auburn, as by a former vote.
W. BRAY, Moderator.
I. D. Williamson, Clerk.
C. F. Le Fevre, Assistant Clerk.

ORDER OF PUBLIC SERVICES.

Wednesday Morning.—Prayer, by Br. G. Mesinger. Sermon, by Br. D. Skinner, Rom. xii. 12-14. Benediction, by Br. D. Skinner.

Afternoon.—Prayer, by Br. J. Whitney. First Sermon, by Br. C. F. Le Fevre, Gal. i. 24.—Second Sermon, by Br. E. M. Woolley, Matt. xi. 8—20. Benediction, by Br. J. Potter.

Evening.—Prayer, by Br. G. Sanderson. Sermon, by Br. I. D. Williamson.

Thursday morning.—Prayer, by L. C. Browne. Sermon, by Br. S. W. Fuller, I. Cor. xiii. 13.—Benediction, by Br. S. W. Fuller.

Afternoon.—Prayer, by Br. A. B. Grosh.—Sermon and addresses, by Br. Menzies Rayner. Text John ii. 10. Concluding prayer, by Br. I. D. Williamson, Benediction, by Br. M. Rayner.

Evening.—Prayer, by Br. T. J. Whitcomb.—Sermon, by Br. A. B. Grosh, Luke xvii. 18.—Benediction, by Br. A. B. Grosh.

LAY DELEGATES PRESENT.

Charles Smith, Seth Doubleday, jr., Henry Cook, Esq., S. Van Schanck, Hon. Wm. Barry Nathan French, A. Thayer.

CEREBRAL DELEGATES PRESENT.

D. Skinner, J. Britton, jr., L. C. Browne, Job Potter, C. F. Le Fevre, T. J. Whitcomb, I. D. Williamson, G. Mesinger, jr., C. S. Brown, O. Whiston.

VISITING CLERGY.

Menzies Rayner, G. Sanderson, A. B. Grosh, J. Whitney, G. S. Ames, Jesse Bushnell, E. M. Woolley, A. K. Marsh, Aaron Kins, S. W. Fuller, M. B. Newell, H. Gifford, A. C. Barry, W. H. Waggoner.

CIRCULAR.

To the respective Associations, societies and believers in fellowship with this body—to all believers in the Gospel which God preached unto Abraham, confirmed unto Isaac, renewed unto Jacob, and reiterated by all his prophets, which are scattered up and down the earth—and to all the fraternity of Adam's numerous race, the children of one common Father, the subjects of one common Father, the subjects of one all comprehensive and all-redeeming grace, and the equal heirs of one common immortality; the Universalist Convention of the State of New York sendeth Christian salutations of peace and good will.

DEARLY BELOVED BRETHREN—Our kind Father and common Benefactor has granted us another holy and happy convocation—another season of joy and refreshing from his presence—another opportunity of meeting with each other from various parts of his earthly heritage—another time of the interchange of kindred sentiments and fraternal affections, of entering his courts with thanksgiving and his gates with praise, and of committing our gratitude and devotions at a common altar of love and good will.

Our session has been one of great harmony and happiness. No dissensions—not a discord.

ant note disturbed our council or our devotions. We were received and entertained by the brethren and sisters of Coopersburg with great hospitality and kindness. Their affectionate attentions to our wants will long be cherished in grateful remembrance. The season was pleasant, the weather delightful, the congregations for public worship large, orderly, devout, the singing thrillingly touching and good, and the performances in the pulpit in general, dignified, solemn, appropriate and effective. The season will long be remembered as one of peculiar satisfaction and enjoyment, and we trust of much spiritual good to individuals and the cause.

Between twenty and thirty ministering brethren were present, two of whom, young men of promising talents and piety, received letters of fellowship as preachers of the everlasting Gospel.—There were two resolutions passed by the Convention, which are deemed of considerable importance in their moral bearing on society. The one relates to the custom of wearing mourning apparel, and the other to the use of ardent spirits as a drink.

The first is not intended to reprove nor to wound the feelings of those who have hitherto adhered to, or still continue the practice of wearing mourning apparel on account of the loss of friends and kindred; but to encourage those who feel the custom which fashion has hitherto imposed on them to be a burden grievous to be bore, to disregard a long established fashion, that can do no good, and is frequently grievously oppressive, especially to the poor, by the countenance of a large and respectable public religious body.—Those who have no often witnessed the house of mourning turned literally into a milliner's shop; and the sanctuary of private grief and heart-felt sorrow invaded by the ruthless tyrant, fashion, and the perpetual topic of the newest fashions and best style of mourning dresses, and the trouble of procuring the materials and laborers to make them up, when most the inmates seek retirement and rest from fatiguing and anxious cares, and to indulge in private the flowing tear of sorrow—those who have seen the forlorn widow and her bereaved orphans, at a time when protected sickness, the expense of nursing and medical attendance, and the thousand untold drudges on their pecuniary resources at such times, have rendered them less able to bear the burden: while perhaps the only means of subsistence has been removed by the death of the husband and father, paying out their last farthing for mourning dresses, and perhaps incurring a debt which required years of hard labor to discharge—those, we say, who have witnessed these things, will, we trust, appreciate our motives in the adoption of this resolution. And we hope and fervently pray that it may have its due weight throughout our denomination, and community generally, until this useless and oppressive fashion shall be done away.

The resolution on the use of ardent spirits as a drink, is a new measure. It is the same as that adopted by the General Convention of Universalists in 1814 or 1815, long before a Temperance society is known to have existed in the world. It goes to show what are, and what have always been, the views of the great body of Universalists on the subject: and is now in-

troduced and again brought before the public, with a view of keeping it constantly before Universalists and the world, that its intention, spirit and admonition may be continually heeded in the life and practice of our denomination, at least.

There is another topic on which we desire to say a few words. We allude to the attendance of delegates appointed to the annual meeting of this body by the respective Associations composing it. By a reference to the list of delegates appointed, and an examination of the names of those who attended, it will be seen that many who were appointed did not attend, especially from the North and the West. In several instances, we know that their attendance was impossible, and in such cases, no other excuse is necessary, but the impracticability of the thing; but we have reason to believe that in other instances, and those not a few, no such excuse can be given, and that either disqualification or indifference was the cause of non-attendance.—"Brethren, these things ought not so to be." Though our Council was very respectable for numbers, and many visiting brethren were present, yet we desired to see all the delegates present, who were appointed, and to have each Association duly represented. But from several of them not a single delegate was present. We think the appointment of delegates should not be a mere matter of form; but Associations should appoint such as will either promise, or at all events be likely to attend; that where unforeseen events occur to prevent their attendance, they should in every instance appoint a substitute to take their place. The Convention is designed as a bond of union for the Universalist Associations throughout the State, the same as each association is designed as a bond of union for all the societies within its boundaries; and the same as the United States Convention is the bond of union for all the State Conventions of Universalists in America. And not a link of this great chain should be broken or out of its place.

Brothers, the Minutes and Circular of our body are before you. May God give all of us wisdom and understanding, zeal and fidelity, to pursue that which is right and good, and eschew all evil. We congratulate you on the past progress and present prosperity of our holy cause. We have much to encourage us—to enliven and cheer our hearts and strengthen our hands.—Peace reigns through our Israel, and harmony dwells in our borders. The fields of Zion are white already for the harvest; let us thrust in our sharp sickles and reap. The harvest is plentiful, but the laborers few. Pray ye the Lord of the harvest to send more laborers into his vineyard; and may none of us stand idle in the market places, but be up and doing; buckle on the armor of light, and go forth manfully to the field of labor. And he who has promised that we shall come again in the evening, bringing out sheaves and rejoicing, will be faithful to perform his promise.

By order and in behalf of the Convention,
D. SKINNER.

OUR CREED THE NEW TESTAMENT.

A correspondent has asked us of our "creed." We receive the request with kindness, and rejoice in the opportunity to express our sentiments on a subject of so much importance.

In the words of John Robinson to the Pilgrim Fathers, we "hold our minds open to whatever

new light may break forth from God's Word."

Who binds himself by a written creed in the study of the works of God, and says, I have learnt this much concerning them, and I solemnly vow and covenant not to know any thing more of his wonderful works! Who in the limited fields of science, is ready to say: My creed is made up, and I vow and covenant never to admit a new truth into my mind, or change away an error I may once have cherished?—Who then that reverences the Word of God as an *exhaustless* fountain of divine truth from which he is *ever* to derive new light and life, faith, hope and blessing, would be willing to bind himself down to what this or that man had written out as a summary of the Bible, and that he would never believe or teach more or less than be now does? Just as rationally might you take the young babe, and swathe its infant form in bands of steel, and say, it shall not grow; it shall not expand; it has already reached a sufficient size. The result would be to cripple and deform the child, and thereby defeat the purpose of Deity in designing it for growth and expansion. Just so it is with the human mind. Its free movement in the highway of truth is cramped, and the design of its Author in making it capable of indefinite improvement and expansion is defeated when once it has vowed fealty to a human creed. Look at the Professors of Andover Theological Institution.—What freedom of mind is there there? What chance for truth to make its way to their minds? We think only the most distant. They seem to have resolved that they neither need, nor want more light; and in this resolution have nailed their colors to the mast. Their professors in Theology are obliged, every five years, solemnly to covenant that they will teach such and such doctrines as are expressed in the *creed* they sign, instead of such as they may believe the Bible to teach, and thus under penalty of forfeiting office, and living, and fellowship. They seem too, to think their oaths would hold good more than five years, for as often as that, must they be renewed.—Now is not this setting the *creed* absolutely and positively before and above the Bible? Are they not sworn, not that they will teach what they may learn from the Bible, but what their *creed* declares? Here, office, rank, living, fellowship, are made to throw their influence in favor of the written, human *creed*, instead of the light that may break forth from God's word.—Sooner may our right hand forget its cunning, than thus to sign away the mind's high prerogative, received of heaven to follow TRUTH.—Precisely of the same character, as to their tendency, is the influence of the human, church *creed*. The articles of faith, which the mind shall believe or admit, are written out and fixed; and woe is to him who may chance to go one step beyond them, though light from heaven beckon him on. Standing, fellowship and Christian ordinances, all are denied him, if he cannot assent to the written, human *creed*, though he may assent to every word of the Bible. So much more important is made the *creed* than the Bible. Let then him who values his soul's progress in divine truth—who would walk with God without the swaddling bands of human creeds, never deed away the birthright of his soul by signing them—the right freely to follow God's truth. The mind that has *learned* out, when it has got five points or thirty-nine Articles of faith, can scarce expect its path to be as that of the just that shineth more and more un-

to the perfect day. Rather let the soul stand waiting with the upward aspiration: in its own behalf. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Let this be its aspiration till it shall dwell in the effulgence of divine presence. Unitarianism does not fix and appoint unto every man just what he shall believe, and what not. It binds him only to take the BIBLE—THE WHOLE BIBLE, AND NOTHING BUT THE BIBLE, as his rule of faith and practice, and leaves him free to follow that, wherever it may lead him. Its discipline is not for opinion. It presumes not

*"O'er conscience to umpire the throne
Accountable to God alone,"*

nor to pronounce this or that sincere and conscientious belief a sin. Its discipline is for conduct; for the unrighteous act; the wicked deed. It hews down the tree and cast it into the fire, not because its branches grow thus or that; but because its fruit is bad. It throws no stumbling block in the way of man's entire dereliction to the truth of God's word. Could we find men who had all light, all truth and all knowledge, then should they prescribe a creed for us and we would sign it. Till then, we set our hand to none other than we now have, viz: that which God has given us by his Son Jesus Christ, the Gospel of grace and truth. We allow no man or body of men to interpret, and write out for us the sense in which we shall understand it. We believe that God has required us to believe on his Son Jesus Christ; and let it be remembered, that the man who signs a human creed, thereby virtually professes his belief in the faith of him who has drawn it up. But any man who said the mind is left in an unsettled state—that it is not bound down to a fixed and limited faith, Grant it. What gives the oak upon the open hills its strength? The various and contending winds that began to writhe and twist the young sapling, have from year to year wrestled it into increasing strength, till it meets the tempest as firmly as the rocks among which its roots are bedded. So is it with the mind. It can never increase in strength and advance in truth without the conflict of opinions, and the struggle with doubts, and the inward exercises of its own powers. The objection then vanishes. Nay, more, it becomes an argument on the other side: for it shows that the mind instead of being bound to implicit and unalterable adherence to a system, so that the moment one point in that system is undetermined, it is left in helpless doubt and misery, unable to think for itself, is left to stand on its own individual, living practical faith in the Gospel of the Son of God from whence it cannot be shaken. We think there is a great waste of moral, mental and spiritual energy occasioned by the system of creed. Why is there, without many, a deep dread of heresy or reading any thing against their creed? Why is there such a painful feeling, as though all their hopes of heaven were undermined and lost, if one point of their creed is disproved? Is it not because they have been so used to implicit belief in the declarations of men, that when the mind is left without its creed to lean upon it has not enough of moral or spiritual energy left to draw salvation from the living fountains of divine and eternal truth? On the other hand, the mind that has ever been accustomed to rely for itself on the Bible, is ever ready to follow truth, caring not what creeds are overthrown and demolished, for its creed is from heaven, even THE EVERLASTING GOSPEL OF THE SON OF GOD.

Monitor.

INQUIRER AND ANCHOR.

SATURDAY, JUNE 20, 1853.

IMPORTANT QUESTION.—Our readers have been informed of the fact that this city (Albany) has been during the past winter, visited with many protracted meetings, and if we are to credit the accounts given many souls have been saved. But the warm weather has come, and the work is over. Churches which were thronged every evening, are now opened only on the sabbath. We have a great curiosity to know why this is so. They tell us that those revivals are the work of God's spirit. We beg them therefore to tell us how it is, that the warm weather almost invariably puts a stop to the work? Is it because the evenings are long in winter, and the spirit works better in darkness than light? We pause for a reply.

I. D. W.

VERY GOOD.—In the several Limitation papers that come to our Office, we sometimes discover remarks that are just and judicious and reasoning that is correct. And in fact it would be remarkable if, among the numerous errors they contain, there could not occasionally be found some truth. Wherever truth is discovered it seems to present a brighter appearance, from the circumstance of being found amongst so much error.

In a recent number of the St. Louis Observer, a thorough going Limitation journal, published at St. Louis, Missouri, we discovered the following judicious remarks. They are embraced in the annual versions of the Editor of that paper, on a brief extract of a sermon from the pen of Dr. Jordan, published in the April number of the Presbyterian Preacher. The Preacher we believe is monthly periodical; the number for April contains two sermons in relation to the first the Editor of the Observer thus remarks:—

"The first sermon has much that we approve, and some that we disapprove. Witness the following:—

"Men may attempt to throw difficulties in the way of the Apostles doctrine. They may ask, *How could I sin in Adam, before I was born? Still diffculties cannot disprove facts.* There is the fact, 'All sinned in Adam and fell with him.'"

If the words quoted here—"All sinned in Adam and fell with him"—were in the Bible instead of the Westminster Confession, we would believe them; at least, we would try. As it is we have only to say that the man who makes them a part of his creed has no right to reproach the Papist with his doctrine of transubstantiation."

There are indeed 'difficulties' connected with the doctrine of original sin, or sin enailed upon posterity in consequence of the transgression of our first parents. And the 'fact' that it is not stated in the Bible seems to be some evidence that the doctrine is a *falsehood*.

But are there not other doctrines of the Westminster Confession, and doctrines considered evangelized by many Christians, that are equally without proof from the Bible? Instance 'eternal death.' If these words, as they here stand, were in the Bible, we might believe in a 'death that never dies' at least we would try. But as it is what shall we say?—that the 'man who makes them a part of his creed has no right to reproach the Catholic with the doctrine of transubstantiation? There is certainly as much evidence in the Bible of transubstantiation, as of endless torture. A more direct assertion in favor of endless misery cannot be found in scripture, than the declaration of our Savior relative to the bread and wine of the Eucharist—'This is my body which is given for you'—and 'This is my blood of the New Testament which is shed for many.' Does this language prove the Catholic notion of a real change of the bread and wine of the eucharist into the same substance with the body and blood of Christ? No; certainly not. Presbyterians are

always ready to affirm and maintain that there is no such change. Will they point out any more positive language in favor of endless misery? They cannot find it in the Bible; and yet they profess to consider the one an error and the other a truth? How strangely men sometimes condemn themselves in doing the very things they condemn others! For ourselves we believe that both the Catholic and the Protestant are wrong; the one in the belief of transubstantiation, and the other in the belief of endless misery. And if the Editor of the St. Louis Observer would look again, he might find other things in the creeds of his brethren that would be worthy of similar version. We beseech him to go on in the work, until he has discovered and exposed all the errors in the Calvinistic creed.

A. D. W.

SPIRITUAL PRIDE.—We are satisfied that the greatest amount of opposition, that is made to the doctrine of Universal salvation originates in spiritual pride. The doctrine is in itself lovely. Proclaiming as it does the boundless benevolence of God, and the final triumph of holiness and happiness, over all iniquity, impurity and misery, it cannot be odious; then, that all the holiest and best feelings of the human heart should be in its favor, and plead powerfully in its behalf. But in 'false the error lies'—Some few get elevated in their own estimation above their fellows, and standing upon the eminence of their own sacred greatness, they look down with disdain upon their fellows, and frown upon any attempt to raise the knowledge to equality with themselves.

Let us suppose a man to practice, in his feelings and conduct upon the apostolic injunction, 'Let each esteem others better than themselves.' Now let a man do this sincerely and in truth, and what possible objection can he have to the salvation of his fellows, or the doctrine that proclaims it? How can such a man hold the shades of eternal damnation at his fellows? He cannot do it, for he should once raise a hand against them, the conviction that he was no better than they, would paley his own with the fear that the blow would recoil upon his own head. We pray you therefore let all pride be put away from amongst you.

I. D. W.

TAX PROMISES.—All Christians admit that God has made promises to men in the revelation of his will, which relate to their final destiny in a future world; but they sometimes widely disagree in respect to the nature and extent of those promises. Some imagine they are partial, yet sure; others, that they are universal, but contingent and uncertain; and others still, that they are universal and at the same time, unconditional and sure. The question here is, what shall the scripture?

That there are conditional promises recorded in the word of God will be admitted. And that there are partial promises, or those that relate to a particular number of individuals to the exclusion of others, will also be admitted. The Jews for instance, were promised an inheritance in the land of Canaan—whilst blessing was not promised to the Gentile nations.—But the promises, the blessing of which is to be imparted by Jesus Christ, the promised seed, are of a different character. In relation to these we ask, what saith the scripture? We know what is said by the wisdom of this world; but we ask information of that wisdom which is from above.

In relation to the extent of the divine promise, the apostle Peter says, 'For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.' The blessing promised is life and immortality in a future world; and there is no need of asking how many are

included in this promise. The apostle says, 'as many as the Lord our God shall call.' How many has he called, or how many will be called? Let the prophet answer. 'Look unto me and be ye saved all the ends of the earth.' All mankind then have received a call—yes, a 'special' call. Hence the blessing is promised to all.

Is the promise conditional? Does it depend on the efforts of men whether they obtain the blessing or lose it? Will the promised seed bestow it without fail? Let the apostle tell. He says, the Son of God which was preached unto the Corinthians was not yea and nay. 'But as God is true,' says he, 'our word towards you was not yea and nay.' 'For all the promises of God in him are yea, and in him amen unto the glory of God by us.' The promise then is not, 'ye shall receive, if—,' but there is a positive affirmation in Christ Jesus—that through him the blessing promised shall be conferred. The word is yea and amen, and therefore shall not return void, but shall accomplish that which the Lord please and shall prosper in the thing whereunto he sent it. No contingency can eternally deprive any individual to whom the promise is made of the blessing promised. The blessing is life and blessedness hereafter promised to as many as the Lord our God shall call. And as he has called the whole human race, therefore 'all the ends of the earth shall see the salvation of our God.'

S. G. W.

GOD'S WORKS ARE GOOD.—We are told by the sacred historian that when God had finished the work of creation 'he saw every thing that he had made and beheld it was very good.' It is true the historian does not give us any account of the creation of a supernatural devil or an endless hell; but as the devil is not by those who are best acquainted with him, supposed to be self-existent, and as hell could not come into existence of itself, we are authorized to say that they were created. If they were created at all, God created them, for he is the Creator of all things.

Now God saw every thing that he had made and it was all very good.' If therefore, he created a cloven footed devil he was a good devil. And if he created an endless and burning hell, it could not have escaped the eye of his omniscience, and of course it must be a very good hell. Reader, what do you think of a good devil and a good hell?

L. D. W.

'YE SHALL HEAR OF WARS AND RUMORS OF WARS.'—When the disciples came unto Jesus, privately, saying, 'Tell us what shall be the signs of thy coming and the end of the world?' he observed in reply, 'Ye shall hear of wars and rumors of wars.' This sign was to precede the abrogation of the Jewish ecclesiastical state, and the overthrow of their civil government. And when the faithful disciples saw the whole country involved in civil commotions, they were admonished that the time was near at hand.

If any thing is indicative of the downfall of civil or ecclesiastical compacts it is their corruption and inner evils. 'United we stand, divided we fall,' is a maxim which all history proves true. Whenever nations have been destroyed, their destruction has always been preceded by internal evils and dissensions. 'If Satan rise up against man his kingdom cannot stand.' And when he arrays himself against his own kingdom, then ye shall hear of wars and rumors of wars.

These remarks have been suggested by the particular bellicent attitude of the Presbyterian General Assembly, and the Pittsburg Convention. The Assembly met, if

we mistake not, at Pittsburg on the 13th ult; and the Convention, composed of disaffected members of the church met at the same place a few days previous, for the purpose of putting themselves in an attitude to wage war upon the Assembly. The following summary of the proceedings of the Convention we extract from the Christian Register.

'This Convention met on the 14th ult. It was composed of ministers, elders and delegates from the Presbyteries, which favored a document called the "Act and Testimony." This comprises a protest against certain doings of the last General Assembly of the Presbyterian Church, alleges important departures from the doctrines and usages of the Church, on the part of some of the Presbyteries, and the gross heresies, of many individuals, and in general proclaims that the Church is in danger, and that, unless something effectual is done, it will assuredly perish.

The speeches made at the Convention are not reported; but, according to Dr. Ely, the Editor of the Philadelphian, some reproachful reflections were made on certain individuals of the New School. Dr. Peters, for instance, the General Agent of the Home Missionary Society, a society which falls under the ban of the Convention, was called by one of the speakers 'the American Archbishop of Canterbury,' and said to have more power than the English Prelate of that name. And the said Peters, it was added, is 'through the machinery of the society for which he acts, driving the Presbyterian Church to destruction more rapidly than any steamboat was ever propelled down the Ohio or Mississippi.' Another Rev. Dr. called Dr. Peters 'the little magician'; and the same man, who called Dr. P. my lord Archbishop of Canterbury, was honored with the appellation of the Luther of his age.' Strange inconsistency, that men who are thus striving for supremacy in the Church, should be so devoid of self knowledge, as to lamely object to names which only reflect reproach upon themselves.

The result of the deliberations of the Convention was a Memorial to the General Assembly which we shall endeavor to publish next week.—This memorial asks for the rescinding of the resolutions of the General Assembly of the last year, by which the right of Presbyteries to excommunicate ministers coming from other Presbyteries, and the right of censuring a printed publication without a judicial trial of the author, were denied.—It condemns the Home Missionary Society and the Education Societies, because they are not amenable to the Presbyterian judicatories. It denounces the plan formed in 1861 for the union of Congregational and Presbyterians in the same Church, and the sitting of Congregational members, (even without the right of voting) since it gives them weight in counsel. Lastly the Memorial calls on the Assembly to reprobate the heresies of the New School, the existence of which 'the teeming press and the grinning pulpit promote.' These heresies are negatively, the denial of 'Adam's Federal Headship,' of 'Original Sin,' and of 'the Imputation of Adam's Sin'; and 'Christ's Federal Headship,' of 'the Imputation of his Righteousness, and of the vicarious nature of his atonement.'

But besides this denial of fundamental doctrines, another system is substituted in the room of the Gospel, the rejected, viz:

1. The doctrine of Human Ability is held, inverting the principle, and gratuitously assuming as true, that man's moral obligations are measured and bounded by his present ability to meet all the requirements of God's law.

2. Accordingly, the necessity of the agency, the omnipotent agency of the Spirit of God in the conversion of the soul is denied; and conversion is affirmed to be the work of the creature. Man regenerates his own soul. The Spirit's agency is thus set at naught. Regeneration is simply an act of the mind; the first in the series of holy acts. Faith is an act of the mind, and nothing but an act of the mind.

This Convention was dissolved after the adop-

tion of the memorial, and before the meeting of the General Assembly to which it is addressed.

When the Assembly met, 'the first thing that occurred,' says the Register, 'indicating much of a polemical character was the offer of a Resolution declaring it expedient to choose a new stated Clerk.' In place of Dr. Ely the present incumbent, Dr. Campbell, the mover, read certain passages from the 'Philadelphian,' a paper edited by Dr. Ely, which exhibited Mr. Breckinridge, the reputed author of the 'Act and Testimony,' and also the 'Act and Testimony Convention' in an offensive manner. Dr. Hillyer lamented the introduction of the resolution, prayed for the peace of the Church; acknowledged that 'the papers cast forth firebrands into the Church'; but the eyes of other denominations were upon them, and some 'rejoiced in their destruction.' He moved that it lie on the table. This motion, seconded by Dr. Junkin, with the remark that he had 'no doubt more facts of the same kind would come out,' was carried.

The memorial of the Convention was presented and occasioned some excitement, 'but as what took place at this stage of the business was nothing more than a skirmish—we shall add only in this place, that it was committed, not with instructions, but with a suggestion, by Dr. Ely that the committee report "the precise enactments in the precise words that the memorialists wish," and that the matter may be fairly met.'

After some other business the question came up on the resolution to remove the Stated Clerk, Dr. Ely.

'Mr. Phelps hoped that the mover would withdraw it, and Dr. Ely hoped that it would not be withdrawn. "I am," said he, "as cool as a cucumber. I am satisfied that I have done my duty as Stated Clerk, and if I have not been always wise as an editor, I may ask who is always wise?" The Clerk was accused, not of official misconduct, but of impropriety as an editor, in which capacity he did not claim to be more uniformly wise than his brethren were as preachers. The particular examples cited against him were his assault on Mr. Breckinridge and on the Pittsburg Convention.'

When the question was put 'whether it was expedient for the General Assembly to elect a new Stated Clerk,' it was lost.

'Thus,' says the Evangelist, 'I closed the first complete week of the Assembly's session. The churches will judge whether the fruit pays the cost.'

These proceedings evince a degree of pugnacity that threatens the peace and union of the Presbyterian church. The new school divines have triumphed, but the old school will not long submit. The matter is not yet ended; before the close of the session, there may be something worse. There is too much corruption in doctrines, and too much ambition among members, for the denomination to sustain itself a long time in its present form. Let it fall, we say; and let the truth be triumphant.

R. G. W.

RELIGION THE BASIS OF REPUBLICAN INSTITUTIONS.

—The Editor of the Connecticut Observer in a late number of that paper has a brief article in respect to republican institutions. He remarks that 'all their value arises from their adaptation to the circumstances of a people among whom they already exist, or among whom it is proposed to establish them. These must be good morals among such a people or republican institutions are, to them, of no worth—and there will be no good morals, as the illustrious Washington remarked, "without religion." All this, we appreciate, is very true. It is a virtuous and enlightened nation alone that is capable of governing itself.—Without the influence of pure religion republican institutions could not long be sustained, and at the same time make a nation happy.

But what shall we think of the following question from the same pen? 'Can there be a plainer proposition than that no man, who opposes evangelical religion, claim what he will, can be a real and enlightened friend of republican institutions?' With the Editor of the Observer 'evangelical religion' is orthodoxy, or a belief in a vindictive God, supernatural change, corporal devil and endless misery. Any one, therefore, who opposes this, cannot, in his view be an enlightened friend of republican institutions. So then Unitarians, Universalists, and some other sects, are anti-republican; and Limitarians are the exclusive 'real and enlightened friends of republican institutions.' Verily! their conduct shows it! Every step they take, every measure they adopt, seems taken with the express design of overthrowing the republican institutions of our country.

We are firmly of the opinion that no system of government and no principles of legislation can be established and continued for any length of time, without being based upon the fundamental truths of pure religion. But we are far from believing that the partial system of self-styled orthodoxy, embraces those truths. Nay, it is this, that has begotten and built up partial and cruel systems of government. It is this that has been the means of conferring favors and privileges upon a few and taking them away from others. To this, in fact, may be traced almost all the evils of despotism and sanguinary legislation. We do not think that all who believe it are opposed to republican institutions. But we do think there is as much danger of the subversion of our institutions from that quarter as from any other.

a. o. w.

AN EAST METHODIST.—A Limitarian, in conversation with a Universalist, was railing against the doctrine of impartial grace and universal redemption in a manner that reflected as little honor upon his understanding as upon the feelings of his heart. He knew Universalism could not be true; and moreover the belief of it was blasting all religion and piety, and demoralizing society. All the drunkards, and liars, and blasphemers, and profane, and sabbath-breakers, were charmed with it and encouraged to pursue their vicious courses. It was impossible that all these should be saved.

'My friend,' said the Universalist, turning round with a pleasant smile, after listening with meekness to all the reproaches of his Limitarian companion—'my friend, allow me, if you please, to ask you one or two questions!'

'As many as you please' was the haughty reply.

'I wish to ask you only two questions,' said the Universalist, 'and I wish you to answer me considerately and candidly.'

Very well, said his companion, still maintaining an air of assurance.

'Allow me then' said the Universalist, 'to ask, Do you fear God?'

'Fear God? Do you mean to insult me? Do you suppose I have been a Christian for so long a time and yet do not fear God?'

'Pardon me; I intended no insult, no offence; the question is very plain and of some importance, and a Christian will not be offended, if asked in reference to the state of his mind whether he fears God.'

The Limitarian somewhat subdued by this direct

appeal to his conscience, replied with a deep drawn sigh, 'I hope I do; I have for a long time been a member of the church, and I have always endeavored not only to fear God but to keep his commandments.'

So I supposed until I heard you speaking in such unmeasured terms against Universalism; and this, I confess, occasioned doubt. I wish now to propose a second question. Do you really and sincerely desire the repentance, conversion, sanctification and salvation of all men?

'I do not believe all will be saved, for the Bible says, "he that believeth not shall be damned,"'

'I ask not your faith,' said the Universalist; 'I ask what is your desire as to the conversion and salvation of man. I have always supposed you to be possessed of some piety and benevolence; and, whatever you might believe, I have presumed you would naturally wish that all men might repent and be saved.'

'Why as to that, I must say I do. Oh! you cannot tell how much I desire their conversion and salvation. I would willingly spend my strength, and be spent in the service of Jesus all my life, if, by that means, all men could be led to repentance and be saved.'

Then I understand you to say, that you fear God, and desire the conversion and salvation of the whole human family.

'Yes,' said the Limitarian with another deep sigh bordering upon a groan.

'It now occurs to me,' said the Universalist, 'that it is said somewhere in the Bible concerning God, that "he will fulfil the desire of them that fear him..."'

'There is no such passage in the scripture,' said his companion, laying his hand upon a Bible that lay near.

'Be so good,' said the Universalist 'as to read the 19th verse of the 143rd Psalm.'

He looked, and read, and 'there was silence for the space of half an hour!'

a. o. w.

REMOVALS.—Br. J. V. Wilson has removed to Jeffrey, N. H., to which place all communications for him should be directed. May he be abundantly blessed in his new field of labor.

Br. Dods of Taunton, has received and accepted an invitation to take the pastoral charge of the Universalist society in Provincetown, Mass. and will commence his labors on the first Sunday in July.

SETTLEMENT AT NEWARK.—We take pleasure in acquainting our readers that the Society in Newark, N. J., have just closed an engagement with Br. L. C. Marvin, late of Amherst in this State. Br. Marvin entered upon his labor, as pastor of the Society there, a week ago last Sabbath. We had the pleasure of listening to him, on the first time, last Sabbath. The prospects of our cause there appear to be highly flattering, and we cannot but think the period is not far distant when it will exert a powerful and salutary influence in that heretofore bigoted place. Our friends have nothing to fear if they will but do their duty. They have now an able minister of the 'word,' and their congregations are large and attentive. We most devoutly pray that their advances and growth in spiritual knowledge, and its attendant virtues, may equal their most sanguine expectations and desires.

While listening to the energetic discourse of God's impartial grace in a neat and commodious house of worship there on Sabbath last, we could not but contrast the scene before us with that of some two years past, when a worthy advocate of our faith was compelled to go out under the broad canopy of heaven to speak a word in behalf of Truth.

The installation of Br. Marvin as pastor of the Society was to take place on Friday 12th inst. but as our paper goes to press (Wednesday) before the time, we cannot give particulars till next week.

Br. Marvin desires all letters, papers, &c. designed for him to be directed hereafter to Newark, N. J. P. Mrs. & Uni.

A UNIVERSALIST REGISTER.—We have long wanted of annual of this kind. I have several times seriously thought of undertaking one, but my other engagements forbade it. I am happy, however, in announcing that Mrs. Whitson and Sanderson have engaged to publish one. They are now engaged in collecting the materials, and propose to publish it early so as to have it before the public long enough before the commencement of 1836, (for which year it is intended), to supply the Universalist public in every section of the United States.

It will contain a good amount for 1836, a list of our societies, preachers, Associations and Conventions in the United States and the Canadas, their condition, times and places of meeting, illustrations of the doctrine of the resurrection, and such other articles as may be interesting to believers in the Abrahamic faith. It will be made an annual periodical, and improved and enlarged from year to year as the wants of our denomination may require.

Mag. & Adv.

The philosopher may very justly be delighted with the extent of his views, and the artifice with the readiness of his hands, but let the one remember, that, without mechanical performances, refined speculation is an empty dream, and the other, that, without theoretical reasoning, dexterity is little more than a brute instinct.

JUNIOR.

There is in the world a certain class of mortals known, and contentedly known, by the appellation of *passionate men*, who imagine themselves entitled by that distinction, to be provoked on every slight occasion, and to vent their rage in vehement and fierce vociferations, in furious menaces and licentious reproaches.

Those sudden bursts of rage generally break out upon small occasions; for life, unhappy as it is, can not supply great evils as frequently as the man of fire thinks it fit to be encouraged.—*Ed.*

NEW SOCIETY.—Br. J. Babcock writes under date of May 24th as follows:—Our friends at Phillipsburg in the town of Amity, have recently organized themselves into a Universalist Society according to statute, and if we may judge from the respectability of its members their prosperity is tolerably certain.

Religious Officers.

Br. S. J. Hillier will preach at Granby on the 3d a Sabbath inst. and at Sunbury at 5 o'clock same day—at Barkhamsted on the 4th Sabbath; and at Winsted 5 o'clock same day.

Br. R. O. Williams will preach at the Episcopal church in Northfield, Friday evening June 19—at Danbury Saturday evening 20, at Guilford Saturday evening 21—and at Longridge the 4th Sunday inst.

There will be preaching at Broad Brook on the 3d Sunday inst.

Br. W. A. Stickney will preach in Burlington the 3d Sunday in June, and a lecture at New Hartford Centre at 8 o'clock.

Br. J. Shigley will preach at Middletown Upper Houses on Thursday evening June 25, at Danbury on Friday evening the 26, at Guilford Saturday evening the 27th, and at Killingworth on Sunday the 28th.

Br. J. Shigley will preach at Poquonick on the 2nd Sunday in July; and at Suffield centre at 5 o'clock same day.

Br. M. H. Smith, will preach in the Universalist church in Hartford next Sabbath.

PORTAL.

Intemperance

BY MRS. MOOREHEAD.

Parent!—who with speechless feeling,
 (Verily) cradled treasure bent,
 Every year new claims revealing,
 Yet thy wealth of love unspent,—
 Hast thou that bloom blighted,
 By a dreamtily frost?
 All thy love unrequited?
 Every glorious promise lost?

Wife!—with agony unspoken,
 Shaking from affliction's rod,
 Is thy prop, thine idol broken,—
 Fondly trusted,—next to God?
 Husband!—o'er thy hope a mourner,
 Of thy chosen friend asham'd,
 Hast thou to her burial borne her,
 Unrepented,—unlamented?

Child!—in tender weakness turning
 To thy heaven-appointed guide,
 With a halcyon's burnings,
 Tame with love, affection's tide!
 Still that orphan burden bearing,
 Darker than the grave can show,
 Hast thou to her three down despairing,
 To a hermitage of woe?

Country!—on thy sons depending,
 Strong in manhood, bright in bloom,
 Hast thou seen thy pride descending
 Surrounding,—so thy unborn tomb?
 Rise!—on eagle pinion soaring,—
 Rise!—like one of God like birth,—
 And Jehovah's aid imploring,
 Sweep the spoiler from the earth.

An endless hell for God's pleasure!

We are comforted by St. John the Evangelist, that all things were created for God's pleasure. 'Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are created!' Rev. iv. 11.

Now it follows, of course, if the doctrine of endless misery is true, that God must have created an endless hell, and a personal, demi-omnipotent devil, expressly for his pleasure! This cannot be denied, if we draw our inference from the above passage of inspiration.

Then it must be admitted, that God takes pleasure in the prosperity and success of the unhalloved machinations of his satanic majesty; and the greater his success in 'plucking' his intelligent offspring 'out of his hands,' the fuller the pit of perdition, the greater its horrors, and the more intense the pains of the damned, the greater God's end will be answered, and the greater his pleasure! Horrible, though just conclusion!

Verily, the celebrated Dr. Emmons must have had his eye on this passage, when he made that heavenly revelation to us, containing the quintessence of Calvinistic partialism, that the right of hell torments would augment the happiness of the saints in heaven, and give them a keener relish for their enjoyments, &c.!

Even admitting the favorite dogma of endless misery to be true, how shall we reconcile the above passage with the declaration of the Most High, that he 'taketh no pleasure in the death of the wicked?' i. e. if this death means endless misery?

Will our Partialist brethren duly consider these things? God will do all his pleasure!—

Shall we give 'glory, and honor,' &c. to God, for the creation of an endless hell? We pause for a reply. *Herald of Truth.*

On Death.

The Hebrews regarded life, as a journey, as a pilgrimage on the face of the earth. The traveller, as they supposed, when he arrived at the end of this journey, which happened when he died, was received into the company of his ancestors, who had gone before him. Gen. 25: 8. 37: 35. Ps. 39: 12. Reception into the presence of God at death is asserted in many two passages of the Old Testament, viz. Hagai 2: 23, and Eccles. 12: 7.

Opinions of this kind, (viz. that life is a journey, that death is the end of that journey, and that, when one dies, he mingles with the hosts, who have gone before,) are the origin and ground of such phrases, as the following: *to be gathered to one's people*, Num. 20: 24, 26, Deut. 32: 50; and *to go to one's fathers*, Gen. 15: 15, 37: 35. This visiting of the fathers has reference to the immortal part, and is clearly distinguished in many of the passages above quoted, from the mere burial of the body. See Gen. 37: 35.

A little learning is a dangerous thing.

Then make it greater. No learning at all is surely the most dangerous thing in the world; and it is fortunate that, in this country at least, it is a danger which cannot possibly exist. After all, learning is acquired knowledge, and nothing else. A man who can read his Bible has a little learning; a man who can only plough or dig, has less; a man who can only break stones on the road, less still, but he has sense. The savages in one of the islands in the South Sea, stood with great reverence round a sailor who had lighted a fire to boil some water in a saucepan, and as soon as the water began to boil, they ran away in an agony of terror. Compared with the savages, there is no boy in Europe, of the age of ten years, who may not be called learned. He has acquired a certain quantity of practical knowledge in physics; and, as this knowledge is more than instinct, it is learning; learning which differs in degree only from that which enables a chemist to separate the simple metals from soda or potash.

ONLY the nation which invented 'comfort' was capable of conceiving 'good temper,' for 'good temper' is to the moral what 'comfort' is to the physical man. It is the most contented, the most comfortable state of the soul; the greatest happiness both for those who possess it, and for those who feel its influence. Perhaps it is found in perfection in woman alone; for it is rather a passive than an active quality; and yet we must by no means confound it with mere apathy, which is either tedious, or exasperates one's anger and contempt; whereas 'good temper' soothes and tranquilizes all who approach it. It is a truly kind, loving, and cheerful principle; mild and balmy as a cloudless May-day. With 'gentleness' in his own character, 'comfort' in his home, and 'good temper' in his wife, the earthly felicity of man is complete. [Tear of a German Prince.

Fair Play.

A NOBLEMAN resident at a castle in Italy was about to celebrate his marriage feast. All the elements were propitious except the ocean, which

had been so boisterous as to deny the very necessary appendage of fish. On the very morning of the feast, however, a poor fisherman made his appearance, with a turbot so large, that it seemed to have been created for the occasion. Joy pervaded the castle, and the fisherman was rewarded with his prize into the saloon, where the nobleman, in the presence of his visitors, requested him to put what price he thought proper on the fish, and it should be instantly paid him.—One hundred lashes, said the fisherman, on my bare back, is the price of my fish, and I will not bate one strand of whip cord on the bargain.—The nobleman and his guests were not a little astonished, but our chapman was resolute, and remonstrance was in vain. At length the nobleman exclaimed, Well, well, the fellow is a humourist, and the fish we must have, but lay on lightly, and let the price be paid in our presence. After fifty lashes had been administered, Hold, hold, exclaimed the fisherman, I have a partner in this business, and it is fitting that he should receive his share. What, are there two such madcaps in the world? exclaimed the nobleman; name him, and he shall be sent for instantly. You need not go far for him, said the fisherman, you will find him at your gate, in the shape of your own porter, who would not let me in until I promised that he should have the half of whatever I received for my turbot. Oh, oh, said the nobleman, bring him up instantly, he shall receive his stipulated moiety with the strictest justice. This ceremony being finished, he discharged the porter, and apply towards the fisherman.

A Madagascar Prayer.

In Flaccour's History of this Island, the following sublime prayer is said to be in use amongst the aborigines there: 'O Eternal! have mercy upon me, because I am passing away—O Infinite! because I am but a speck—O Most Mighty! because I am weak—O Source of Life! because I draw nigh to the grave—O Omnipotent! because I am in darkness—O All-bounteous! because I am poor—O All-sufficient! because I am nothing.'

Marriages.

At East Windsor, by Rev. Mr. Robbins, Mr. Horace Burnham to Miss Eliza Elmer.

At Deep River on the 24th ult. Mr. Henry G. Thurber, Esq. to Miss Harriet N. Loomis, both of Killingville.

Deaths.

In Killingworth, on the 30th, ult. Mr. Jeremiah Stevens, aged 84. Mr. S. was the youngest, and we believe the last of a family of 16 children. He was also one of the oldest Universalists in the town of Killingworth, an esteemed member of the religious society to which he belonged, and a worthy citizen. Though called to endure a large share of the ills which flesh is heir to, he adorned the doctrine of God our Saviour in all things, and finally took his departure for a better world, leaving to relatives and friends, (whom he had not,) that richest of legacies—a good man. He was the dead that die in the Lord, from henceforth, yes, with the spirit, that they may rest from their labors, and their works do follow them. W. A. C.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. N. Buggles in Main St. a few rods south west of the State House Square.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOSE BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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Communications.

ANALOGY.

Original.

In respect to a future state of being, many theologians have endeavored to make use of the principles of analogy to support their peculiar opinions. Those who believe in punishment after death, whether limited or unlimited, are generally natch in the habit of assuming this ground as favorable to that sentiment. The believer in future limited punishment, shudders at the thought that God will punish or torment endlessly, any part of his offspring. Yet I never saw an argument from analogy on that subject, but what to my mind proved endless punishment, if it proved any at all, to exist beyond death.

1. The usual process, I believe, is something as follows. Man is miserable here, by reason of transgression, and on the principle of analogy, he will be miserable hereafter, unless he becomes free from sin before he dies. This satisfies the believer in future punishment. The Limitarian takes precisely the same ground, and contends that if a man sins through the present life, he must be punished for it through the future. And in my opinion, if the argument be good in the first application, it is in the last. If the present state, is a just criterion for judging of the future—if we can prove from circumstances that surround us here, what will be our situation in a state of 'untried being,' then we can prove that the members of our bodies, the food we receive, the garments we wear, will all be indispensable ingredients, in our future condition.

But, again. Can analogy even prove an existence after death? Nothing short of revelation can do this. Then how, I ask, can it prove the qualities of that existence? If by a fact existing here, we may safely argue, the same will exist hereafter, we shall make the future altogether such a life as the present. No two are agreed in all things. Analogy, if it can connect the present and future state, will show that we must differ to all eternity.

2. Another class of theologians, who value somewhat highly the evidence supposed to be drawn from analogy seem to have fallen into similar errors. They do not believe in 'positive misery,' as attendant upon a future state of being. They discard the notion of punishment in the resurrection state altogether; yet they think 'the mind most improved [here] will be susceptible of the highest enjoyment' [hereafter.]

This position, if I understand it, contends for the doctrine of 'no change after death.—As death leaves us so judgement will find us.' Here, I would respectfully inquire of the advocates of this sentiment,

1. Whether idiots, will commence a future life, just where they shall have left off in this.—Where in the scale of 'susceptibility,' will such minds appear?

2. What will be the condition of 'little children?' Thousands die, before making (to all appearances) the least improvement. Will their happiness hereafter be according to their advancement here?

3. If a man die while attempting to kill his fellow man, does not this doctrine intimate, that on the ground of analogy, he will appear in the 'resurrection state' in the same moral character, and therefore possess a murderous disposition in the kingdom of God???

But if it be said, that the resurrection shall change 'this vile body' or bring from a murderer to a saint, I ask if it shall not effect the same for all the dead? And if the resurrection does produce a change, in what respect, can the present state be analogous to the future?

Lastly. If the same difference that we now see between one man and another, is to obtain in an existence beyond death, I shall content on the ground of analogy, that the want of happiness there, will in effect be 'positive misery.' The very fact that there is a difference in this life, is cause of 'positive misery' to those whose minds are least 'improved.' Analogy says, therefore that different degrees of happiness will produce suffering in heaven; but Jesus says, concerning the subjects of the resurrection, that they are equal unto the angels.

Dudley, June 15.

FREE AGENCY.

Original.

Much has been written about free agency. At present I wish only to ask its advocates a few brief questions. Is man free to do any thing but what God chooses?—to act but in accordance with God's will? Does he possess a freedom by

which he can frustrate any of the divine purposes?

Does not God foreknow future events? Could he foreknow them unless they were certain to be? According to such foreknowledge, then, is man able to do what God foreknows will not be done? Can an event be foretold unless it be certain, and who can establish the certainty of events but God only? If God established all—including human actions—did he not do it according to his choice? Is man free then to do contrary? If God be omnipotent would he suffer them to do so? God has given man his powers, and God has purposes. Has he given man a power by which he can frustrate them?

Again, is not God infinitely happy, and could he be so, if man were constantly performing actions contrary to his desire, or had an ability to defeat his purpose?

God by his prophets has foretold events depending on human agency—which not the supposition that men could act contrary to his will destroy all faith in prophecy? And if men could frustrate one of his purposes, could we at all depend upon his promises? In short does not the notion of uncontrolled agency destroy faith in revelation of the future? If man be able to do that which God does not choose, is it certain God will be able to effect his designs in relation to man's final destiny.

D. D.

PRAYER BOOK.

Original.

Messrs. Editors—I learn from the Inquirer and Anchor that Rev. Mr. Rayner contemplates publishing a prayer book, for the use of the Universalist denomination. I hope the day is far distant when any preacher of Universal reconciliation will be obliged to read a prayer, or learn from any book, save the Bible, what he must ask for when he prays to God.

I cannot see the subject in the same light that Br. I. D. W. has presented it. When we speak before a public assembly, 'we must have our words fully chosen,' for man looks at our performance; but God looks at the heart; and a feeble petition, poorly expressed, yet coming from a contrite spirit, is precious in his sight. We read in the Bible of one man, who, in his prayer, 'chattered like a crane or swallow' and so far from rejecting his petition because the words were 'not fully chosen,' and eloquently uttered, the Father of all mercies listened to his supplication and 'added to his days fifteen years.'

From the formalities of a Prayer book, may we ever be delivered: at least so prays

M. H. J.

MINUTES

Of the proceedings of the Hudson River Association, at its extra session held in New York, June 10th, and 11th, 1835.

The Council met in the Orchard st. Church on Wednesday morning, and after uniting in prayer with Br. T. J. Sawyer, BENJAMIN ELLIS, was chosen Moderator, and SHALER J. HILLIER, Clerk.

Delegates from several Societies were present and took their seats: when

It was moved that all members of Universalist Societies and all ministering brethren present be invited to take a seat in this body.

Granted requests to receive the Universalist Society in North Salem, and the Universalist Society in Newark, N. J. into the fellowship of this body.

Brs. Williamson, Le Fevre, and Hillier were appointed to receive requests for Letters of Fellowship and Ordination.

Met in the afternoon according to adjournment. Prayer by Br. Williamson.

Heard an Address from Br. Le Fevre, relative to the condition of our cause within our territorial limits, and listened to items of information well calculated from their very flattering nature to encourage our hearts.

After the most mature deliberation it was unanimously

Resolved, That the Hudson River Association be divided so as to make two Associations within its territorial limits.

Resolved, That with a view to carry into effect the preceding resolution, this Association set off so much of its territory as lies south of the south line of Greene and Columbia counties, under the name of NEW-YORK ASSOCIATION, to be governed by a Constitution, the societies therein shall adopt, in accordance with the Constitution of the N. Y. State Convention.

Resolved, That the New York Association hold its first session, in Newark N. J. on the 11th Wednesday and Thursday in October 1835.

Resolved, That a committee consisting of Brs. Sawyer, Le Fevre and Hillier be appointed to draft a Constitution for said Association, and report the same at its first session.

Br. S. J. Hillier was appointed to deliver the occasional sermon before said Association at its first session, and Br. C. F. Le Fevre, his substitute.

The Committee on Fellowship and Ordination reported that they had received a request from the Society in Newark, N. J. that Br. L. C. Marvin should be installed as its pastor. Voted that the request be granted.

The following Preamble and Resolution were unanimously adopted.

Whereas, The General Convention of Universalists at its session in the year 1817, passed a resolution, disapproving of the use of ardent spirits; and whereas, the Convention of this state and many of our public bodies have passed similar resolutions; and whereas this Association has not in its associate capacity given a formal expression of its opinion; therefore

Resolved, That the members of this Council enjoin as we have been friends to temperance in all things, and that we will continue to use all honorable means to suppress the use of intoxicating drinks, and to promote that strict temperance which the Gospel requires.

Br. Sawyer was appointed to prepare the minutes of the proceedings for publication in the Messenger and Universalist, and the Inquirer and Anchor, and accompany the same with a Circular Letter. Adjourned.

B. ELLIS, Moderator.

S. J. HILLIER, Clerk.

MEMBERS OF THE COUNCIL.

Ministers present.—I. D. Williamson, Albany; M. B. Newell, Schenectady; W. Whitaker, Hudson; S. J. Hillier, North Salem; L. C. Marvin, Newark, N. J.; C. F. Le Fevre, S. C. Bulkley, T. J. Sawyer, New York; W. West, Philadelphia.

Lay Delegates.—S. Van Schoack, E. Murdoch, Albany; J. Brannan, R. Frisbee, Dunesburgh; D. Lavin, Amsterdam; J. Agate, E. Scofield, Mount Pleasant; A. P. Ely, Newark; S. Gage, G. R. Crany, B. Ellis, New York; J. Adams, Charlton.

ORDER OF PUBLIC SERVICES.

Wednesday Evening.—Prayer, S. J. Hillier, Sermon, L. C. Marvin, text 1 Tim. iv, 10; Prayer, S. C. Bulkley.

Thursday Morning.—Prayer, W. West; Sermon, M. B. Newell, Text Gal. i, 11; Prayer, W. Whitaker.

Afternoon.—Prayer, L. C. Marvin; Sermon, W. West; Prayer, by the same.

Evening.—In Greenwich Church, Prayer, S. C. Bulkley; Sermon, I. D. Williamson; Prayer, by the same.

CIRCULAR LETTER.

To the Universalists within the limits of the Hudson River Association.

Brethren. In the good providence of God we have been permitted to hold another session, marked by that uniform harmony and affection which have hitherto characterized our meetings.

The business which chiefly engaged the attention of the Council, and for which this session was held, was the proposed plan for dividing the Association. Experience had proved that with our extent of territory, a general representation of our session was not to be expected. The Hudson River Association embraced all the counties bordering on the Hudson River from the Atlantic to Lake Champlain, together with Scholiarie, Schenectady and Montgomery co. Long Island and Staten Island, as well as Sullivan county, and a part of New Jersey also naturally fall within the limits of this Association. This gives a great extent of territory, and one which although traversed by the Hudson River appears too large for the convenience of our religious body.

It has been found that frequent sessions of our smaller bodies are attended with beneficial results. It is good, as well as pleasant for brethren to meet together. Our Societies likewise are anxious to have session of the Association every few years in their immediate neighborhood. This reasonable desire it has been impossible to gratify. But by a division of the Association these meetings will be doubted, and good we doubt not will be done.

The subject however, was one of considerable importance and we gave it the most deliberate consideration. The recollection of our harmony and prosperity for the last five years rendered it not only unpleasant but difficult to sunder the ties that

had so long united us. But in severing the bonds of our Association we did not feel that we were breaking asunder the bonds of Christian fellowship and affection. The measure we adopted for our mutual benefit and the advancement of our common cause. No root of bitterness had sprung up to injure our peace. No spirit of rivalry had crept in to struggle for the mastery and oppose brother to brother, or to excite one section of our territory against the interests of another. We have lived in peace, in peace have we divided, and it is our mutual prayer that the same union and prosperity may attend both bodies as has for years past marked our course.

The Hudson River Association, as will be seen, now embraces so much of its former territory, as lies north of Ulster and Dutchess counties, and is made up of the counties of Green, Columbia, Rensselaer, Albany, Schoharie, Schenectady, Montgomery, Saratoga, Washington and Warren.—The New York Association embraces the counties of Ulster, Dutchess, Sullivan, Orange, Putnam, Westchester, Rockland, New York, together with Long Island and Staten Island with the contiguous parts of New Jersey.

Two Societies were admitted into the Association, North Salem, and Newark, N. J. Our cause is represented as uncommonly prosperous within the limits of this body. We only need two or three more efficient laborers in the vineyard to witness greater and more rapid changes. The spirit of opposition is evidently on the decline.—Our numbers are much increased, and our views are becoming better understood and consequently more respected and loved.

May the divine Providence guide us and all our measures in wisdom, make us faithful in the cause of truth, and successful in our labors to advance its interests and finally bring us off conquerors and more than conquerors through him that loved us.

By order, T. J. SAWYER.

‘NO CHANGE AFTER DEATH.’

The above is an assertion we frequently hear falling from the lips of our opposers, who doubtless think it proof positive of the doctrine of endless misery. They sometimes will condescend to explain themselves, by saying they mean there is no moral change in the feelings and characters of mankind, beyond this life. Well, let us examine it in this light, by other statements which we often hear them making:

1. Do not those who claim to be orthodox, acknowledge that they are great sinners—that perfection is not here attainable by man—that they continue to sin, more or less, during their natural life; and that if God had dealt in strict justice with them, they should long since have been in hell with the damned? Now, making all due allowance for the spirit of pride, hypocrisy and self complacency which characterizes those statements, we must acknowledge that in many instances, they give practical evidence of their correctness. They not only are guilty of impeaching the justice of God in his dealings with them, but are proud, overbearing and censorious; lovers of wealth, popularity and power. They live sinning, and die sinners. If, therefore, there is no change after death they will be sinners to all eternity.—Thus, if their oft reiterated assertion be correct,

they will be endlessly lost, as 'There shall nothing enter into heaven, whatsoever defileth or maketh a lie.' Are their affections now injured, they will remain impure forever. Are their feelings partial, relentless and cruel, so they will continue, without end. Would they not do well to heed the admonition of the Apostle, 'Happy is he that condemneth not himself, in that which he alloweth.'

But they do expect to be the subjects of a great moral change after death—a change from all the moral pollutions and imperfections of this life, to a state of sinless perfection and spotless purity, in the Kingdom of immortal glory. How will this change be effected after they are dead? Will it be by their own agency, their own works? No, but by the free, sovereign, renovating grace of God. Why then assert that all who die sinners will so remain through the wasteless ages of eternity that there is no moral change after death? Is it not as reasonable to suppose that all sinners will experience this change, by free, unmerited grace, as that one will enjoy it?

2. Mankind are here susceptible of two kinds of moral change. Their affections may be morally improved, or they may be made worse. Or to speak more plain, they may be changed from bad to good, from good to bad; from good to better, from bad to worse. Will not those who make the assertion which heads this article, experience one of these changes after death? Most certainly, if their doctrine be true. But what will be its nature? I will tell you kind reader. It will consist in losing, or rather exchanging, all the tender sympathies of our natures, the refined sensibilities of our souls; our love of kindred, of friends, of enemies, for the hellish, the fiendlike disposition and feeling which would lead us to rejoice at the miseries of the damned; yea, of our own parents and children, and to sing hallelujahs over their undying groans and immortal agonies. O what a dreadful change is this! And this is the change those expect to experience who assert that there will be no moral change after death. And this change they must experience if their doctrines are true, and they should be saved, and know that their relations are lost, as they could not be indifferent spectators to such sufferings, but must either weep or rejoice, and if they should weep it would not be a state of perfect felicity. But away with their absurdities. Such rejoicing would not be heaven, but hell. No one can ever get into heaven with such feelings, for heaven is not a literal place; but love charity, benevolence, holiness, and consequently, pure, unmixed happiness.

3. There are here degrees of character, from the most pure and perfect, down to the vilest of the vile. We do not deem all mankind alike virtuous, or alike vicious. There are shades of difference in their conduct and character, from a benevolent Howard down to a cruel Nero. Neither do we rank with thieves, robbers and pirates, all who do not fulfil all the requirements of the moral law. Now we are told there will be no change of character after death. Then whatever character all men bear sustained in this life they will sustain to all eternity. David will be in character a murderer, Solomon an idolater, Saul a relentless persecutor, &c. But will there be no change in character beyond this life? Let our opposers answer

this question. They expect to progress in knowledge, in perfection, and consequently in happiness. So the wicked, say they, will continue to plunge deeper and deeper in guilt and misery, as they will forever blaspheme the name of Deity, until one lost soul will experience more torment, in one hour, than it had experienced for ages before, or than all the world had experienced from the creation to the present time. Now if the characters of men change as they advance in sin or holiness, then do our opposers admit a great change in feelings, in dispositions, and consequently in character after death, their assertion to the contrary, notwithstanding.

4. They do not deny that all mankind will experience a great change in the resurrection state. But what will be the nature of this change?—Will it be from natural to natural? no, but from natural to spiritual. Hence Paul says, 'It is sown a natural body; it is raised a spiritual body.'—When mankind are thus changed, they will become 'spiritual.' And all we are assured, shall experience this change: for, 'We shall not all sleep; but we shall all be changed.' Then will mankind not only obtain the 'victory' over the 'last enemy, which is death,' but over the 'king of death' which 'is sin, and the strength of sin,' which 'is the law.' This change, being purely spiritual, will be enjoyed by the whole man, because the subject will obtain the victory over sin as well as death. This is corroborated by the testimony of the Apostle elsewhere, who says, 'Know ye not that your bodies are the temples of the Holy Ghost?' Now if those frail bodies were the temples for the indwelling of the Holy Spirit, how much more so will be those bodies which mankind shall receive in the resurrection? Is it not then absurd to suppose that God will bestow such care upon these 'flesh bodies' as to raise them 'in glory,' 'in power,' 'in incorruption,' and after beautifying and etherealizing them, 'like unto the glorious body of Christ,' render them the receptacles for fiends and damned spirits forever? We see then that there will be a change in moral feeling, in character and in constitution, beyond this mortal state.

U. Watch.

SPECIAL DIVINE INFLUENCES.

The following is an extract from the valuable Essay on Divine Influence, in the Christian Examiner.

Our next objection to the doctrine in question, is, that it is derogatory to all just and elevated views of the character of God. It represents him, not as a Being of uniform and unchangeable goodness, but as inconsistent and capricious in the bestowment of his favors; not as the everlasting and ever present Father and Friend of all his creatures, but as partial in the allotment of his goodness, equally in regard to person, place and time. We do not assert, and we are happy not to think, that this is intended by the more intelligent of those who advocate and press the doctrine. But, it is, we apprehend, the necessary inference from it; and it is, in point of fact, the impression which is generally received from it. What should we think of a father of a numerous family, who should at some particular time, and on grounds of preference known only to himself, select from his children one or two individuals, inhabiting some

favoured spot, as the objects of his 'special' favor, and 'pass by' all the rest, with only an ordinary expression of good will, and this, too, without any especial merit on the part of the favored ones, and while all the rest equally desired, and equally sought, and equally labored, and so far as conduct is concerned, equally *deserved* these tokens of his love? Would not this be justly deemed an instance of favoritism? Would it not be considered essentially partial and unjust? But how does it differ from the case before us? The 'special' and peculiar presence of God, in saving the souls of men, is said to be manifested in a certain place, and in the midst of a certain community. That place and that community are considered as being extraordinarily favored. Here it is, for the time, that the 'clouds of mercy' gather. Here it is, for the time, that 'showers of grace' descend. Here it is, for the time, that the 'effusion of the Spirit' is poured out. An allusion, and as it seems to us, an ignorant, or, at least, a scarcely reverent allusion, is made of the day of Pentecost, as if the age of miracles had not passed away, and as if there were the slightest similarity in the circumstances of the two events. The Spirit of God is said to come down 'like a mighty rushing wind.' Thanks are offered for this 'special season of refreshing from the presence of the Lord.' This is declared to be the 'accepted' time, and it may be, the only accepted time for repentance, at that particular period and place. There must be no delay, no, not for an instant, in taking advantage of this propitious season, lest it pass away, never, never to return, and the sinner then and there be left to hopeless despair. Tidings of its approach and progress are spread over the broad land. It is announced from pulpit to pulpit. It is recognized by thousands of agitating spirits in prayer.—New papers and tracts take up the intelligence, and send it into every nook and corner of the country. Its heralds are found in the villages and in the towns; at the corners of the streets, and around the domestic hearth. Minute chronicles are kept of its duration and results. Individual cases of what are thought to be proofs of its presence are given with a minute and offensive particularity.—Those struggles of the soul with itself, which insidiously shun all public observation, are brought into open day, and exposed to the common gaze.

The first alarm is the subsequent gloom: the raging of the yet unsatisfied passions; the wrestling, as it is irreverently called, of the yet unsubdued spirit with Almighty God; the sinking energies and last throbbings of the spent, passive soul; and then the upward series of the glimmering hope, the brightening joy; the decisive change; and finally, the rapturous, and, may we not say, the presumptuous confidence of pardon washed, and heaven secured;—all these are recorded, near, abroad, and learned by rote, as examples of the 'special' influences of the Spirit of God. But wherefore is it that this particular spot is thus made, for the time, the resting-place of the ark of safety? None can tell. The blessed moon may have been sought and toiled and prayed for by these very individuals years before, but in vain.—What becomes of the other tens of thousands of communities of Christians, who are not thus 'specially' visited, even of those, too, who sympathize in the same belief, and are divided, it may be, by

a merely arbitrary line of township or parish from the favored one? They are left out of that circle to which the 'special' blessing of God is confined. And wherefore? None can tell. They have sought and toiled and prayed with equal faith and earnestness as those who enjoy the peculiar favor; but it is in vain. They are still left barren, and unrefreshed by those 'showers of grace.' Now, how does this differ from the case we have supposed, of a father selecting a portion of his children, at some particular time and place, as the peculiar objects of his love and care, while all the rest are 'passed by' with only an ordinary expression of his good will? And if this would be considered an instance of favoritism, partiality, and injustice, in the earthly parent, can we avoid a similar inference, shocking as it is, in regard to our Heavenly Father?

LOVE CAN CONQUER.

The subjects of a wise and good and powerful king became alienated in their minds and took up arms against him. When the news reached the king's ears, he marshalled his army, headed them himself and pursued the rebels. As he went out of the city he raised his hand to heaven and swore by him that liveth forever and ever, that there should not a rebel live. When he arrived in full view of the rebel army he found them prepared for battle. The king erected a throne before them, sat upon it and thus addressed his enemies. 'My faithful subjects, why do you rebel against me and my government? When have you discovered any thing in my administration adverse to your peace and happiness? When I came into power I found you in a wretched condition. I pitied your unhappy situation, and my object ever has been to alleviate your troubles. It was this object alone that induced me to accept the crown, and has ever actuated me in all my purposes and designs. You are greatly deceived with respect to my character. I still regard you as ever, and I beg of you to return to your allegiance and become obedient subjects—I will freely forgive you, and receive you with open arms.'

The rebel army were melted into contrition—threw down their arms, fell on their knees and implored forgiveness. The king forgave them all—they joined his army and returned with him to the city. As they entered the gate, the General of the army thus addressed the king. 'What has your Majesty done, with respect to his oath in relation to the rebels? Did you not swear by heaven that there should not a rebel live? The king replied, 'show me a rebel and he shall surely die. I am determined that one shall not live within my jurisdiction. I have one weapon by which I will surely conquer them all. Love is the most powerful principle in the universe—it never fails to effect my purposes. It brings down the most obdurate heart, and I am determined to wield it till my foes are all converted into friends, and transformed into dutiful and obedient subjects, and peace and harmony shall prevail throughout my vast dominion.'

Uni. Watch.

THE INFIDELS.

Gen. E. L. Finley, a highly respectable member of the Baltimore bar, has addressed a long article 'To our corporated authorities and the

citizens of New York,' calling on us to suppress the infidel meetings at Tammany Hall. He states that on the previous Sunday evening, while walking in our streets, accompanied by Gen. Williamson, another member of the Baltimore bar, he was led by curiosity to enter Tammany Hall. The following is his account of the meeting:

The door-keeper required of us sixpence each as the price of admission, which we paid, and took our seats on one of the back benches. On looking round, I discovered, that of the audience, which nearly filled the large Hall, about one half consisted of respectably dressed females, of all ages, from the young girl just blooming into womanhood, to the aged matron. Immediately on the left of the pulpit, on a bench, were seated a number of venerable old men, some bald from age, and others with seventy locks, which had been whitened by the frost of many score of winters: In the rear of them, were a number of persons, with musical instruments in their hands; and nearly fronting the pulpit, was a gentleman in appearance, with a beautiful and most interesting boy, apparently about five years of age, in his arms, whose youthful glance, appeared to be directed with fascinated influence, to the speaker in the pulpit. The rest of the audience were well dressed persons—many of them youth from sixteen to eighteen years of age. After making this rapid survey, and directing our attention to the speaker, our prepossessions were at once excited in his favor. He was apparently about 25 or 30 years of age; of handsome personal appearance—winning address—musical voice—and exhibiting great powers of elocution. He was passing in review the different systems of Theology of the various sects and nations of the world, showing much historical research, and evidencing much talent. We were delighted; and congratulated each other on having gone to the Hall. A revolution of feeling however soon took place, when on his making a practical application of what he had been reviewing, the result of all his facts and reasoning, was INFIDELITY, in its most undigested, naked and disgusting form.—When he finished his address, which was evidently a prepared one, he resigned his place in the pulpit to an elderly man, of rude manners and most unimpressive exterior, who read from a book several verses, which were sung by most of the audience—principally by the females—accompanied by the musical instruments.—The same person then commenced and delivered an address, which occupied about thirty minutes, and which, for gross ribaldry, impiety, and the most revolting profanity, was never exceeded during the wildest excesses of the French Revolution. I will not enter into the disgusting detail of all he said, but merely state a few of his doctrines: He boldly ridiculed and denied the Existence of a God: declared with emphasis that the Holy Bible was a forgery, and that all Professors of Religion were vile Hypocrites, whose sole object was to fill their bellies with beef and pudding. I listened with horror and astonishment—horror that any civilized or human being should openly profess a belief in such doctrines—astonishment that the promulgation of them, should be tolerated in any community. I looked round at the audience. The old men nodded assent even to the most ultra of his doctrines, the females, whose sensitive feelings, and lively imaginations, too often make them the victims

of designing men, listened with avidity, and some of them even responding with a laugh to his grossest ribaldry: a youth of not more than 16 next to whom I sat, in response to some of the doctrines, exclaimed 'that is true'; and the little boy, in the arms of his father, near the front of the pulpit, whose ductile mind and warm infidel feelings were prepared to receive any impression—for good or for bad—with opened mouth, and eyes beaming with interest and intelligence, drank in the polluted stream from the old man's lips.

As soon as the last speaker closed his address, I advanced to the pulpit, and in the mildest and most courteous manner, requested of the two speakers permission to address a few words to the audience, in reply to them. I was refused. I observed to them that it was a public meeting, for admission into which we had paid at the door: that they had stated the only true guide was Reason, and had, in both their addresses, challenged investigations into the correctness of their doctrine; that their doctrines were, to my mind, so blasphemous, and so subversive to the principles of our government, that I was anxious for an opportunity to refute them; that if their doctrines could bear the test of reason, they ought not to refuse investigation. The younger of the speakers then said, 'appoint any day this week; and we shall hear you.' I replied that I was a stranger, and that my engagements required me to leave the city, on my return to Baltimore, the next morning, that their speeches had been prepared with care, and that my reply would be extemporaneous; that I wished while the minds of the audience were warm from the glowing impression of their addresses, to erase the impression, before it had become indurated by time. I was again refused. I appealed then to the old gentleman on the front bench, on the left of the pulpit, who stated that they were Trustees of the Society. They also refused me with much vehemence of manner.—I then turned round and appealed to the audience.—I said to them that I was a stranger in their city, and had been attracted by curiosity to see Tammany Hall, a name associated with Democracy, and with liberty and freedom of speech; that I was from the South, whose citizens, from misapprehension of their character by many of the East, were supposed to be somewhat latitudinarian in their religious opinions; but the doctrines which I had heard that night, were so blasphemous in their character, so degrading in their tendency—so subversive of the free institutions under which we lived—so inimical to social order, and so utterly at variance with all my preconceived opinions of religious obligations, and of moral duty, that I was constrained to enter my protest against them; that I had appealed to the speakers and Trustees for permission, which they had refused, and that I now appealed to them, and asked 'will you hear me?' The appeal was responded to from the audience by the often repeated cry of 'hear him!' Before I could avail myself of this permission, I was surrounded by the Trustees, who accused me of disturbing their meeting, and said I should not speak. Up to this time, no violence had been offered—but whilst mildly remonstrating with the speakers and Trustees about their refusal to comply with the wishes of the audience, a gallant man, one of the Fiddlers, who was safely entrenched behind two rows of benches, struck a blow at me, which, however,

did not reach me. This was the signal for a tumult. I was seized by the Trustees, whose age and grey hairs protected them from a blow; and, notwithstanding the assistance of my friend, General Williamson, who participated in my feelings, and manfully sustained me through the whole affair, we were both precipitated over benches and chairs, with much violence, and soon found ourselves at the bottom of the stairs.—One of the Trustees, whose head was bald from age, and who had been most prominent in the 'melee,' followed us to the street and called the watch, whom he required to take us into custody. The watch after hearing his statement, refused.—We then requested, as a favor, to be taken before the City Authorities, which he assented to. On our arrival at the Police Office, the Trustee preferred his complaint against us, and insisted on our detention. I gave a simple statement of facts, which was corroborated by the volunteer testimony of many gentlemen, who had followed us from the Hall, and whose honest indignation, which the presence of the Presiding Alderman could scarcely restrain, furnished the best commentary on the whole proceeding. The complaint was promptly dismissed by the presiding Judge, and we were politely informed that we were at liberty to depart.—*Journal of Commerce.*

INQUIRER AND ANCHOR.

SATURDAY, JUNE 27, 1836.

SUBSCRIBERS TAKE NOTICE.—Our Subscribers are reminded that the time for payment at the advance price is rapidly drawing to a close. We mention this, that those who feel disposed may save themselves a half dollar, and that those who do not avail themselves of our advance terms may have no reason to complain. We are perfectly willing that all who choose, should defer payment beyond the four months, but we wish them to understand that there will be a rigid adherence to our terms, as published, and all who do not pay within four months from the commencement of the volume will, without respect of persons, be charged two dollars. City subscribers who receive their papers by the carrier one dollar seventy five cents if paid within the time above mentioned, otherwise two dollars. Understand that we want those readers.

EDS.

'CRISIS OF THE CHURCH.'—This is the title of a pamphlet of 20 pages, recently issued from the press, by Joseph B. Hanks, pastor of the North Presbyterian church, Hartford Ct. The object of it is to show that the political affairs of this nation have come to an awful crisis; and on the particular turn which it takes, depends the existence and prosperity of the church—in other words, the doctrines and distinctive character of Presbyterianism. Religion, the writer thinks, is now making a desperate struggle—going among the ferocious elements, to command room to herself. 'If she fail of this, it will be when the great hour is past, or the crisis accomplished, that, if not shut out by violence, she has at least fallen out by action from any place in the realm.'

That the church of Christ—the true spirit of his religion—is a mighty and tremendous struggle against the combined 'powers of darkness' and 'spiritual wickedness in high places,' we are free to admit. And we warmly coincide in the sentiment embraced in the following extract.

'But whether will she lead?—this is an important

question—into what field will she press, to accomplish the issue and seal the destiny of this mighty impetus that now moves the world? Undoubtedly she is to procure to herself a result as broad as the beauty of Christ and the scope of his salvation—even the day, when it shall be published from the heart of China, or sounded from the steppes of Central Asia, the world is converted to God. This is the true goal of the Christian faith—we can rest in no hope less magnificent.'

This exactly accords with our views—we can rest in no hope less magnificent! We believe, too, the leaves is a work diffusing wider and wider, and going deeper; and will not stop till the whole mass of iniquity has felt the power and turned to God. And we now stand in this country upon the eve of a fearful crisis, when the throne is put, the rays of divine light will beam again with brighter radiance, and the true faith, expressive as heaven's benevolence, will be felt and acknowledged; partial systems will fall into ruin, and the broad blaze of truth will illuminate all hearts. This is our vision of the influence and result of that glorious system of pure religion established by a world's Redeemer.

But in this the sublime end to be attained, or had in view, by that 'church' to which the writer of this pamphlet alludes? Does he say of those, to a waken when he writes, believe the benevolence of Christ and the scope of his salvation is, that the world shall be converted to God? Is it the advancement, or retrogression of this outline faith, that has brought the affairs of our nation to the present crisis? Is it this which the writer thinks, now is, and should be, exerting its wonderful energies in a desperate and doubtful struggle against error, vice and the powers of darkness? No. The struggle is for the ascendancy of Presbyterianism. It is plain to be seen that, in respect to that religious system, there is indeed a crisis; and without a tremendous effort it will lose a portion of its present glory and authority—it must fall from its lofty eminence. Hence the church is represented as being in a crisis; and the whole denomination urged and incited, with the eloquence of almost utter despair, 'to undertake a mighty effort in behalf of our land.' 'O that God would stir up the christians of this land to understand the day they live in, and comprehend the scenes in which they live. No mind can measure the interests that wait upon this hour. We stand upon the precipice of such a crisis as the world never knew.' How awful! How sad!

In order to make a deep impression of the subject the writer notices three topics—'that our nation holds a very peculiar position in the world; that now preeminently is its position here; and that just at this crisis it is beset with peculiar dangers.'

Under the first head, the writer notices the origin and ground work of our liberties, and the political and moral bearing of this country upon the nations of the earth.—He ascribes the spirit of republicanism that so preeminently characterizes our country to constitutionalism—to the doctrines of John Calvin, in all their exalting cruelty and naked deformity. Who can doubt that this is so? Who can doubt that John Calvin, who lit up the great road of persecution, was a friend to equal rights, the liberty of speech, and liberty of conscience? Who can doubt that his followers are equal friends to liberty, and are willing to allow every one to think and act according to the dictates of his own conscience, provided they will think orthodox? 'O my soul, come thou not into their secret; unto their assembly, mine honor be, thou not united!'

In reference to that apostle of liberty Isaac T. Hefner, the writer thus speaks:—

'It may well enough amuse the ears of an idolatrous people, or feed the growth of some new Jacobine sect, to boast the name of Jefferson or any individual, as father and founder of republicanism. History will not say it—philosophy scorns the presumption.'

This is in perfect character with the bigoted and intolerant

spirit of those who claim all the piety and all the religion in the world. Became Jefferson must not come up to their standard of belief, he must be stigmatized as an infidel, and an attempt must be made to blot his false name—notwithstanding he believed in the existence of a Supreme Being, in the divine mission of Jesus Christ, and a future life. But 'let the louder rage; let the people imagine a vain thing.' It can never be denied that Jefferson was an instrument in the hands of God, with others, to lay the foundation of our present republican institutions. And the charge of infidelity, time will roll back to the overwhelming confusion of those who make it.

After speaking of the formation age of our nation, the writer comes to the dangers that beset us. Among these he notices slavery, infidelity, and Romanism.

Here he speaks of a new sect of infidelity, that has arisen up within a few years; of which, he says, 'there is now a considerable number of congregations in the United States. They not only deny the being of God and immortality, but they proclaim the doctrine of property, and the spoils of decency. They name a trinity of evil—Religion, Private property and Marriage; and so they unite irreligion, rapacity, and lust.' And then with all that courtesy, and modesty, and fairness which characterize the sect to which he belongs, he observes:—

'They moreover, have no small sympathy in Universalism, and other kindred forms of infidelity.'

How very modest! how very like the spirit of his master—for truly Beelzebub must be his master—to compel Universalism with infidelity, and even speak of it as a 'form of infidelity.' It may, indeed be infidelity to him, since he is so much of a skeptic in relation to the true doctrines, and so little acquainted with the true spirit, of Jesus Christ our Redeemer.

Does 'infidelity exist to a gloomy extent in some parts of our country? What has caused it? Let the author of this crisis of the church go and examine his own congregational Protestantism. He will find there the seeds and hidden springs of that infidelity, he so much deprecates. It is the prevalence of the opinions and monstrous notions of Calvin, and Arminius, and other kindred theologians, that has given many people the predisposition to receive that base of human philosophy, infidelity! It is the absurd notions concerning God and a future state, that has led men to doubt the reality of both. If the present is an alarming crisis of the church, it is the absurdity and folly of the complaining church itself, that has surrounded it with dangers from infidelity.

'Romanism,' says our author, 'has set in with a new enterprise upon our liberties.' On this subject we have hitherto said but little; nor do we design now to offer many remarks. Our author notices this as one of the dangers that threaten, not only the church, but the liberties of our country. We are inclined to the belief that there is quite too much truth in the remark. We have seen recently, the bitter and relentless, yet cunning policy of the Catholics on various occasions. And we have not been unobservant of their rising growth in this country. We are fully convinced there may have been a false cry raised against them by other communions. But we upbraided the members of our own order have been too much inclined to regard it as an actual false alarm, raised for the mere purpose of turning the current of public opinion, from those who create it, and fix the mind on something else. That this may have been their design, in some instances, is altogether probable; but it is too much to suppose all this cry has been made without any real cause. And while we observe and expose spiritual wickedness among self-proclaimed orthodox—while we reprove and oppose their attempts to deprive the free born sons of this country of their just bought privileges and bring them into spiritual bondage, we ought not to overlook the wicked designs of others. At least, it would not be improper to watch narrowly, and be prepared to meet, dangers from Catholics if any should arise.

The writer of this tremendous crisis might have noticed dangers from another source that threatens his own denomination. Look for a single moment at the distracted state of the Presbyterian church. Heresies in respect to faith, divisions and dissensions in respect to measures—crooning under the weight, of its own accumulated iniquity and corruption—we imagine the greatest danger is to be apprehended from these things. We are not, however, particularly anxious to point out the dangers that surround them gratuitously. What we have said above, we have said for charity's sake, and expect no thanks.

But now comes the remedy. What shall be done? Why 'in the first place,' says our author, 'we must drop our contentions.' Very true. But there is too much pride, and ambition, and heresy to do that at present. The conflicting views and conflicting interests will hardly be reconciled, without, at least, another mighty effort in the shape of the 'crisis of the church.'

But if we only fall into the right spirit, if we only seek to do justly and love mercy as said the Savior of mankind, God will teach us the way.

Never was a truer sentiment spoken than this. But so long as they continue, unjustly and willfully, to misrepresent the views of others—so long as they treat them contentiously, and slander and anathematize them, as if there was no mercy for them; they cannot expect any thing else than that dangers will beset their church.

'Let this corrupt and boisterous infidelity be truly met; its rage against a God, with the ever happy love of such a being, which is the best of arguments: its impiety with piety; its hatred of distinctions with the most excellent of all distinctions—Christian love and condemnation.'

Amen! But how very different is the course pursued by Unitarians in regard to real infidels and all those Christians whom they, with the most unblushing effrontery, denigrate infidels. Instead of the sword of the spirit, and the soft voice of tenderness and love, the denunciation of hell is invoked and made use of against infidelity. Not Universalism in their hands shines no better fate. They cannot expect, under such circumstances, to free the church from danger. Nay, they make ten infidels to where they convert one.

The following extract savors pretty strongly of the desire to mangle Dr. Fly's half a million of pious voters, for the purpose of electing a sound Presbyterian to every office of trust in the country. We do not imagine there is any great danger at present of its being done; but we can still see the outbreaks of that desire which has long been smothered, to obtain from civil government particular privileges for the Presbyterian church.

'That corrupt alliance too, which will naturally subsist between the worst of our politicians and the priests of Romanism, must be checked and counteracted.—To this end the Church, comprising all who love our Lord Jesus Christ of whatever name, ought at once to resolve itself into a great Balancing Power, relying for every alliance with party, and holding its forces ready to support only the best man. Such candidates must now be offered as will propitiate that tremendous power, which is to come down at the election, and turn the scale which ever way it please.—What right has the follower of Christ to become the follower of a party? And how clearly do we see in this case, what is an universal truth, that the position of duty is that of power! Nor let the Church lose a moment in occupying this ground. Here also may stand for ages, and steady the nation in its worst emergency and give it a wholesome and salutary government.'

'But last of all and holiest of all our solicitations,' says the author, should be to 'save the pure religion of our Lord and Master'—to preserve Calvinism in its native and unadulterated purity—to preserve endless mystery and a literal, personal devil free from harm! To preserve in these things the glory of Presbyterianism should be the last and holiest solicitude of the church. To this end the 'Home missionary enterprise' should receive its most efficient support.' Young men should be sent to

Presbyterian Seminaries, ground out, set up and moulded into elegance; and these sent into the great valley of the Mississippi. 'The expense will be great,' it is true; but then 'God has given us the ability.' Already have pious beggars of the Presbyterian church prospered about the country, extorting the last mite from the widow and orphan, until they have amassed incalculable hoards of wealth. And this to be expended—for what? To sustain the sinking cause of Partialism!

We have perhaps extended our remarks too far on this subject; but we wished to give the reader an idea of this singular 'crisis of the church.' And now, in conclusion, we may be permitted to observe, that when we see such desperate effort to lift up the demonic enemies of a party, or sect, we are persuaded that it is drawing near its end. We have no idea that Presbyterianism will die immediately, but present appearances indicate that the denomination is destined ere long to be torn and rent in no small degree by internal convulsions. May the tending of it do good, inspire a better spirit, and more humility.

n. o. w.

MASSACHUSETTS CONVENTION.—The annual meeting of this Convention was held at Framingham, Mass. June 2d 1835. Br Hosea Ballou was chosen Moderator and Br John M. Austin Clerk.

A Committee appointed to draft a constitution at the last session, submitted their report, which was adopted.

Br L. R. Paige was appointed to draft a report of the condition of the cause in the State of Massachusetts, and transmit the same to the General Convention of the United States at its next session.

The following gentlemen were elected delegates to the United States Convention; and empowered to appoint, each a substitute, in case they should be unable to fulfil the duty of representation for which they were chosen

OF THE CLERGY

Br. Thomas Jones, of Gloucester,
Br. Hovea Ballou, of Boston,
Br. John Murray Spear, of Barnstable,
Br. Gilman Noyes, of Spencer.

OF THE LAYMEN

Br. Richard Friend, of Gloucester,
Br. Robert Bacon, of Melville,
Br. George Winslow of Malden,
Br. Elphaz Cobb, of Bgewater,
Br. Leonard Smith, of Spencer,
Br. Benjamin A. Bullard, of Springfield.

The following letter from the 'Independent Christian Church in Gloucester, Mass' was presented and read by Br. Thos. Jones, and ordered to be printed with the proceedings of the Convention.

GLoucester, (Cape Ann,) May 31, 1835.

WE, THOMAS JONES the Minister, and R. Friend a lay brother of the Society of the 'Ind. Christian Church of Gloucester,' were appointed by the said body, on the above date, to grant the Massachusetts Convention in love and fellowship, and to partake in their day. We rejoice with you in the wide spread of truth. The problem seems to us under discussion throughout Christendom, Is God the Saviour of all men? Already, assured Herald run with the Tidings of Good News to all People.

Our history as a Society as well known, as among the first formed in the State. By the help of God we continue as a body, nor do we diminish in numbers, though death has thinned our ranks, and many of the aged have made their exit here.

This Sketch we (the delegates) present the Convention in Framingham, to introduce ourselves as Representatives of the 'Independent Christian Church' of Gloucester, believing in the eternal Salvation of all men by Jesus Christ our Lord.

Br. Thos. Whittemore was appointed to deliver the next annual sermon before the Convention.

The Clerk was ordered to prepare the minutes for publication.

Some other business was attended to; and the Convention adjourned to meet in Wrentham Mass. on the first Wednesday in June 1835.

The prospects of the cause are very flattering at Massachusetts, especially in the eastern part. We heartily rejoice in the promulgation of truth, and the advancement of our Redeemer's kingdom. We pray, and we trust, shall ever pray, for its prosperity.

The following is an extract from the circular, by Br. John M. Austin of Danvers, Mass.

'The Convention were gratified by cheering accounts of the progress of truth and righteousness. The kingdom of Jesus Christ—the kingdom of peace, love and impartial salvation—is moving forward, in a sure and uninterrupted march, without effort of error, of ignorance or sin, can arrest. Brethren, let us think heaven, and take courage. The Goal of Love, of Wisdom and Might, is our God! He is with us. We realize his presence, by the wonderful works which he is doing for us, as visibly as did the ancient Israelites who saw him in a cloud by day, and in a pillar of fire by night. And he will bless every sincere effort which is made in the cause of moral emancipation. With an invocation to Hun for wisdom and strength, and a right spirit, let us buckle on the heavenly armor and go forth to the holy warfare against iniquity, bigotry and spiritual delusion.—And let us be cautious to remember that we 'wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' Let all who have named the name of Jesus—let all who possess a belief in the great salvation—all who are known as Universalists—adorn their profession by 'well ordered lives'—a 'godly conversation,' by eschewing evil, and cleaving unto that which is good; by continually practicing the divine precepts which we have adopted—and the great work in which we are engaged will prosper—victory will perch upon our standard, and the wings of the gentle dove of Peace will brood over the earth. Finally, brethren, may the 'God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do him will, working in you that which is well pleasing in his sight, through Jesus Christ.'

Dr. RAY.—As mentioned a week or two since, Dr. Fly has been appointed to a professorship in Marion College, Missouri, and accepted the appointment. But how soon he will enter upon the discharge of its duties we are not informed. We really regret that the Dr. lagging so far to the west. There are several circumstances which to us would render it exceedingly desirable that the Dr. should remain where he is at present. First of all, we fear that he will be a great loss to the cause of universalism.—He is a bold and fearless opponent of Universalism, to be sure, but he is an honorable antagonist, and with such men the cause of truth is always benefited by a collision. The Dr.'s opposition has opened a way in which many could be reached with the sword of the spirit, who, but for him, would never have read or heard an argument in favor of the heresy of Universalism. And then the Dr. is so frank and fearless, and so much above the common and vulgar slang, that is constantly thrown out against Universalism, that there is much satisfaction in witnessing even his efforts to oppose. We fear we shall not see the like of him again, among the ranks of those of the contrary part.

And again, we had counted much on the influence of his example upon his brethren. There are more ways than one in which they would profit by his example. Those who affect to despise Universalism and treat it with contempt, might learn from Dr. Ely's example to view the matter in a different light, and lower their high pretensions, so as to condescend to men of low degree. Spiritual pride, and the pharisaic tone, which aith, stand by *themselves*, might find a profitable rebuke from Dr. Ely.

And then those who engage in the war against Universalism might learn a salutary lesson from his example. They might learn to exercise a little more frankness and candor, and to contend with less acrimony of feeling, for verily the Dr. has given them a good pattern. We had hoped that it might do them good. We have long known that the examples of Christ and of Paul, have been lost upon them, in this respect, but we trusted that Dr. Ely, being alive and among them, might impose a salutary restraint upon the outbreaks of their sectarian gall. But he is coming, and none will more sincerely regret his departure, than the Universalist community, to whom his name is honorable, and with whom his intercourse has been that of a high minded and an honest man.

L. D. W.

THE LORD REIGNETH, LET THE EARTH REJOICE.—That God reigns in the vast immensity of his works, and that his power knows no control, are principles of doctrine that no believer in his existence, will attempt to deny or refuse. But whether to rejoice or mourn on that account is another and a different consideration. To the believer in the gospel of our Lord and Saviour Jesus Christ, the government of God is a subject of sweetest meditation, and a source of perpetual joy. His faith assured that God is good, as he is great and glorious, and when he looks abroad upon the world, where all is seeming contentment, he can see the spirit of the Almighty waving upon the dark waters, and ordering all things well. If the reins of government were in the hands of any other being, he might indeed fear some bad result; but knowing that they are held by that being who is infinite in wisdom and power, and goodness, he feels that he is safe, and that all the operations of the vast system of God's creation, are guided by wisdom that cannot err, and by love that cannot injure. With these views he is able to stand and in truth to say as did the Psalmist. The Lord reigneth, let the earth rejoice, let the multitude of the Isles be glad thereof.

But far different is the condition of the unbeliever, who sees God in his parental character and refuses to credit the promises of his grace. He looks upon God as a tyrant rather than a Father, and fears him as a slave instead of seeing him as a child. To him the eternal God appears clad in vengeance and the thought that the government of the earth is in the hands of such a being, is an open fountain of misery.

Believing that the government of God will result in the endless wretchedness of a large portion of his creatures, it would be a relief to him could he feel assured, that there was no God, for the worst of all his troubles arises from the reflection that God will do as he pleases.—Reader, which of these views suppose you, the psalmist entertained when he penned the language of the passage that heads this article? L. D. W.

NORTHERN ASSOCIATION.—This Association held its annual meeting on the 3d and 4th inst. at Sutton Vt. Br. J. E. Palmer was elected Moderator and Br. B. H. Fuller Clerk.

The First Universalist Society in Broome County, Canada was received into fellowship. Delegates

were appointed to represent the Association in the Vermont State Convention. Societies were recommended to organize churches, and observe the ordinances; and, when destitute of preaching, to meet on the sabbath for the purpose of moral improvement and religious worship.

The Association adjourned to meet at Montpelier on the 2d Wednesday in June 1856.

LOAVES AND FISHES.—In our Saviour's day it was said of some that they followed after him, not because they saw the miracles; but because they did eat of the loaves and the fishes. We have sometimes been half tempted to believe that there were some such people in our day. When we have seen what vast sums of money have been collected by the various societies of this age, and heard the frequently reiterated calls for more, we have felt convinced that the good done was small, and have suspected that the true cause of so much zeal might be found in the loaves and fishes. If we have ever given utterance to such suspicions, it has been sure to bring upon us the charge of lacking charity. This much being promised we have a word to say by way of illustration. The reader is aware that among the 'hundred and one' societies of this our day, there is one called, 'the Seamen's Friend Society.' Its object is to furnish the seamen in our ports with the preaching of hell and damnation, so that the poor sailors may loyally serve God because they are afraid of the devil. Well, this same 'American Seamen's Friend Society' held its annual meeting in New York a short time since. At that meeting Rev. Dr. Cox of London was present, and made a speech, in which he speaks out thus:

'The well known and proverbial generosity and even profuseness and extravagance of sailors, in relation to money, though it might be a subject of regret and censure as it at present exhibits itself, furnishes a ground of large anticipation, when this disposition shall be consecrated by christian light and directed to the good objects of christian enterprise.'

There, reader, you have it, and for the life of us we cannot explain that passage in any way, which will not mean that these 'Seamen's Friends' have an eye on the cash after all. The seamen are generous and profuse. Let us secure their generosity in our favor. But they are extravagant. No matter. We will consecrate that extravagance by 'christian light,' direct it to the good objects of christian enterprise, and then it will pour treasures at our feet. This trait of their character affords ground of large anticipation. In this the meaning of the sentence? We wish some one would explain it in a different manner, for we dislike being compelled to draw such conclusions as we must draw from the above language.

L. D. W.

INSTALLATION.—On Friday evening, 12th inst. Br. J. C. Marvin was installed Pastor of the Universalist Society in Newark N. J.

The order of service was as follows:—Reading of a select portion of Scripture, Br. M. B. Newell; introductory prayer, Br. La Fayette; Sermon, text Luke iv, 18, Br. L. Williamson; delivery of the Scriptures and Charge, Br. Williamson; Right Hand of Fellowship, Br. La Fayette; address to the Society, Br. Sawyer.

The services were highly interesting and were listened to with great attention until a late hour, by a very numerous audience. We thought we discovered the tear of joy glistening in many an eye, and we presume the occasion will not soon be forgotten. We cannot but indulge

in some bright and joyous anticipations for Newark, and we pray God that we may not be fated to disappointment.

Public Services were held in the morning and afternoon of Friday; Br. West, of Philadelphia, occupying the desk in the morning, and Br. Whitaker, of Hudson in the afternoon.

Br. Russell Tomlinson was installed Pastor of the Universalist Society in Buffalo, on the 20th ult. Bro. Towns end, Hammond, Smith and Montgomery, took part in the services, which were attended by a numerous congregation. Five Clergemen of other denominations, (one Presbyterian, two Baptists, one Episcopalian, and one Unitarian) were present. This last circumstance is no less gratifying to us, that it is unusual conduct for our opponents. Would that this spirit of condescension might increase till that narrow, exclusive policy so prevalent in the christian world might be entirely done away.

Our cause is represented as highly prosperous in Buffalo. May it course be onward to every desirable success.

M. S. & Co.

RENOVATE.—Br. C. S. Hensley having removed to Danvers, Mass. requests all letters, &c. intended for him, to be directed to that place.

Br. Daniel Tenney, late of Plattsburgh, N. Y., having started with his family for Ohio, and preceded as far as Little Falls, some of his family were taken sick, so that being unable to proceed he has concluded to remain at the Falls for the present season. He desires all letters, papers, &c. destined for him, to be sent to Little Falls, Herkimer county.—(Mag. & Adv.)

Br. L. L. Sadler, wishes all letters, papers, &c., or done to him, to be directed to Perry, Genesee county, until further notice is given.

ANOTHER LABORER.—Br. ASA S. KENDALL, commenced his labors as a preacher of the glorious gospel of the blessed God, last Sabbath. He is a young man of unblemished character, of studious and industrious habits, and will, through the blessing of God, be a successful minister of the New Testament.

M. S. & Co.

Religious Notices.

Br. J. Shrigley will preach at Pocomuck on the 2nd Sunday in July; and at Suffield centre at 3 o'clock same day.

Dr. M. H. Smith will preach in Springfield, Mass. the first sabbath in July, on exchange with Br. C. Spear, who will preach in Hartford, on that day.

Br. W. A. Stickney will preach in Cheshire the first Sunday in July—and at Meriden at half past 5 o'clock same day.

Br. Shrigley will preach at Grady the first Sabbath in July—and at the stone school-house near S. Gates' in East Hartford at 5 o'clock same day.—Subject (by request) from 1st Tim. 2-4.

Br. R. O. Williams will preach at Winsted on the first sabbath in July and at New Hartford at 5 o'clock same day, and at Barkhamsted on the 2d Sunday.

Br. W. A. Stickney will preach at Burlington on the 3d Sunday in July, and at New Hartford centre at 5 o'clock same day.

These will be preaching at Dry Brook on the 3d Sunday in July, and at Broad Brook at 5 o'clock same day.

UNIVERSALIST BOOKS.

STREETERS' Hymns, Psalms, Selections, &c. of Murray, Ballou's Lectures, Ballou's Notes, &c. &c. For sale by

BELKNAP & HAMERLEY, Exchange Buildings.

B. & H. keep constantly on hand a general assortment of books and stationery, which will be sold on favorable terms.

Hartford, June 24, 1855.

Rec'd 12.

POETRY.

Comparisons.

Original.

'Like the lilly Idrop—like the Chrisalis I change—like
our Savior ascend.'

Like that sweet flower—the lilly fair—
Which sends its fragrance through the air,
Then fades, and dies, and goes away,
The fleeting object of a day;
Thou—child of earth! O! thou art fall;
Now flushed thy cheeks—now deadly pale,
Thy form is sinking to the grave—
But there is one whose power can save.

Like that inactive slumbering thing—
The Chrisalis—which soon, with wing
Of fairest, brightest, loveliest hue,
Will sail the air in life again;
Thou—child of earth! O! thou shalt change,
And through the air at pleasure range;
With scarping-wing shalt take thy flight
To realms of peace, and joy, and light.

Like Jesus who to life hath rose
From death's profound but brief repose,
And, by the mightiness of God,
Beneath his feet, each foe hath trod;
Thou—child of earth! O! thou shalt rise
In glorious triumph to the skies—
That wondrous grace in heaven adore,
Which blesses all forevermore.

W. A. S.

Berlin.

Rayner's Lectures.

We are glad—truly glad to know that there are some Editors of our secular journals who dare speak what they think in relation to the systematic affection of the religious world at the present day. Among these we reckon the eccentric John Neal, one of the editors of the New England Galaxy. He speaks as follows in a recent notice of Dr. Rayner's *Lectures on Revivals*.

N. A.

'Nineteen persons out of twenty, whether they have or not "got religion," as they call it, by the five-and-forty-pardon-power lately introduced, are still so connected with, or so dependent upon the priesthood who bear away, in our country, that they dare not—no mean just what we say—they dare not speak as they feel, nor feel as they ought on the alarming subject of *Revivals*, or any other branch of ecclesiastical tyranny. What! are the world's people to be suffered to call in question the fitness or efficiency of that vast, terrible and most complicated machinery which of late has been heaving at the very foundations of our political strength, under pretence of building up Churches, not so much by the help of, as almost in contradiction to the purposes of Almighty God? Are men of the world—mere worldlings—to be heard upon a subject, of which they are so profoundly, so deplorably ignorant? Of course not. And therefore, when a book appears purporting to reason with the frightful delusions that are abroad, or with the wicked and presumptuous men who are trying to enslave people to heaven there would be few to read it, even among the world's people, though it were avowedly written by one of themselves. But if written by a *Universalist*—who would have the courage to open it? No matter though you are assured that what are now called revivals, were regarded but a few years ago, the other day as it were by the people who are now moving heaven and earth and compassing sea and land to get them up, as the invention of the devil. No matter tho' you find on looking

about you, that these revivals are confined to a few of the very few—that neither Episcopalians, nor Quakers—neither Unitarians nor Universalists—neither Swedenborgians nor Moravians—and we might mention forty more sects, are allowed to participate in their advantages—will, if you are informed of this through the instrumentality of a Universalist, of what avail would it be? Would you listen to him—or read his book? No!—It were too much to ask of any priest-ridden population, such as we are beset with from one end of our country to the other, that they should do this thing. Nevertheless, we tell them—and that with all seriousness, that in these lectures, they will find a plenty of sound clear argument, urged in a spirit worthy of all praise, by one of the minority; by a Universalist preacher, against the strong hold of the majority; the *Orthodox*, as they are pleased to style themselves, or in other words, against those that put their faith in clap-traps, tricks and theatrical contrivances, for poppling the solitudes of heaven. Read for yourselves therefore, ye that have courage to believe that your souls are of value whether you say so or not—read and judge for yourselves! No matter for the man's faith.—Right or wrong, that should not affect your judgment of his reasoning.'

Faith.

Faith must be the root of divine life—that which causes the branches to spread and the fruits to appear. When I take my morning walk in my garden, after the morning sacrifice has been paid for the countless mercies I have received, and the refreshing sleep I have enjoyed in the night past; and at that beautiful season of the year, when all is health and gaiety and life, and see the leaves just beginning to expand, the flowers to blossom, and the fruits to open their infant buds on the trees, after the first impulse of my admiration has subsided, my next and most improving meditation is on the source to which their beauty and luxuriance are to be traced—that without their First Cause, none of the beauty we admire, none of the fragrance we breathe, none of the fruits, so pleasant to the sight and so good for the taste, ever could be! And as in nature, so in religion, which go hand in hand together—mutually borrowing from and throwing light and strength upon each other.—But for the tree of faith, the fruits of virtue and holiness would not vegetate upon, and impart beauty and loveliness to the moral world. Let them both then grow together, and live in harmony one with another; God will bless and multiply them on earth, and cause them to be transplanted into the Eden of his Paradise, and flourish in immortal bloom and beauty!—Let it ever be your prayer, 'Lord, I believe, help thou my unbelief!'

Confidence in God.

Christian reader,—did you ever see a little child following his father in the field? Whilst the parent was the chief object of its confidence and love, you would witness its attention arrested by the beauties on its way, and notice it stop here and there to gather the virgin flowers. It looks up, and seeing him at a distance, the little creature runs to him again, for fear it should lose sight of him. So with the real believer in God—one who has a true sense of his filial relation to the Father of his spirit. Passing through the world amidst the thousand desirable objects which arrest his attention, like the child, he stops

to gather happiness from the sources of earthly good which lie in his way. Still, his heavenly Father is the chief object of his confidence and love; and least the things of 'time and sense,' should too fatally engross his care, he looks up to God and hastens often to repair to this his only ultimate source of protection and rational bliss. Christian believer! never suffer your heavenly Father to be at such a distance from your thoughts, as to leave yourself alone. Be aware of the error of the Atheist who, not having God in all his thoughts, makes himself a solitary wanderer in the world, where are dangers as well as beauties, and lives on without that filial confidence in his omnipotent love, which is necessary to quicken all the springs of hope and to give stability to all the means of happiness.—Think often of God—of his constant presence and his all perfect knowledge of your every word.—He that formed the eye, shall he not see? He that formed the ear, shall he not hear? If thou repair to him for direction and support, then will your journey through life lead to the best ultimate sources of joy, and meanwhile afford you the greatest abundance of rational delight.—*Int.*

If there is a point on which women are especially sensitive, it is in their jealousy of the influence of other persons over the mind of those they love. This jealousy they themselves attribute to wounded affection, while the ill-natured set it down to the effects of wounded vanity. Something of both feelings, may perhaps, unite in producing it; but we are loth to search too profoundly into causes whose effect are at least flattering to the sterner sex, though they may not always be agreeable. The most painful and humiliating epoch in the life of a woman is, when she has discovered that he on whom she has anchored her hopes of happiness is deficient in intellect, and yet has too much pride or too little love to supply the deficiency of attending to her counsel. A woman of merely ordinary understanding, actuated by a strong affection, acquires wisdom by sufferings; and, short sighted as she might be for herself, becomes present for him who loves and would save, and whose destruction ingulphs all her hopes.

Some one—D'Israeli, I think—remarks, that readers must come prepared for the book they sit down to peruse, just as men require to be hungry before they can relish a meal. But this is no more than to say that you must have an inclination to read. Hunger simply craves for food. Its taste—the result of cultivation, in short, which prompts the desire for particular viands or for select books.

Marriages.

At Southington, on Monday evening 16th Inst. by the Rev. Irenus Atkins, Mr. Edwin Barnes, merchant of Washington, N. C. to Miss Frances Maria, daughter of Julius Britton, Esq. of Southington.

At New Britain, Mr. Enos R. Smith, to Miss Roxanna Andrews.

Deaths.

In this city, on the 14th Inst. Mr. Ebenezer Collins, Jr. aged 40.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. N. Huggins in Main St. a few rods south west of the State House square.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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A SERMON,

UNREASONABLENESS OF THE DOCTRINE OF ENDLESS MISERY.

BY W. HINXEN.

'Yea and why even of yourselves judge ye not what is right.' LEV. XII. 51.

The sentiment that God will punish a portion of his intelligent offspring without mercy and without end, has long and extensively prevailed in the Christian world; and, indeed, at the present day, it is considered by many one of the fundamental and essential doctrines of the gospel. Such is the veneration in which this principle is held by many professing Christians, that a denial of it is considered a denial of the scriptures; and any attempts to refute, or do it away from the minds of men, are looked on as so many attempts to sap the foundation of Christianity, and to overthrow the whole superstructure.

That this principle of doctrine should have found its way into the church, in company with the mass of other corruptions, which were introduced from the philosophy of the ancients, and the theology of the Pagans; and that it should have been retained as a constituent principle of Christianity during the continuance of the dark ages, is not at all surprising. But, that Christians in the present enlightened age of the world, should continue to adhere to it with such unyielding pertinacity, would be matter of real astonishment, were not one other circumstance taken into consideration. When the arm of civil power was extended for the protection of the church, and for the propagation of that religion which was established in the world in opposition to worldly power and wisdom, an unwarrantable degree of authority was conferred on the clergy who never could be accused of neglecting any means of increasing this authority, and rendering it permanent. For this purpose, the degrading principle, that, in the concerns of religion, reason should be wholly disregarded, and its clearest dictates rejected, was introduced, and strenuously urged upon the people at large.

Although, at the present day, but few can be

found, who will openly advocate and defend this principle in its full extent; yet the influence of it on the minds of many is plainly discoverable.—To what but this shall we attribute the repugnance which is so often seen, to reason on the subject of religion? When we urge the unreasonableness of some particular point or principle of doctrine, we are often met with the assertion that human reason is depraved,—that it is an unsafe guide, and we must be cautious how we use it, or yield ourselves to its influence. On all other subjects but religion, men are generally disposed to be reasonable beings; and the more important the subject, the more carefully and closely they will reason. But on this, the most important of all subjects which can engage the attention of rational beings; and one which requires the most full and dispassionate use of reason, there are many who seem resolved entirely to set it aside, and to disregard its plainest dictates. Some will even go so far as to attempt a justification of this course of conduct; and will introduce a train of arguments, and a variety of reasons to convince you that they are right in rejecting reason. Thus, to borrow the pertinent language of another, they will 'reason against reason, use reason against the use of reason, and offer a very good reason why reason is good for nothing.'

But while some reject the proper use of reason in the affairs of religion, there are others who run into the opposite extreme; and reject every thing which is not completely within the reach, or comprehension of their reason. This is a fruitful source of skepticism and infidelity, as will be more fully seen when I come to speak more particularly of the proper use and office of reason in the affairs of revelation and religion. There are many things above the perfect comprehension of reason; and yet we know they exist. We cannot tell in what manner inert and unconscious matter could be so organized as to constitute our own living and sensitive bodies;—how from it the beating heart and heaving lungs could be formed; or how it could be converted into that fluid which circulates with such rapidity and regularity through the whole human system. Yet of all this we are perfectly conscious; we know it is so; and we are satisfied beyond a rational doubt, of the existence of a great First Cause, sufficiently wise and powerful to produce all these effects.—In order therefore, to be consistent, the skeptic should either contend with some visionary philosophers, that there is no such thing as matter, or a material universe in existence; because his reason cannot point out the manner in which they exist; or else admit that God may make a revelation of an existence to man hereafter, and of circumstan-

ces attending that existence which are above the comprehensions of his reason.

In order that the subject may be clearly understood, let us inquire in the first place, what is reason? In answering this question, it will not, I presume, be considered improper to introduce the definition given of it by the learned Mr. Locke.—He says it is 'that faculty whereby man is supposed to be distinguished from beasts, and wherein it is evident he surpasses them.' Reason, in its operations is fourfold. 'The first and highest' degree of it 'is the discovering and finding out of truths; the second, the regular and methodical disposition of them; the third is, the perceiving their connexion; and the fourth, making a right conclusion' from them. The first and great object of reason is to discover truth. This it attempts to accomplish by a careful examination and comparison of things and principles which are known to exist,—by following causes to the various effects which they are capable of producing; or by searching out these causes, from the effects which obviously have been produced. In this manner, many important and useful truths are brought to light;—many of the operations and phenomena of nature are discovered and satisfactorily explained; and in this manner we are enabled to 'look through nature, up to nature's God.' But their is a point beyond which human reason cannot go; and although it teaches us that there must be an infinite First Cause of all things, yet it can tell us nothing of his purpose in giving us existence. There are other important and interesting questions which it cannot solve; whether we shall exist beyond the grave; and if so, what will be our constitutions in eternity, are inquiries beyond its reach. Hence, in order to answer these questions satisfactorily, revelation becomes indispensable. But how are we to satisfy ourselves that such a revelation has been given us? or admitting it has been given, how are we to ascertain the truths it contains, but by the aid of reason? In short, why are the Holy scriptures any more a revelation to man than the haunts of the field, if it be not on the ground that man is capable by his reason of understanding them?

We may now notice the connexion subsisting between reason and revelation; and also the proper office of reason in the concerns of religion. Revelation is addressed to reasonable beings; its principles and requirements are all reasonable; and it is only through the medium of reason, that we are convinced the scriptures contain a revelation from God to man. Hence, as the justly celebrated writer already mentioned observes, 'Reason is natural revelation, whereby the Eternal Father of light, and fountain of all knowledge

communicates to mankind that portion of truth which he has laid within the reach of their natural faculties; revelation is natural reason enlarged by a new set of discoveries communicated by God immediately, which reason touches the truth of, by the testimony and proofs it gives that they came from God. So that he who takes away reasons to make way for revelations puts out the light of both: and does much the same, as if he would persuade a man to put out his eyes, the better to receive the light of an invisible star by a telescope?

Our senses are the inlets of all our knowledge. By them we discover the existence of objects without ourselves. But it is reason which arranges these objects with regularity in our minds, and perfects that which has only begun by the operations of senses. Hence everything which is placed by our bountiful Creator within the scope of human ability, is seized upon by the senses, and converted to useful purposes by the instrumentality of reason. There are some truths so plain and obvious, either to our powers of perception, or faculties of judgment, that we can no more doubt them than we can our own existence; and consequently we can never admit as true, any principle which contradicts, or denies them. Of this sort are those propositions which assert that no effect can exist without a cause adequate in its production—that no organization can exist without an organizer,—that there can be no law, either moral or physical without a law-giver, and that no effect can possibly exceed its cause. From these clear and obvious principles we irresistibly infer the existence of a Supreme intelligent Being, who is the first cause of all things. And a proposition therefore, which denies the infinite wisdom, or the Almighty power of God, we must reject as untrue. We have also, in the profuse bounties of his providence, an equally convincing evidence of his infinite and impartial goodness; and consequently any thing which denies this must also be rejected. Admitting these propositions, reason will teach us, 1. That it is possible for him who constituted the mind of man to enlighten it by revelation. 2. That, as a revelation which points out an immoral existence to man beyond the grave will increase his happiness; and as God is infinitely good, it is consistent with his character, and therefore probable that he would make such revelation. 3. That such revelation, coming from him, cannot possibly contradict any principle which he has imparted to us as an undeniable truth, through any other medium.

From what has been said, we are able to discover, not only the nature of human reason, but also its office in the affairs of revealed religion, or truth. But we should not infer from hence, that we are to reject every thing in revelation which does not come perfectly within the scope of reason. It has already been observed that there are many things which we know, or acknowledge to be true, which are above the perfect comprehension of reason. The object of revelation, as has been shown, is to make new discoveries to the mind, which reason could not reach, but which it vouches for as true, by convincing us they are from God. If therefore, we were to reject every thing in revelation which our reason could not completely comprehend, it would become altogether useless,

and the end for which it was given to us, would be entirely subverted.

That man is capable of exercising his reason to advantage, and that it is his duty thus to exercise it, in the important concerns of religion, is obvious from the language of the text, as well as from other scriptures. Our Saviour calls on those he addresses to judge of themselves; 'what is right?' Now if we adopt the supposition that man is destitute of the natural or moral ability of judging correctly, we must consider our Lord as extremely arbitrary and unreasonable in his requirements; in fact, we must consider him as requiring contrary to his own instructions concerning the requisitions of God on his creatures. In the chapter from which our text is selected, Christ plainly teaches us that no more is required of us than we are able to perform; and that we shall be guilty in the sight of God in proportion to our neglect of known duties. 'That servant,' says he, 'which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes; for unto whomsoever much is given, of him shall much be required.' God himself, by the prophet, calls on us in a plain and explicit manner to exercise our reason, and promises great blessings in doing it. 'Come now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'—But, I need not multiply quotations to prove the propriety and reasonableness of reasoning on this subject. I shall, therefore proceed directly to the main object of this discourse, which is to show the unreasonableness of the doctrine of endless punishment.

In the discussion of the subject before us, there are certain principles which I shall assume as true, as they are admitted and urged by christians of all denominations. 1. That God has established a moral government in the world.—2. That men are the subjects of this government; and 3. That as subjects, all men are accountable to him for their conduct. With these principles constantly in view, the sentiment that God will punish men for their disobedience and their sins is perfectly reasonable; it is in accordance with all our ideas of right and justice. The question then before us, is not whether it is reasonable, just and right for God to punish his disobedient children; but whether it is reasonable to suppose he will do it without mercy, and without end.

The only ground on which the advocates for the doctrine of endless punishment have heretofore attempted to support this principle from reason, is that of the infinity of sin. Sin, they say, is an infinite evil! and consequently deserves an infinite, or endless punishment. This sentiment is clearly expressed by the Westminster Assembly of divines, in the following question and answer, 'What does every sin deserve? Every Sin deserves God's wrath and curse, both in this life, and in that which is to come.' Now if the infinity of sin can be established as a truth, then I admit the doctrine of endless punishment would flow from it as a natural and reasonable consequence; but on the other hand, if this principle cannot be established; and if on the contrary it can be shown that sin is finite and limited in its

measure, all the support which the doctrine can derive from reason is at once taken away. Sin, is acknowledged by all, to be the act of a finite being and as no one ever thought of attributing infinity to any other act of man, we might rationally conclude that this, as well as all his other acts was finite.—But such is the foolishness of man for his own peculiar opinions, and such his anxiety to maintain them, that the clearest dictates of reason are often overlooked; and such I conceive to be the case in reference to the subject under consideration. Let us now examine the different grounds on which the advocates for the doctrine of the infinity of sin have attempted to support their system.

1. Sin, it is contended, is infinite, because committed against an infinite God. The greater the being aimed against, and the more perfect the authority opposed by sin, the greater will be the crime. As therefore, God is infinite in all his perfections, and as his authority over man is also infinite, sin, being against this God, and in opposition to his authority, must consequently be infinite.—This argument certainly appears somewhat plausible at first view; but let us examine it—let us bring it to the test of reason and see if it be not more specious than solid. Suppose this principle were to be adopted in the jurisprudence of our country, or carried into practice in the government of families. What would be the consequences which would follow? Surely they would be such as to cause all the better feelings of the heart to revolt against them. In all civil governments, the authority delegated to rulers and magistrates by the constitution of the country, extends equally over all the subjects or citizens. But, I ask, are all these subjects or citizens alike guilty in the view of the law for opposing this authority?—This will not be contended for by any man in his right mind. On the contrary, all governments, even the most despotic, make a wide difference in the criminality of the different individuals who may violate their laws; and while they would punish with death the man, who in the perfect exercise of reason, should deliberately commit murder; the idiot, or the insane person who should commit the same act, would be exempted from all punishment. Now if the degree of criminality which is to be attached to the actions of mankind, is to be determined by the dignity of the person or authority which is opposed by these actions, all such distinctions must forever cease; the idiot, or the insane man deserves just the same punishment for the same act, as the man who is perfectly sane; and the infant a week old should be punished with the same severity for disobeying a parent, as the child of ten years. The truth is, the degree of criminality attached to every act is determined by the actor's knowledge of right and wrong, and by the amount of injury received by the person against whom the act is directed; and not by the dignity or the authority of the person aimed against. This principle as I have already shown is recognized in all governments; it is adopted and put in practice in every family; and were it to be overlooked, or a departure from it tolerated, the most unnatural and horrid consequences would be the result.

2. It has been argued that sin must be infinite

because it is the opposite of holiness. Holiness, it is said, is an infinite attribute of God; it is not capable of being divided into parts, sin is opposed to the holiness of God; not to any particular part as there are no parts, but to the entire and perfect holiness of God; therefore it must be as infinite as the holiness itself; and so evidently become at once, an infinite evil.

Without stopping to inquire whether holiness is strictly speaking, a single and distinct attribute of God; or whether it is not, on the other hand, a principle which attaches equality to all its attributes and perfections, which I am, for myself, satisfied is the fact; let us briefly examine the premises laid down, and the conclusion drawn from them. In order that the subject may be fully and clearly before us, I will take the liberty to lay down similar premises, and draw like conclusions from them. Wisdom and power are infinite attributes of Deity, and are incapable of being divided into parts. Folly and weakness, being the opposites of wisdom and power, are opposed to those infinite attributes of God; not to particular parts of them, for there can be no such, but to the whole and entire wisdom and power of the Most High, therefore they must be as infinite as the wisdom and power themselves; and so, evidently become at once, infinite evils. Every one must readily discover the fallacy and impropriety of such reasoning as this; all must feel sensible of the absurdity of speaking of infinite weakness, or infinite folly; and yet by the same process of reasoning, which proves sin infinite, on the ground I am now examining, we must prove the infinity of folly and weakness.

But, I shall perhaps be met here with the assertion that weakness, and folly are mere negative qualities or principles, being nothing but a lack of power and wisdom. Let us then notice some other of the attributes of our heavenly Father—Love, truth, knowledge, justice and mercy are also attributes belonging to him; the opposites of which are hatred, falsehood, ignorance, injustice and cruelty. Will any one contend that either of these, as they exist or operate in man is infinite? Certainly not; and yet there is the same reason for considering them in this light, as they are the opposites of the attributes of God, as there is on the ground for ascribing infinity to sin. But says the opposer, the objection founded on the negative quality of weakness and folly, has not been removed, but rather strengthened by the remarks last made; as it will be contended that hatred, falsehood, ignorance, injustice and cruelty, are only the want of love, truth, knowledge, justice and mercy. Very well. Prove then that sin is any thing but the want of holiness; or cease to urge its infinity from the fact that it is the opposite of God's holiness.

3. The infinity of sin has been urged on the ground of its being the transgression of an infinite law. As 'sin is the transgression of the law' 2: if it can be proved that the law which has been given to man for the government of his conduct, is an infinite law; then, I acknowledge the question is forever settled; and the infinity of sin must be admitted as an incontrovertible truth. On the contrary, if it can be clearly shown that the law which man violates by his transgression is finite, by a parity of reasoning it will follow conclusively that sin is also finite. But what are the argu-

ments brought in support of the position that the law of God which man violates by transgression is an infinite law? The only one which I have ever adduced on this point is that this law proceeded from an infinite lawgiver. This argument, if it may be called an argument, by proving altogether too much, defeats itself. For if we contend that this law must necessarily be infinite, because it proceeded from God; then, in order to be consistent, we must admit that every being, and every thing which has proceeded from him is infinite; that we ourselves, as we owe our existence and every thing we have and are to him, are infinite beings; and not only ourselves, but every insect in the dust, yea, and every plant and shrub which springs from the earth is also infinite; which would amount very nearly to an infinite absurdity.

This is not the only, nor the greatest difficulty attendant on the supposition of the infinity of the law. We may rationally inquire if finite beings can be justly amenable to an infinite law?—Reason will at once answer this question in the negative. The law of God is a reasonable law; it is addressed to moral beings, who are supposed to be capable, not only of understanding, but of obeying its requirements. If then, this law be infinite, all its requirements must be infinite; and as all the faculties of man are finite and limited, it follows that these requirements are altogether above his faculties, either to understand or to obey. Where then would be the justice of the infliction of an infinite penalty on man, for not conforming to a law which is infinitely above his comprehension? Every rational person must at once discover the impropriety of this principle.—But, should it still be contended that this law is infinite, I would ask, can such a law be violated or broken? I acknowledge I am unable to form any clear views of an infinite law; but if any such law does or can exist, I conceive it must be that by which God governs the material universe, by which he guides the sun, the stars, and the planets in their regular orbits, and preserves eternal order and harmony throughout the immensity of his works. Now admitting this law could be violated, what would be the consequence? Original chaos, and eternal night would take the place of every thing fair and beautiful which we now see and admire in creation. Then would the

—earth unbalanced from her orbit, &c.
Planets and stars rush lawless through the sky;
And roiling angels from their spheres be hurled
Being on being wreck'd, and world on world;
Heav'n's whole foundation to their centre nod,
And nature tremble to the throne of God!

An infinite law would be equal to God himself, for he is no more than infinite; and it may well be questioned whether it is in the power of Jehovah to produce any principle equal to himself.—That 'the law of the Lord is perfect' is not only scriptural, but a rational principle. Its requirements are all perfectly adapted to the capacity and condition of all its subjects; and its penalties are all suited to their proper ends. But there is a wide difference between perfection and infinity; a principle or thing may perfect in its kind, a perfect love, or a perfect piece of machinery and yet fall very far short of infinity. Hence, we are ex-

horted to be 'perfect, even as our Father which is in heaven is perfect;' but no one would ever think we can become infinite.

4. There is one other ground on which the infinity of sin has been argued, viz. the infinity of the atonement. Had not sin been infinite, it is said, there could have been no necessity of an infinite sacrifice to atone for it. Here I would observe that the advocates for the doctrines of the Trinity and infinite sin are guilty of a violation of the most plain and acknowledged rules of argumentation. They introduce two propositions both of which are assumed, and attempt to prove each one true by the other. If the infinity of sin be the point in dispute, the infinite sacrifice which has been made to atone for it is represented as an undeniable evidence of the correctness and truth of the position. On the other hand, in attempting to prove the essential finiteness of the Godhead of the Son, we are told it was absolutely necessary he should be truly God, as well as man; otherwise he could not have made that infinite sacrifice which was necessary to atone for sin.

But let us inquire, has an infinite atonement been made for sin? To this question I am sensible there are many who would, without the least doubt or hesitation, return an affirmative answer. This sentiment has long been taught and received as a principle of divine truth; it is plainly expressed in the language of some most eminent divines; and by none, perhaps, more clearly than by the learned and pious Dr. Watts.

In his hymns, which have long been in use in most christian churches, we find these expressions: 'When God, the mighty Maker died,' 'Behold a God descends and dies'; 'gratias of an expiring God'; and 'crucified my God'; with many others of the same import. Now admitting all that the most rigid trinitarian ever contended for—that Christ was the true and essential Deity,—the uncreated and eternal Jehovah; how, I ask, can the doctrine of an infinite sacrifice or atonement be substantiated? Could self-existence suffer and die? Can we admit that he who is the source and fountain of life, and 'who only hath immortality' could cease to exist? These questions must be answered in the affirmative, and they must be proved true, before the doctrine of an infinite atonement for sin can be established as truth. But in order to obviate this difficulty, we are told that our Saviour, although he was truly and essentially God, was also really and properly man,—that he had two distinct and separate natures, the divine and the human; and that it was the human, and not the divine nature, which suffered and died on the cross. Where then, is the idea of an infinite atonement in the death and sufferings of Christ? It has gone,—vanished like the mist before the beams of a midday sun. Many attempts, it is true, have been made in all ages since the introduction of the doctrine of the Trinity into the Christian system, to explain this intricate subject; by alleging that in consequence of the intimate connexion of the divine and human natures in Christ, his human nature suffered in a much greater degree, and that those sufferings were far more valuable and meritorious in the sight of God, than would have been the case had it not been for this union of natures. But after all, as it cannot be admitted that the divine nature

in Christ, could be in the least degree, susceptible of suffering, these explanations have only served either to perplex the mind, by filling it with a jargon of unintelligible terms; or to show more clearly the absurdity of the sentiment.

All this difficulty in understanding the doctrine of atonement would be removed at once, if people would but attend to the plain, simple language of the New Testament on this subject; where the word atonement is found once and only once.—The passage where it occurs is Rom. x. 11, and the apostle there says, 'And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.' He does not inform us that he and his believing brethren had received the virtues or the benefit of the atonement, but the atonement itself. In other passages, the same word in the original occurs, and is rendered reconciliation; and in every passage where it is found, it evidently refers to men, and not to God, as the party who receive it, or is affected by it. This is the plain scripture doctrine of atonement or reconciliation; and this atonement is what every true Christian receives and enjoys by faith in his Redeemer. In the death of Christ, he bestows upon all the display of God's unchanging love to perishing sinners; and through the blood of the everlasting covenant, he becomes 'reconciled to God.'

I have now examined every ground on which the doctrine of infinite sin can possibly be maintained; and I think shown conclusively, that not one of them is tenable. But as this sentiment has been the principal argument in support of the reasonableness of endless punishment, it deserves some further attention. I will therefore proceed to offer some objections to the sentiment, which have not, as yet, been noticed. And,

1. If sin be infinite, all distinction in crimes, and all degrees of guilt, and criminality in sinners, are entirely done away. There can be no such thing as degrees, or parts of infinity; consequently the person who is guilty of one sin, is just as criminal as he who has committed ten thousand; and the man who should wrong his neighbor to the amount of one cent, deserves as great a punishment as the black assassin, who should enter his neighbor's dwelling at midnight,—murder the unconscious slumbering inmates, and set fire to the house. In short, every son and daughter of humanity, who has committed even what we are accustomed to term the smallest crime, must sustain the character of an infinite sinner.

2. This sentiment denies that the sinner can ever be justly and adequately punished for his sins, or even for the smallest one of them. Infinite sin deserves infinite and endless punishment; and we are told the justice of God can never be satisfied till every sinner has received his deserts. But, can this punishment ever be inflicted? and can the justice of God, on this principle, ever be satisfied? No; for until eternity shall end, this punishment can never have been endured; and consequently, divine justice must, till then, remain unsatisfied.

3. It is a virtual denial of the final salvation of a single individual of the human family. All have sinned; and of course, according to this sentiment, as has been already shown, have become infinite sinners, and are under an infinite weight of guilt. Now, how can this guilt be removed? It will certainly require something superior to itself to remove it; and what can be greater? Not even God himself; for he is no more than infinite. It is vain to talk about an infinite atonement, admitting such to have been made; for one infinite can never remove another, or counteract its operations.

4. Finally, it denies the infinity of God himself! It is an absolute contradiction in terms,

to say that more than one infinite principle can exist in the universe; especially if one be opposed to the other in its nature. If, therefore, we admit that sin is an infinite principle, we must forever abandon the idea that any other principle, or even God himself, is, or can be infinite.

You will now, my respected hearers, be able to judge for yourselves, whether it is our duty as rational beings, to receive as divine truth, a principle of doctrine so entirely destitute of all foundation, and which involves so many contradictions and absurdities as that of the infinity of sin. And if this principle be abandoned, as I think it must be by every candid person; and if we admit that sin is finite in nature; it must appear unreasonable in the highest degree, to attach infinite effects or consequences to it. Reason, therefore, is most clearly against the doctrine of endless punishment, in this view of our subject for if we have arrived at correct conclusions respecting the nature of sin, we cannot reasonably believe a just God will inflict for it, a punishment so vastly disproportioned to its desert.

Some distinguished orthodox divines of the present day appear to have become sensible of the impropriety of attempting any longer to support the doctrine of endless punishment on that of the infinity of sin; and have consequently abandoned this ground as untenable. They now teach that men will not be punished eternally for the sins of this life; but for those they will continue eternally to commit. This, it will be perceived, is entirely abandoning the principles of the early reformers; and even of that far famed assembly, whose confession of faith and catechism are considered the standard of faith in most orthodox churches. But how do they attempt to prove the endless continuance of sin? Do they appeal directly to the testimonies of divine inspiration? No; were they to do this, they would be met with express declarations to the contrary. They would then learn that, 'for this purpose the son of God was manifested, that he might destroy the works of the Devil;' and, 'to take away our sins;'—that he is the 'Lamb of God, which taketh away the sin of the world'; that 'he must reign, till he hath put all enemies under his feet;'—and surely, sin is an enemy; and finally, that death, the last enemy, the consequence and wages of sin, shall be destroyed. What then is the process of reasoning by which they attempt to establish this principle? It is by exalogy. The sinner, say they, leaves this world unreconciled to God, and with all his sinful propensities with him; therefore, as he has sinned through this life, he will continue to sin eternally; and consequently eternally remain a subject of wrath.

Now as this is nothing but bare assertion, unaccompanied by the least evidence to support it, I might pass it by as such; and take no further notice of it until it is proved true. But as this would be following a bad example, I will proceed to show that it is entirely groundless.

All the hopes we can have of an existence beyond the grave must rest altogether on the strength of scripture testimony. Neither reason nor philosophy were ever yet able to implant in the heart of man a hope which is full of immortality; nor to assure him that if he died, he should live again. Neither can they teach us admitting we are to live beyond the present state of existence, what bodies or constitutions we shall possess in an immortal state. What then, say the scriptures on this subject? The same passages which assure us we shall live again,

clearly point out to us what bodies we shall have in eternity. Paul, writing to his Corinthian brethren, when speaking of death, and the resurrection to life and immortality, says, 'It is seen in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.' It was not my intention, in the present discourse, to make any use of scripture testimony, as the design of it would not lead me to that course. But, on my position I am now examining, rests merely its assertion, without any arguments to support it; it became necessary in this instance, to have recourse to scripture, in order to obtain data by which to found an argument. From the information which the language cited gives us of the constitution of man in an immortal state, we at once discover, that in reasoning on what will be in a future existence, from what we know of the present, analogy entirely fails us. We can no more tell what the conduct of a man will be in eternity, from what we see of his conduct in this life, than we can tell what will be the motion of the butterfly, by observing the movements of the worm from which it is produced.

In this world, we have natural bodies, composed of the grosser elements of matter; in the world to come, we shall have spiritual bodies. In this state of being, our bodies are corruptible. Here, in the next, they will be incorruptible. Here, we are weak and comparatively helpless; there, this weakness will be succeeded by power sufficient for all purposes. Now, by reason of our earthly lusts and passions, we are often led into such courses of life as render us dishonorable; the all our faculties will operate together in such a manner as to render us glorious. These are plain and natural deductions from the language of the apostle; and I now ask, is it reasonable to suppose with such constitutions, and in such a condition, that men will continue eternally to sin?

I have now, I believe, examined every ground on which the believers in endless punishment have ever attempted to support the idea of its reasonableness; there may be others, but if so, I am unacquainted with them. We have seen that the long cherished notion of the infinity of sin, is without foundation; and on bringing it to the test of reason, (and its advocates have never attempted to support it by the scriptures,) it has vanished like the 'baseless fabric of a vision.' The endless continuance of sin, in spiritual and immortal constitution, has been shown to be contrary to the clearest and plainest dictates of sound reason; and thus the whole foundation on which the reasonableness of this sentiment is, or can be predicated, is entirely gone,—it has crumbled into dust.

I might now, perhaps, with propriety dismiss the subject, having shown that the doctrine under consideration has no foundation in reason. But I wish to prevent one other view of it, which its opposition to reason must be apparent to all who will allow themselves to exercise their reason upon it. Rewards and punishments, in order to be reasonable, must be apportioned to the merit or demerit of those who are their recipients. Now if an infinite and eternal distinction is to be made to the condition of man kind, in a future state of existence; and if this distinction is to be founded on the characters which the different individuals form and sustain in this life, does not reason clearly show that

this distinction is altogether disproportionate to the difference which exist in the characters of men in the world?

In order to illustrate the subject more fully, let us suppose virtue and vice, or righteousness and sin to be divided into one hundred degrees each; and that the dividing line in the characters of men is fifty. Between eternal life in the kingdom of heaven, and eternal condemnation in hell, in the common acceptance of the terms, there is the greatest imaginable, not to say infinite difference. Reason, therefore, will teach us, that a person, in order to be justly entitled to the kingdom of heaven, should possess the whole hundred degrees of virtue or righteousness; and on the other hand, for a person to be justly subjected to the endless suffering of hell, he should possess or be guilty of all the degrees of sin; or in other words, that he should be wholly sinful, without the least mixture of goodness in his whole character; and unless this distinction—the total difference in the characters and conduct of men does exist, that system which awards to human righteousness eternal life, and to the wickedness of men eternal punishment, is manifestly inconsistent and unreasonable. But the difficulty does not end here; suppose a man to possess fifty one degrees of righteousness, and forty nine of sin; as he stands on the favorable side of the dividing line, he would according to the system under consideration be entitled to eternal life. Now, or when is he to receive his punishment for his forty nine degrees of guilt? As it is denied that sin is punished in this life, is it not clear that he will escape the punishment which he justly deserves? On the other hand we may suppose a man to possess fifty one degrees of sinfulness, and forty one of righteousness, as he is on the unfavorable side of the line, he would of course be consigned to endless woe. When will he receive the just reward for his righteousness? And I would inquire further, how can it be said that God renders to these two individuals, or to either of them, according to their deeds?

But to this it will probably be answered, all men, while in a state of nature, and before experiencing the influence of divine grace on their hearts, are altogether sinful in the sight of God. Possessors of all true righteousness or goodness; and consequently, God regards all their conduct as well as their character with disapprobation—that the influence of this grace is such, as to effect a radical and entire change, not only in the outward conduct, but also in the affections of those who feel its operations; so that those who before this change were altogether sinful, and 'vessels of wrath fitted to destruction,' now become 'vessels of mercy,' prepared for eternal felicity. Now this again is an entire assumption of facts—a bare assertion unaccompanied with any proof, either from revelation, reason, or experience. This sentiment is not only unfounded in scripture and reason, but it is directly contrary to what we see and know to be truth. Search among the children of men—go to those countries where the light of the gospel has never shone—and where the name of the Savior was never heard—and you cannot find an individual who is entirely destitute of all goodness,—in whom none of those pure and amiable affections which God himself has implanted in the human heart, is never exercised. And O, tell me not these are all sinful in the sight of him who gave them,—tell me not that the affection, care and kindness

of parents for their children are unholily and sinful,—and tell me not that gratitude, love, and obedience of children to their parents are odious in the view of him who has commanded them; although they operate in the bosom of an unregenerate heathen. On the other hand, look at those who profess to have passed through this great and marvellous change, even those who have been truly regenerated by the influence of God's spirit; are any perfect in good works? Are there any who possess or exercise no unholily passions or propensities? No; not one. And is sin committed by a regenerate person less odious in the sight of God than it was committed by one who had never enjoyed the light of divine truth? To suppose this would be to reverse all our ideas of propriety; and to disregard the maxims and instructions of our Redeemer.

The truth is, in the human character there is every gradation and degree of virtue and vice—from the most perfect christian, to the most abandoned wretch who degrades humanity.—These degrees and gradations are very numerous, and consequently minute; and such is the nature of human actions—so various are the springs from which they flow, that it is often difficult to tell

'Where ends the virtue or begins the vice.'

As the man who should claim heaven and immortality, for even the most perfect righteousness of which human nature is capable would be altogether more unreasonable in demanding than the laborer, who, for one day's services, should claim a rich estate; so it is equally unreasonable and absurd to suppose that a frail, finite mortal can deserve the pains of an endless hell, for the sins of this transitory life; or that a God of infinite justice and mercy will inflict these pains on his dependent children.

INQUIRER AND ANCHOR.

SATURDAY, JULY 4, 1853.

'DANGER OF BEING OVERWHELMED.'—This is the title of a sermon by William B. Sprague, D. D. delivered in the 2nd Presbyterian Church, Albany, and just issued from the press of Messrs. Packard & Van Benthuysen. The preacher takes for his text, Eccl. vii. 16. 'Neither make thyself over wise: why should thou destroy thyself.'

The Introduction treats of the difference between true wisdom and that worldly wisdom which erects itself against the truth, and the ordinances of God; and the body of the discourse is devoted to a consideration of some instances in which men make themselves over wise. Some of these instances are worthy of a passing notice. On pages 7 and 8 we read as follows.

'Take for instance, the scripture doctrine of the Trinity. The Bible has revealed wit; as much clearness, for aught we can see, as human language admits, the doctrine of a three-fold distinction of the divine nature. But there are multitudes, as you know, who make themselves over-wise on this subject, making intricate absurdity on the one hand, or absolute unbelief on the other.'

The preacher then gives some strictures upon the manner of treating this doctrine, and condemns all those who cannot understand it and those who at-

tempt to explain it. 'The one (he says) in their wisdom blot out the doctrine as an absurdity; the other in their wisdom receive it, but they strip it, in a great degree, of its awful mysteriousness and mighty power, and give it to us only in connexion with their own vain and concealed speculations.'

All this may perhaps pass well enough for powerful reasoning, before a Unitarian congregation, but to us, all heretical as we are, it looks like downright sophistry. The prominent fall in the argument, is simply that the premises are begged. The whole argument is founded upon the supposition that the Bible teaches the doctrine of the Trinity, and this the preacher very modestly assumes for granted. Would it not have been as well for the argument if the Dr. had made an attempt, at least to prove this position? To be sure, he tells us that the doctrine is as clearly revealed as human language admits; but how are we to know that this is the fact? Must we take Dr. Sprague's word for it? Or must we read and see? We profess to have read our Bible, and it has been our lot also to read the Presbyterian creeds, and we think it would not take much time to show that the 'awfully mysterious' doctrine of the Trinity, is somewhat more plainly taught in that creed, than in the Bible. We feel disposed to ask one short question, which we should like to have answered. If the doctrine of the Trinity is taught in the Bible 'with as much clearness as human language admits,' how happens it that every man who wishes to state that doctrine is obliged to use phrases not found in the Bible? Why did not the framers of the Presbyterian creed state it in that language, and why does not Dr. Sprague just quote us a passage of that clear language instead of talking about 'Trinity' and 'three-fold distinctions,' terms which every school boy knows are not in the Bible? The Bible teaches that there is one God. It tells us plainly that 'The Lord our God is one Lord,' and according to our imperfect apprehension of things, those who depart from this simple truth to talk of the 'awfully mysterious' doctrine, of three in one and one in three, would be best fitted by the coat, made for those who are over-wise.

Passing over a few observations on the subject of divine and human agency in the work of salvation, on page 10 we read as follows.

'I will proceed to show you how the same spirit often discovers itself in reference to the institutions of God. You may see it in the manner in which men often treat the Christian sabbath. God in his wisdom has ordained that one day in seven should be sacred to purposes of piety and devotion, and has commanded all men to hallow this day by religious observances, but men in their wisdom, practically, and sometimes speculatively decide that this institution is not necessary, and refuse to recognize its existence.'

There again, we find the learned Dr. begging his premises, and rearing an argument upon a foundation which he does not even attempt to support by a quotation from the Bible. There are a couple of things of which the preacher ought to have been mindful here.

1. He should have remembered that the sabbath was given to the Jews, and they were commanded to hallow it, but there is not in the good book any account of a day that has been hallowed and sanctified as a sabbath to the Gentiles.

2. The Doctor should have remembered, that the Jewish sabbath was the seventh and not the first day of the week. If, therefore he considers the com-

mand given to the Jews, as obligatory upon all men, in the name of common sense, is he not obeying, or cease from complaining of others because they transgress. God commanded the Jews not merely to hallow one day in seven, but he told them which of the seven it should be. He said, in his wisdom the seventh day is the sabbath of the Lord, but Dr. Sprague in his wisdom thinks the first a little more convenient. Who is ever-wise in this case? Let the physician heal himself. In the language of Dr. himself I ask: 'what better is this than assuming to be wise above his Maker?'

The speaker on page 12th speaks of the subject of baptism, and regards those who reject the idea of infant baptism, as being over-wise. On this subject we will hand him over to our friend Dr. Welch of the Baptist Church from whom he will probably get justice. We only say that the odium of infant baptism is of questionable authority, and even Dr. Sprague himself does not attempt to support it by a plain text with the Lord. Hence if we were Baptists we think we should return the argument to the Dr. and, if the garment fits him, politely request him to wear it.

The last instance which the preacher takes, and the one upon which he labors most abundantly, is the manner in which men treat the sacrament of the supper.

It is known perhaps to many of our readers that some of the ultra temperance men in this portion of the Lord's heritage have gone so far as to exclude wine from the Lord's supper. This spirit of innovation, and high-handed attempt to teach temperance to the master of assemblies and reform Christianity itself is rebuked in a firm and manly strain of eloquence. The following paragraph is from the close of the sermon and is worthy of serious consideration.

'Brethren whatever you may think of the freedom of these remarks now I verily believe the day will come when every one of you will be satisfied that I have been pleading in behalf of the Temperance cause; for after all that I have said God's institutions will live, and whatever array itself against them will come to naught. I counsel you then as friends of Temperance, to beware how you ever seem to sanction this innovation; for, rely on it, God will not smile on any effort that goes to impugn his authority, though it be professedly made for the advancement of his honor, and even if it seem to succeed, it will be found ultimately, to have concealed in it the principle of self-destruction. Let the Temperance cause be kept upon its own proper ground, and within its own legitimate limits, and God's blessing will be in it, and the blessing of many ready to perish will come upon it, and new and ardent friends will cluster around it, and its triumphs will not only be gratefully celebrated on earth, but we may reasonably believe will swell the anthems of heaven. But let it attempt to rise on the ruins of God's institutions, and I forewarn you, that the days of its heaviness and mourning are at hand, and it will be well if we do not have occasion to go weeping to the grave where it is entombed, and in the bitterness of our spirits to ask concerning it, "Can these dry bones live?"'

If we had said thus much we should have been accused of being enemies to temperance; but coming from Dr. Sprague, we hope it may do much good.

L. D. W.

NATURAL DEPRAVITY.—The doctrine of total depravity, once a fundamental principle, in the creeds of those who assume to be orthodox, is of late becoming less important. Though it is believed by many, it is not held up to view so conspicuously as it has been heretofore. It is now contended that man is naturally depraved; though few have the hardihood, at this present day, to maintain, outright, that he is totally so. Innate depravity is supposed to be inherited upon mankind, and inherited from our first parents by all their posterity. To us, however, this doctrine appears to be hardly susceptible of very plain proof. The natural propensity in men to commit sin appears to us to arise more from the nature of their moral powers, and the temptations by which they are surrounded, than from any circumstances involved in the transgression of Adam and Eve. It is not exactly scriptural that because the fathers have eaten sour grapes, therefore their children's teeth are set on edge. Moreover the transfer of iniquity from father to son involves a philosophical impossibility. Hence innate depravity, either total or partial cannot be true.

But a passage of scripture occurs to us which sets this matter in a very clear light. It is the injunction of Paul, (Rom. 12: 2) 'Be not conformed to this world; but ye may prove, by the renewing of your minds, that ye may know what is that good and acceptable, and perfect will of God.' The reader may be at a loss to discover how this passage can be applied to disprove innate depravity; as it is a text that would be selected, as soon as any other, to show that the mind is depraved. A very little attention is required to discover its bearing. The injunction is 'be ye transformed, and transformed for the purpose of proving what is the good, and acceptable, and perfect will of God. A person thus transformed, of course, will be brought into the moral image of his Saviour—the image of love and holiness and goodness. He will be regenerated, converted, justified, and made an heir of immortal glory and eternal life.

If ye transformed. How?—by what process? By the renewing of your minds. To renew the mind—what does this mean? Plainly to make the mind new again, or bring it into the state in which it once existed. David speaks of having his youth renewed; and the language without doubt was made use of to express the feelings and vigor of youth, which were revived in him in his advanced years. And the prophet says, 'they that wait upon the Lord shall renew their strength.' They shall possess again the strength they had before they turned away from the Lord. To renew them, is to make new, to revive or put in possession again the things which the individuals once possessed. To renew the mind in a scriptural sense, is to bring it back into the state or condition in which it once was—to put it in possession of that innocence and purity or total depravity which it once inherited. If the mind is totally depraved, then the renewing of it is to bring it back into that depraved condition. If on the other hand a renewal of the mind is its conformance to the moral image of Jesus Christ, then it could not have been naturally and originally depraved.

Our Savior says, 'except a man be converted and become as a little child he can in no wise enter into the kingdom of God.' This proceeds on the ground that man has committed sin. Hence the renewing of the mind is the matter of bringing it into the likeness of a little child—the likeness of its own self in infancy and childhood. If however the child is by nature either totally or partially depraved, the exhortation would not have been given to be transformed by the renewing of the mind.—But allowing the little child to be, as it actually is, possessed of innocence and purity, and free from depravity, the requirement is just. It follows then that the mind is not naturally depraved. Depravity whatever there may be in the mind of man is acquired.

The transformation by a renewal of mind was required, that man may prove, or distinguish the good and acceptable

able and perfect will of God; or, as Dr. Clarke remarks, 'that they may have practical proof and experimental knowledge of the will of God.' This proof or knowledge can be acquired only by a conformance to that will.—Hence a renewal of mind supposes a forsaking of sin, and the exercise of holiness; and the mind therefore could not be depraved. It follows then that the phrase, 'renewing of your minds, taken in its just sense disposes the idea of innate depravity. R. O. W.

CONTRIVENCY.—There is, perhaps, no more effective method of eliciting truth than a well conducted controversy or disputation. Let two parties take opposite ground in the investigation of a subject, each conducting itself with meekness, charity and candor, desiring to ascertain the truth; and a question of a doubtful character would be very likely to receive a thorough examination in all its parts; and all its just and all its erroneous principles would be presented clearly to view. Each, having but one side to examine, would find all that is valuable on that side; and thus all that is valuable and true on both sides would be ascertained, and the mind would be prepared to judge correctly as to the merits of the question.

So fully assured are Universalists that the doctrine they have embraced, will stand the test of investigation, and come out like pure gold from the refiner's fire, that they are always willing and ever anxious to enter into any reasonable and candid controversy with any one who may feel inclined to oppose them. They desire it, not for the sake of conquest and victory, but for the development and promotion of truth and the pure principles of Christianity. They do not wish to be abused, anatomized and condemned without a hearing. But if their opinions are wrong, they wish, in the spirit of love and Christian charity to be shown their errors; and when convinced, they are ready to reject them. Fully assured, however, of the correctness of their own sentiments, they are desirous in meekness and kindness, of exposing the errors, they discover in the opinions of others, and of showing them that better hope and more expansive and satisfactory faith, which they themselves have attained. Hence a peaceable and amicable disputation is sought, for this purpose. When an opposer is willing to learn, or only contends with candor, though they may not hope to convince him, there is still a pleasure and profit to the controversy.—It animates the moral feelings and cultivates the charities and courtesies of life; and, though in opinion they may widely differ, yet, in the exercise of the Christian spirit, they are drawn nearer together.

But there are other circumstances in which controversies are detrimental to the interests of truth. They are of no benefit when the question discussed embraces a subject of little or no importance in its bearing upon the moral and welfare of man. If brethren of the same common faith, who differ perhaps in some minor points, contend and dispute about this difference, the disputation is not apt to advance, but retard the interests of truth. If, for instance an individual member of any sect of Christians, should express his own peculiar views relative to baptism or the supposed analogy in point of moral susceptibility between the present and future existence of man, and these views do not unfavorably affect the motives of action and the great principle of human happiness—to make then the subject of controversy—may answer well enough for those who have nothing else to do,—but is not so well calculated to subserve the interests of our Redeemer's kingdom, as time spent in discussing subjects of more importance. We recollect reading somewhere even in our childhood

'That brother should not war with brother
And worry and devour each other.'

There are other circumstances under which controversy is a great dishonor and injury, not only to the cause of truth, but to those engaged in it—when a subject is dis-

caused anxiety by those who cannot, and will not reason. No one is informed of more wisely such disposition. On this point we copy the following remarks from the pen of a correspondent of the Christian Intelligencer, with which we have been both pleased and edified.

Our young preachers are apt to acquire a habit of disputing, owing to the peculiar situation in which they are placed—being singled out, as particular objects of some times serious investigation. The pious ones of their acquaintance, thinking perhaps, on account of their youth, they can frighten them into obedience and piety, venture, save a soul from destruction. Thus, 'always willing to give ground to the logic that is in their mouths,' they, in effect, attempt to reason these detractors into some kind of a turn consistent with that of a Christian. But it is scarcely of any avail—indeed it very sensibly reminds one of 'cutting pearls before swine or sowing the good seed among thorns. Some people cannot hear a scriptural argument when arrayed against them, much less be made to take to heart, or be impressed with the evidence which it is designed to convey. Of this truth, I think my brethren will all bear me witness.

I remember one a time—it is no harm to tell a little story—some two or three years since, when I attended a meeting in the town of A—about the sect calling themselves 'Christians.' I did not arrive until after the preacher had named his text, when it was evident he changed his discourse—as it was somewhat irrelevant to the text—in order to notice a point of doctrine which I immediately recollected as a subject of serious disputation, a few days previous, between myself and one of his 'disciples.' As it was most agreeably interpreted by him, together with other sentiments, by me esteemed as sacred, I deemed it a serious duty, inasmuch as 'liberty' was given, to defend it—and for a moment doubting that, 'where the spirit of the Lord' was, there was 'liberty' for me as well as others. But it seems I labored under a mistake in this respect, as I had but just commenced when my auditors fully arose, 'to let me be known,' and I was compelled respectfully to desist.

After patiently awaiting the close of his remarks—which to me, seemed very like 'worshipping God for spite'—I again commenced, on the defense, and had proceeded but a little way, when 'let us pray' and the preacher, and here was an end to 'liberty.' The goodly ones were dreadfully agitated, and gave utterance to divers hard things

—of hostile and evil

Which even to name would be unlawful.

This ungentlemanly treatment had the effect, not only to rid these 'solemn meetings' forever of my presence; but also to curtail, in some measure, my contesting possibilities. It was waste of time, and throwing away words to no profit, to think or penetrating such inappropriate blindness—Prayer, I think, should we heat our spears into 'praying books,' and 'turn unto the Gentiles,' neither learn was any more.

I am of opinion that the readiest method of effectually silencing an opponent, is, to give a *virtuosa* life—then, though they may treat like 'dogs,' they can have no 'evil thing to say of me.' And this I would have all unlearned to do, were there would be no necessity of noting the faults of our neighbors, as I find myself obliged to do—but we should enjoy a cessation of these discordant principles, that have so long divided the race of Adam. 'My voice is still for peace, and though I find not the best method of promoting it at all times, yet I find that much of its efficacy must be obtained by the refraining from unbecoming disposition. Should it be thought imprudent, however, to contend earnestly on any occasion; it might be advantageous to study the mind of the adversary, to learn whether his principles be the result of malicious hatred, or, what is less criminal, of education.

In conversation with a person a few days since—a member of a church—he expressed his satisfaction at the goodness blended with the very ut-

terance of the great and precious promises! He averred that he was not well pleased with the 'ending' of it—i. e. the salvation of all men, which they so plainly intimate. Now this man professes to be considerable of a Christian—and wonders doubtless, how so understood—as he 'labors' for the 'salvation of sinners'—talks often of their 'various mind,' and 'wicked nature,' while he is totally ignorant of his own. Try to assure him of that for which he manifests so much concern—the salvation of the world—and behold, it is bad news. This man, probably, like another of my acquaintances, 'would not wish to go to heaven if every body else were going too.' It puts me in mind of the 'elder brother,' in the parable, who was 'angry and would not go in' and 'proves' their anxiety, manifested about sinners, to be only a hypocritical profession of godliness. With such people it were useless to contend, without giving them to understand their iniquity; which causes a guilty 'gouging of teeth,' and brings about the result before-mentioned. Now Brother Drew, you are at liberty to consult your own good judgment, respecting this brief communication. I have I believe spoken with freedom, but not with 'unlike aforethought'; endeavoring to give a fair representation of 'things seen,' and to preserve the truth, that men's affections will vary, and thus in judgment; and what has been a source of contention, is pretty likely to become also, a source of unity.

NOTICE.—Those friendly to the doctrine of the 'salvation of all things' in Durham and vicinity, are respectfully invited to meet at the central Academy in said town on Friday evening the 24th of July, for the purpose of forming a society of believers in the Abrahamic faith.

A lecture will be preached suited to the occasion.

NOTICE.—The friends of the Abrahamic faith of Burlington and vicinity are respectfully invited to meet at the centre of said town on July the 4th at 8 o'clock P. M., for the purpose of forming a Society—at which time it is expected there will be a lecture preached adapted to the occasion.

THE MEMPHIS RIVER ASSOCIATION, held its annual session at Mason Village N. H. on the 27th and 28th ult. Br. J. G. Adams was appointed Moderator and E. Trull, Clerk. A 'goodly' number, both of preachers and hearers, assembled on the occasion. Societies in the limits of the Association were many of them represented as somewhat inactive, and lukewarm. There is need of more energy, more zeal in the prosecution of the cause of our common Master. Delegates were appointed to the New Hampshire State Convention.

WINDHAM COUNTY ASSOCIATION.—The annual session of this body—formerly the Franklin Association—was held at West Brattleboro Vt. on Wednesday and Thursday the 3d and 4th inst. The minutes of the proceedings we have not yet seen.

CONFERENCE AT HINGHAM, MASS.—A Universalist Conference was held at Hingham, Mass., on the 10th and 11th inst., at which it was deliberated, 1. Whether extempore preaching is better than reading written sermons; 2. Whether water baptism is a Christian ordinance; and 3. Whether it is expedient for a Christian minister to engage in political matters. The Editor of the Trumpet does not inform us what decision was had on these subjects—suppose we guess.

1. It is better to write a sermon and commit it to memory, than to make it up in the desk or read it from the book. [As I do.] 2. Water baptism is as much a Christian ordinance as the eucharist. [No

answer at all.] 3. By the Constitution of New-York it is wrong for idiots, negroes and clergymen to hold office, and consequently to elect one for office. Some of our Eastern brethren who were present at that Conference, had better keep away from a 'wicked York State.' But to the Conference.

Br. J. B. Dods was chosen Moderator—Br. A. A. Folsom, Clerk. The subjects were interesting enough to call out *ten* preachers. Sermons were delivered by Br. J. M. Spear, S. Streeter, E. Vose, H. Ballou and J. B. Dods. We do not see any notice that the Conference adjourned to meet again at some future day. Did they settle the business?

Mag. & Ad.

Br. Nathan Sawyer, of Modan, Orleans co. we are rejoiced to learn has commenced the work of his ministry of reconciliation, and has already procured in public several times to excellent acceptance. He has for some years been a professional seaman of the law. We are right glad he prefers the Gospel to the Law. He is a brother of Rev. T. Sawyer of New York, and no doubt will do great good in proclaiming the gospel of a world's salvation, on the walls of our Zion. May the Lord prosper his undertaking.—B.

REMOVAL.—Br. J. G. Burthas accepted an invitation to preach to the societies in Chelmsford and Westford, Mass.

Br. G. P. Leonard has accepted an invitation to settle in Naples village (Dunstable), N. H.

Br. Amos Bond, Jr. late of Canal, Chautauque co. N. Y., has removed to Saybrook, A-stabula county, Ohio.

We say a great deal, and we think we do a great deal; we would be wise about what is given, and work upon the works of God; but it is all nothing. 'Thy will be done!' The Father is always overlooked. We look to him perhaps amid great trials and on great occasions; but not in smaller things. We say 'they are too little.' It is in this in which we err. Can any thing that concerns his children, be too little for a father?—Sparhawk.

Religious Notices.

Br. J. Shrigley will preach at Popponick on the 2nd Sunday in July, and at Suffield centre at 5 o'clock same day.

Br. W. A. Stiekney will preach in Cheshire the first Sunday in July—and at Meriden at half past 5 o'clock same day.

Br. Shrigley will preach at Granby the first Sabbath in July, and at the stone school house near S. Gates' in East Hartford at 5 o'clock same day.—Subject (by request from 1st Tim. 2-4).

Br. R. O. Williams will preach at Winsted on the first Sabbath in July and at New Hartford at 6 o'clock same day, and at Barkhamstead on the 2d Sunday.

Br. W. A. Stiekney will preach at Burlington on the 3d Sunday in July, and at New Hartford centre at 5 o'clock same day.

Br. J. Shrigley will preach in Chickopee Village (Springfield) on the third Sabbath in July.

Br. O. Spear will preach in Hartford on the third Sunday in July.

Br. S. Davis will preach at Dry Brook on the third Sunday in July, and at Broad Brook at 5 o'clock same day.

Br. R. O. Williams will preach at Durham on Friday evening July 21st, and at Killingbury on the fourth Sunday inst.; and at Upper Middletown on Monday evening following.

Br. Williams will preach at Burlington centre on Saturday July 4th, at 4 o'clock P. M., at which time a Society will be formed.

Br. J. Shrigley will preach at Barkhamstead on the fourth Sunday in July.

POSTSCRIPT.

HABAKKUK 3: 17.

Although the fig and olive fail,
And flock and herd from hill and dale,
Though Heaven withhold its wonted rain,
Or milder blight the promised grain,
And meagre famine stalk abroad,
And war, with banner drenched in blood,
Spread havoc over hill and plain,
And pestilence—last in the train
Of evils—bear upon his wing
The death of every living thing;
Yet shall the Lord my songs employ,
And his salvation be my joy.

Though friends forsake in evil hour,
And leave me to the adverse power,
And human aid be all withdrawn;
One Helper will lean upon;
The Lord shall still my songs employ,
And God my Saviour be my joy.

Though fall disease, my frame assail,
And all the springs of life should fail,
And death—terrible death, should clasp
This body in its iron grasp;
My soul shall rise above alarms—
Rest in the everlasting arms
Of boundless love—triumphant songs employ,
And God, my Saviour, be my endless joy. P. M.

The goodness of God.

The divine goodness is infinite in its purity, depth richness. We are accustomed to speak of some men as good—as not only solicitous for the happiness of their fellow men, but as doing good, and according to the power God has given them, advancing that happiness in others which they desire for themselves. But all human goodness, however exalted it may be, is still finite. The divine alone is infinite. With human goodness there is ever more or less imperfection. Low passions often mingle with our loftiest designs: the corrupting influences of selfishness creep in to mar our most generous purpose. Petty rivalries, unworthy resentments and suspicions check the free current of our benevolence, and cool, and too often destroy, our love. Under the various influences to which we are exposed, friendship often falters and even the spirit of religion itself declines in our bosom. But the goodness of God is perfect. It is pure above our highest thoughts. No evil mingles with it; in the divine mind there are no malignant passions that clamor for gratification. There goodness appears conspicuous because it stands alone and unstained by the operation of a counteracting principle. We strive in vain to comprehend the richness of this divine attribute. Borne in thought, as we may, it is still above. Our most vivid conceptions of such goodness are poor and feeble.

The inspired writers seem to labor in vain for language to express their own deep feelings, their glorious views on this subject. They gather smiles from the purest of all earthly affection and benevolence, and yet appear conscious that they but faintly shadow forth the perfection of the divine goodness and love. Indeed, when we rise to the contemplation of this attribute in God our minds are lost in wonder, and admiration. It is then we see and feel that all human goodness is nothing—that it is not a drop in a bucket, nor a very small dust in the balance—indeed, that it is obscured and lost in comparison with that which is infinite and divine.

We think of those whom the world has united in calling good—the worthies of ancient and modern times, whose exalted virtue enabled them to 'do and bear' in the cause of suffering humanity. We think of their labors voluntarily undergone, of their trials nobly encountered, of their sufferings endured without repining, for the welfare of mankind. We think of the milder but still more attractive virtues of some of the female sex—their deep, warm-hearted, unquenchable love, a love that no adversity could destroy or weaken, but which seemed to gain strength in the very trials to which it was exposed and to cling the closer to its object for the tempest that was raging around it. We think of the patient and unrepining mother, whom no watchings can tire, but who bends like a guardian angel over the cradle of her suffering child, and ministers with such tenderness as none but mothers feel to its wants, and whose bosom thrills with an inexpressible joy when she sees it smile. We think, in short, of all the forms in which patriotism and love and benevolence have manifested themselves in the history of our race, and while our soul is kindling with an honest pride that we participate in a nature capable of such noble and generous action, we sink overwhelmed with astonishment when Christ with authoritative voice tells us that all this deserves not the name of goodness—and that in the wide universe 'there is none good but one, that is God.' O, the infinite goodness of God! Who can comprehend it? Who can sufficiently admire, adore it? It constitutes Jehovah's true greatness, his real glory. Compared with this, the martyr's spirit of devotion, the purest earthly friendship, even parental affection and kindness fade away into insignificance.

We know this is not the manner in which men have generally been taught to think and speak. We have been told that it is unsafe to compare the goodness of God—the love he bears to the human race, with parental love. We acknowledge it unsafe, but only so, as parental love strong and enduring as it is, is still poor and weak and worthless in comparison with the goodness of our heavenly Father. Like a beautiful star in evening this parental love when contemplated alone, seems worthy and admirable, but when brought into the presence of infinite goodness or love, like that star surrounded with the glories of the risen sun, it vanishes and is seen no more.

Yet imperfect as the comparison is, the inspired writers have gladly seized upon it as one of the most forcible within their reach, to set forth that goodness which passeth all understanding. Listen to the following touching appeal of our Divine Master. 'What man is there of you whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good things to your children, how much more shall your Father which is in heaven give good things to them that ask him.'

Remember, reader, in all your thoughts and all your words on this great subject—that you are evil, and that God is the only good—that he consequently is as much better than you as heaven is higher than the earth.

Mess. & Uni.

Sickness.

There is something in sickness that breaks down the pride of manhood; that softens the heart, and brings it back to the feelings of infan-

cy. Who that has languished, even in advanced life, in sickness and despondency; who that has pined on a weary bed in the neglect and loneliness of a foreign land, but has thought on the mother that looked on his childhood; that snatched his pillow and administered to his helplessness? Oh! there is an enduring tenderness in the love of a mother to a son, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor comforted by ingratitude. She will sacrifice every affliction for his convenience; she will surrender every pleasure to his enjoyment, and will glory in his fame, and exult in his prosperity;—and, if misfortune overtake him, he will be dearer to her from misfortune; and if disgrace settle upon his name, she will still love and cherish him in spite of his disgrace; and if all the world besides cast him off, she will be all the world to him.

Anecdote.

There took place in a country town what is called a *revival*. A great many people were convicted, not only in their own estimation, but in that of their neighbors.—Amongst other extravagancies, which are apt to take place on such an occasion many had got it into their heads that, in order to be saved a man must be willing to be damned. Among others who entertained this opinion, was a certain butcher, a noisy troublesome man, hated by all his acquaintance. After laboring for some time under sad conviction, he thought he had obtained to the requisite but difficult virtue of a true convert, viz a willingness to be damned in order to be saved.

Accordingly he went to the parson, and after talking over the severe trials he had to bring his mind to the essential point, he said he was confident he had now succeeded, and that he had as lief as not suffer damnation for the kingdom of God.

'Do you really think so?' asked the parson.

'Yes I do,' said the butcher.

'Well,' returned the parson coolly, 'I don't believe your neighbours would have any objection.'

Confine your tongue, lest it confine you.

Marriages.

In New York, on the 24th ult. by the Rev. T. J. Sawyer Mr. Barry Hack, of Windsor, Vt. and Miss Maria T. Roberts, of Berlin Ct.

In Weatherfield, on the 15th inst. by Rev. M. H. Smith, Mr. Eliza Dodd jr. of the firm of Mann & Dodd, of this city, to Miss Fanny Bunce, of Weatherfield.

Deaths.

In Berlin, May 3d, Capt. Norman Winchel, aged 42. By this dispensation of Divine Providence, a wife is bereft of an affectionate husband, children of a kind and provident father, and society of a useful citizen. May the God of all grace and consolation bind up the broken heart, sanctify affliction to the afflicted, and continue his choicest blessings to all who mourn.

In this city, Mary, daughter of Mr. Charles Whiting, aged 6 years.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods south west of the State House square.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

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PRAYER BOOK.

Original.

Messrs. Editors—Having been favored with the perusal of the *Inquirer and Anchor* of the 27th June, I embraced an opportunity of presenting you with my views in relation to the contemplated book of prayer by Rev. Menzies Rayner. A correspondent of yours who writes over the signature of 'M. H. S.' is opposed, it would seem, to the introduction of such a book into Universalist Churches. If gentlemen, I rightly understand the design of the author, it is to furnish laymen with different forms of prayer who may use have publicly taken a part in this delightful exercise—whose advantages have been somewhat limited and who, of course, would feel diffident in speaking extemporaneously. The article, to which this has reference, seems to be elicited by one written by 'I. D. W.' who approves of the proposed plan, and expresses a wish that such a book might be used in all our Universalist churches. Now, gentlemen, for myself, although I am often edified by listening to extemporaneous prayer, yet I am of the opinion of 'I. D. W.', and am no more opposed to printed prayers than printed sermons. I am aware that 'M. H. S.' is not the only Universalist who is opposed to the Episcopal mode of praying—there are others who have expressed their disapprobation, alleging as a reason that this service will be characterised by sameness. Now who has been a constant attendant at the house of worship, and listened attentively to the prayers of any clergyman solemnly after Sabbath, and has not discovered a sameness in their petitions? It has been my good fortune to hear several of our most talented ministers for months in succession, and it is my opinion that I have discovered more sameness in this part of their devotions than there would be if they should read them from a prayer book which should embrace such a variety as is contemplated.

Your correspondent, I think, labors under a

mistake. He intimates that 'I. D. W.' would oblige clergymen to read his prayers. He says, 'I hope the day is far distant when any preacher of Universal reconciliation will be obliged to read a prayer, or learn from any book, save the Bible what he must ask for when he prays to God.' Now, gentlemen, if 'I. D. W.' wishes to oblige ministers of the Universalist connexion to read these prayers contrary to their inclinations, he may reckon me among his opponents. For, if he reads against his inclination, he does not pray—it is no prayer of his—On the contrary if he reads them with pleasure and satisfaction, it is his own prayer though composed by another. But if 'I. D. W.' in his communication intended merely to use the book occasionally, and as propriety may dictate, I should consider the recommendation a good one. There are times when a minister feels a greater freedom than others—let him act as his sense of duty may dictate.

If I rightly understand your correspondent he thinks, it a matter of little or no importance with what language the ideas are clothed when addressing the Supreme Being, but when addressing men, care should be taken in the use of language which shall be pleasing and acceptable. Suppose we extend the same kind of reasoning a little further to the exercise of singing, and say, it matters not whether we have bag-pipes in our singing seats, accompanied with voices corresponding to the braying of an ass and the hooting of an owl, so long as the intention is good; for the Lord looketh at the heart, and will doubtless be acceptable coming from a joyful heart 'which is precious in his sight.'

To support his argument your correspondent alludes to one man, who, in his prayer, 'chattered like a crane or swallow.' Now gentlemen I do not know but 'M. H. S.' may consider this as an example worthy of imitation, but I am of the opinion, that in addition to a contrite heart, we should come before him with our best offering, and not study to appear ridiculous in the sight of God or men. Prayer is acceptable to God only when the affections are engaged, and is equally acceptable when not expressed. So far we agree with 'M. H. S.' But if we wish to clothe our prayers with language (which should be done only to benefit the hearer) why should not language &c employed which shall touch the hearts of the hearers and inspire them with devotional feelings?

I did not intend Messrs. Editors, to occupy but a small space in your columns, and therefore will conclude by observing, that although I consider prayer an important part of religious devotion, I am far, very far, from believing that our prayers

affect Deity. The sole object of prayer is religiously to affect the hearts of men. I am likewise of the opinion that as God is in heaven and men upon earth, our wants should be few and chosen. Any plan therefore which shall render the devotional exercises most edifying and instructive I shall ever be willing to approve.

Episcopals.

PICTURE OF SLAVERY IN THE UNITED STATES.

Original.

This is the title of a small work, which is being spread pretty rapidly by the Anti-Slavery advocates. It is written by George Bourne of New York. I perceive, on a slight perusal, that the author is a believer in the doctrine of unending woe, which will probably be a sufficient guarantee for an extensive sale of the book. He has ransacked the English language for opprobrious epithets to apply to the Slave-holders, and not finding sufficient variety to give full vent to his enraged feelings, seems to stoop to 'vain repetitions.'

I am clearly of opinion with this writer, that Slavery is an 'evil under the sun,' and that it ought and will in due time be abolished. But I am far from thinking that such appeals as he has made to the public, will subserve the cause in which he is engaged. They are too hasty. They will produce the reader. They are unaccompanied by any evidence except the word of the writer, and that is not sufficient authority, at least with me. I never heard of him before, but I have seen men who have been for many years eye-witnesses of the condition of slaves, and who contradict much of the testimony of Mr. Bourne. I am therefore confident he has given too high coloring to his picture.

Besides—such flaming addresses can only tend to create and perpetuate jealousy between the northern and southern people. The more may be in civil wars—and the result of this may be, the prostration of our government and the subjugation of the American people to a foreign yoke.—These evils certainly are within the range of possibility. The Southern people will not be forced to yield to the dictation of northern Anti-Slavery Conventions, and therefore, we shall find direction to be the better part.

But why are our Libertarians so tender-hearted towards the slaves? Why do they weep at the miseries of the poor African? Why are they as zealous in forming Conventions to ameliorate the earthly condition of the colored population? Is so much mercy as they claim for the slaves, con-

valued within their written creeds? Surely not. They believe with Dr. Watts—

'Far in the deep where darkness dwells,
The land of horror and despair;
Justice hath built a dismal hell,
And laid her stores of vengeance there.'

Now Mr. Bourne believes all this, and that a great part of the fault of man are doomed to suffer this vengeance to all eternity. Yes, according to the reputed orthodoxy of the day, many of those unfortunate slaves, now growing in bondage will be shut up forever in that 'dismal hell.' And yet, this same Mr. B. and thousands more, expect to be in heaven, and view those torments with perfect composure, and even with delight! If Dr. Emmons is to be credited, the view of this monstrous anguish, will give the joys of heaven a better relish!! Admirable consistency! They are so merciful that they will not suffer a man to be slave to his fellow-man, if they can prevent it. It is wrong, unjust and cruel. But they can look forward with 'pleasing hope,' when from the regions of light, they shall behold these same slaves, the eternal property of the king of darkness.—To see them whipped with savage barbarity here, grieves these philanthropists, 'aching hearts'; but to see the same beings delivered over to Satan and tossed on the black surges of hell—where hope never comes—this, this will cause them to sing in loud unceasing strains,—Glory to God in the highest—Hallelujah, to God and the Lamb!!

Admit, if you please, that the character of the slave-driver and slave owners, is as black with crime as Mr. B. has represented; (and he has done his best at it.) I ask, if they are any worse than his creed represents the *slavery* to be?—They own plantations, and keep slaves to do the labor. God has made a 'dismal hell' in which he designs to inflict eternal torture on the beings he has made. The representation ascribes to the deity a character as much worse, as his power is greater. My soul sickens at the thought. May God forgive his lost children, the foul aspirations they have cast upon his character, and grant us all wisdom and prudence to guide our feet in the way of peace.

J. B.

HAPPINESS AND MISERY.

Original.

We sometimes hear people complaining bitterly of the 'ills of life.' One would think, judging from their observations, that the amount of happiness is far less than that of misery;—while, I think it manifest that the reverse is strictly true. Else why are people so tenacious of life? Few comparatively are willing to leave the world. But its attractions and enjoyments are so inferior compared to its deformity and pain, we think some people would seek their exit.

Again, it is a very common remark, that 'time flies swiftly.' When two persons meet, who have been separated for a long time, and begin to enumerate some of the prominent events that have taken place since their separation, it is very common for them to express their surprise at the rapid flight of time. They say, 'it seems as though it were but yesterday, that we parted,' when in fact, ten years may have elapsed. I apprehend,

time would not glide so swiftly along if our sufferings were greater than our enjoyments. If we would complain less, and rejoice more, we should appear more like grateful children of a kind Father.

J. B.

Original.

'It does not follow that the archer aimed the arrow hit,' says a shrewd writer. I have been reminded of this truism several times since I began to preach. One instance of which I will mention. I was preaching on the subject of union among friends, when I introduced the simile of a man and wife, engaged in a quarrel—to set forth the effects of a want of union in a religious society. In doing this, I alluded to the general observation in such cases—that one is as much to be blamed as the other. At this remark a man and his wife were exceeding wrathful, and afterwards accused their neighbors of reporting their quarrels to me; when, but for that occasion, I might have supposed them a happy couple. All their consciences bore witness against them.

J. B.

FUTURE LIFE.

Extract from 'Cheerful Views of Man and Providence,' by Warren Barton.

On earth, the harder our neighbor toils for the riches of thought and the more he acquires, the more he is to communicate, enriching us with out overpowering himself. So in the future life it must be the same. The circumstance that our fellow immortal imparts to us his undiminished treasures, and receives from us in return, will serve to bind us together in the everlasting links of a pleasant remembrance. There will be a constant tendency to self-forgetfulness. The soul, however wedded to the pursuit of knowledge, will be still more wedded to the pursuit of the affectionate, the generous, the ungrudging. For it is these feelings which are the purest, the most essential essence of happiness. Without them, the heaven of the soul filled with the riches of knowledge, would be but an external array of the beautiful and the grand; the quickening, joy-giving Divinity will not be there.

Now as the soul has no peculiar pleasures in the spiritual state, to make it remain contented in its evil condition, and it is not its nature to rest in an entire absence of enjoyment, what shall hinder it from exerting all its energies to overcome the inward obstacles, and to struggle its way up into the free and happy heaven that is waiting to receive it?

This view supposes that all will be admitted to the same common abode in the spiritual state, as they are in the earthly. The opinion that the wicked delight to cleave only to the wicked in the future, thus increasing each other's wickedness and misery, is without foundation. It may be so in this life indeed, but the motive is not to do evil for evil's sake, not to suffer evil, but to enjoy what they fancy to be a good. Debauchees, thieves, and pirates herd together here, because in the peculiar pursuits in which they seek their pleasures, they can promote each other's object. But their pursuits and pleasures will not go with them into the future, and will they herd together for mutual

misery when the bond of their union is broken? They will desire happiness and they will seek it, and where shall they seek it but in the enjoyments and enjoyments peculiar to the spiritual state, and of course in the society of the good? And will the good turn away from them, debar them from communion? If this were possible, it is not in the least probable. Look at the state of things in this world; here are all classes commingled. The common Father inculcates love, the common Savior set the example. He set down at meat with the vile, and his compassion was common toward all. The heavenly model begins now to be imitated. The 'stand off, I am holier than thou' is passing by—is an utterance growing indistinct in the distance, to be at length heard no more. Philanthropy is sleeping with a tear instead of a frown, to feed the hungry and cleanse the filthy in soul. Shall the regions of spiritual light, felicity and purity, be behind the still sensual and selfish earth in tenderness and beneficence?

LET BROTHERLY LOVE CONTINUE.

If there is any class of people, who ought to cultivate for each other, the spirit of fraternal love, it is very obviously that which professes to believe in a God of universal love. 'This is the influence of the Apostle John, "He who is love," says he, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, how ought we also to love one another. Every believer in this sentiment ought to love his brother; otherwise he will distort the cause which he professes to maintain. Nothing can be farther removed from the religion of impartial love and goodness, than to divide the persons of evil, and ill-will towards him whom he calls a brother.' Evil speaking is certainly to be avoided by the person of that Master, who spoke evil of no man, who manifested the kindest feelings towards his enemies.

Fraternal love is made by the Savior a criterion by which to determine whether a man be his follower: 'By this shall all men know that ye are my disciples, if ye love one to another.'—The cultivation of this principle promotes human enjoyment. It is the strong bond which holds society together. Wicked men may live amicably together for a season, but soon will discord, jealousy, and envy arise to destroy the peace of society. The peace of any community cannot be permanent, unless love be the ruling principle of the heart.—[Impartialist.] C.

CENTRAL ASSOCIATION.

The Central Association of Universalists met at Lechman, Madison Co. June 31, 1855. Bro. Jos. Potter, Moderator, and Bro. L. C. Brown, W. H. Waggoner, Clerks, Bro. E. M. Woolley, D. Skinner and S. R. Smith, committee on letters of fellowship and ordination. Bro. E. M. Woolley, D. Skinner and A. B. Grosch, committee on discipline for the year ensuing. Bro. D. Skinner and L. C. Brown, ministers, and J. A. Norton and J. L. Kellogg, laymen, D. delegates to next State Convention, with power to appoint delegates. Bro. Grosch to deliver the next Occasional Sermon. Bro. A. B. Grosch, D. Skinner and S. R. Smith, committee to draft a model or models for Church and Society constitutions, in conjunction with any committee

of the State Convention, and report at next session. Granted Letter of Fellowship to Br. T. J. Smith, of Norwich. Clerks of Societies, &c. not re-presented, were desired to communicate Statistical information of their Societies to Br. S. R. Smith, Clinton. Adjourned to meet at Madison village, on the first Wednesday and Thursday in June 1836.

Sermons were preached by Brs. S. R. Smith, G. Sanderson, L. C. Brown, W. Bullard, A. B. Gresh, D. Skinner, J. Potter, and addresses by S. R. Smith.

WHAT CONSTITUTES THE RELIGIOUS MAN?

What constitutes the religious man? what peculiar faith must he profess? what ceremonies must he practice? are inquiries which have agitated almost every age of the Christian church. These inquiries have been made the cause of much sour-hearted contention and fanatic persecution among the different sects, which have split and divided Christendom into numerous and contradictory opinions, much to the bewilderment of the sincere inquirer after truth. In endeavouring to establish to what creed the religious man shall subscribe, to what party he shall belong, professed Christians have in past ages fought with each other, until they lost the spirit of Christ, and became most sadly in want of that religion, which teaches us, 'All things whatsoever ye would that men should do to you, do ye even so to them; this is the law and the prophets.'

The Christian world has too frequently conducted like the inhabitants of Holland, who, when one of the dykes which prevent the sea from overflowing their lands became much out of repair and required immediate attention, disputed and quarrelled which of the provinces ought to bear the expense of reordering the dyke secure. While they were spending their time in this foolish and worse than unprofitable war, the sea took the power into its own hands, swept away the whole dyke, overwhelmed a vast extent of country, and destroyed many lives and an immense amount of property. But had they occupied the time, during which they were quarrelling, in mending the dyke, the expense would have been comparatively small, and every difficulty would have been obviated.

Professed Christians have frequently conducted in the same manner. The question has been, what constitutes the religious man? Now, instead of faithfully examining the divine oracles for themselves, and if they possessed faith, possessing it before God and not in reference to their neighbours—instead of endeavouring to ascertain what would make themselves individually religious—they meddled with the concerns of others, proceeded to legislate upon the opinions of their neighbours, and decided what they should believe and what they should not do. In this contest for the power of ruling the consciences of men, a power which belongs to God alone, they lost even the little religion they did possess; for so far from being actuated by the heavenly principles of the gospel, they became the children of a fanatic, cruel, persecuting zeal, as much opposed to truth, as it was injurious to the cause of Jesus.

They then decided by force of arms, the character of the religious man—and that character consisted in yielding assent to the established opinions of the times, and in observing the peculiar ceremonies of the church which was in

power. The life was not considered so essential. The most important point consisted in a strong zeal for the church and a cordial hatred of all heretics. If a person was sound in this respect, he was received as a religious man, though his life might not be so correct—while an individual who dissented from the established faith of the times, was treated as an irreligious man and an incorrigible sinner, though his conduct might be as pure as angels' and as correct as the gospel prescribes.

From these facts we must at once discover, what has constituted a religious man in different ages of the Christian world, as the various sects have successively obtained the ascendancy over the minor and weaker ones. In the Roman Catholic world, the religious man was the Papist—while a dissent from his opinions was called irreligious. When America was first settled, he was considered religious who believed the opinions of the pilgrim fathers—to be a Baptist or a Quaker was to be marked as an enemy to Christianity and a child of the devil deserving either whipping or hanging. Thus has it always been during the times of corrupted Christianity. Men of ambitious minds, of arbitrary dispositions, and of superstitious education, have arrogated power and proceeded to deal out to the world, what they deemed to be truth; and innumerable wars and eternal contention, mixed with all the vice which must grow where there is quarrelling, have been the consequences. Indeed, so terrible are the evils which have arisen from the various attempts of men, to establish what they deemed the true faith, that we are driven to the conclusion of a certain author, 'whether men come honestly by their opinions or not, it is inadvisable to refuse them to burn, or even to scorch them.'

But if men have failed in past ages to point out the truly charitable rules which define the religious man, the same difficulty still exists. Which of the popular churches of the day, will admit that a more and a weaker sect has religious men in its ranks? Or how many are there, who, with a charity worthy of all approbation, will concede that there may be men who differ from them, and yet are religious? Such liberality is not so prevalent as it would be. One sect virtually places religion in excitement, in multitude of meetings, in miraculous conversion, in joining the church, and in assenting to certain opinions contained in the creed book. And individuals may be found, whose reputations are spotted and many of whose actions are not honourable, who yet pass for religious men, if they have experienced all the movements of an excitable system and are members of churches. On the contrary, men may be found, who, if they happen to disbelieve in the utility of protracted meetings, to reject the dogmas of the schools, who feel that they can pray to God without proclaiming it with a trumpet, and can serve their Maker best in humble and pure lives, are denied the Christian name and denounced as ungodly heretics. Some men will not admit that a Quaker can be a religious man, though his life may shine with all the moral beauty of the gospel. And there are multitudes who will not even listen to the idea, that a Universalist can be warmed by a single spark of religion—though with them he believes that there is one God, that he is love, that Jesus is the Son of God, that he died for all men, and that it is our duty to be good. The reason of this procedure is obvious. It is because we believe that God will open the gates of heaven so wide as to admit the whole

human family, instead of believing that he will prevent a portion from entering his spiritual presence. Did we admit that some must be endlessly lost, we should be freely welcomed to the Christian name.

There are some testy persons professing the name of Christ, who feel very badly if it is admitted that any person can be religious, who does not belong to their party. They will resist such an idea with all their strength, just as though those of every nation who fear God and work righteousness, are not accepted in the sight of heaven. Such characters are well described by an author, when he said of a certain individual, 'there goes a fellow, who, if he happened to have but two letters to his name, would abuse every body that had three.'

But let us leave these ravings, and turn to Christ, the true foundation of faith and practice. We must endeavor to avoid the injustice and irreligion of other times. Instead of endeavoring to ascertain what will make our neighbors religious, let us diligently inquire what will make us religious people. And as we learn Christ, so must we walk in him, without any reference to what others think of us. They may deny us the Christian name—they may declare that we can never be saved if we hold out present opinions—but be it recollected, that our acceptance or condemnation in the sight of Deity does not proceed from the opinions or anathemas of short-sighted men—we stand or we fall to God, and to him alone.

It is not now my intention to point out what Universalists conceive to be essential to the Christian character. Let every person find an answer to the question, by searching the Scriptures. I close however, by stating that the good man who makes but little noise about his piety, gives infinitely more evidence of true religion, than the arrogant, trumpet-praying, bigoted hypocrite.

Herald of Truth.

SOCIETIES.

The following judicious remarks relative to the formation of societies, we extract from a series of articles entitled 'friendly remarks' published in the Concord Star & New Hampshire Universalist. We hope they will be read with attention and profit. Eds.]

I now came to notice some things in the conduct of societies and individuals professing Universalism, which serves to dishearten the preachers of our order, and to prevent the more rapid spread of the truth. There are not a few places where there are many believers in the glorious doctrine of a world's salvation, but no regular society—and perhaps one reason why there is none is, the fear that they could not obtain a preacher if they should organize. Now this is the very best and the surest way to obtain a minister. Let the believers in any town or parish form a regular society and raise a sufficient sum to defray the necessary expenses of as many days preaching as they may feel able, (being cautious that they do not go beyond their means,) to have in a year, and they need not fear that no one will 'go over and help them.'—Is such a case the preacher would feel that he is not intruding upon them.

But 'what is every body's business, is no body's'—there is no one to go forward. Now my brethren I beg of you not to let this be your excuse any longer—you have them among you

who are capable of going forward in the work of forming a society.

Let a few men young or old, or both, commence, and say to your neighbors who are believers,—brethren are we determined no longer to 'spend our money for that which is not the bread of life, or our labor for that which does not satisfy;' neither will we be indifferent to the cause of truth—we will do what we are able for the support of what we believe to be gospel truth, and if we cannot have but two Sunday preachings in a year we will have that, and show ourselves on the side of the gospel; and now we ask your co-operation in this work.

If such a course should be taken by our brethren, we should not see them paying their money to support what they believe to be false—not neglecting to support what they believe is the truth of God, but consistency would be apparent in their conduct.

When a society is formed, be cautious about running into debt, be prudent in the fulfilment of all contracts, punctual to attend all meetings, whether for devotion or business—and consider this business as you do other important transactions, as necessary to the prosperity and happiness of individuals and the community here, even in a political or civil point of view, and as all important to that moral culture which is necessary to a participation of those spiritual joys which the mind craves, and into the enjoyment of which we shall be brought when mortality shall have been swallowed up of life.

Let societies not discourage our young preachers by expressing an unwillingness to employ them on account of their age in the ministry—but remember that on societies, in a very great degree it depends, whether we have able preachers of the New Testament—as it is for them to say whether they will patronize a beginner, and thus assist him to be what they desire to see, or refuse to employ him and compel him to leave the work.

It is sometimes the case that young preachers are more useful in the ministry than older ones—being full of zeal and ardour, which when accompanied by a proper degree of knowledge, does much towards the upbuilding of the cause of truth. Brethren, suffer me to say one word with respect to your treatment of young ministers—I am of the opinion that you are not generally sensible of the influence you can exert on the mind and feelings of a young brother who is just commencing in the good work of a gospel preacher. He looks to you for encouragement and every little attention you bestow on him serves to give him strength to go forward—*oh! how neglect you manifest strikes a death blow to his heart,—he is frowned upon by all the partialist sects, and if his own brethren do not sustain him, who will?*

Let societies act discreetly in this, and all other respects, and our cause will flourish more abundantly than at any former period.

BOOK OF PRAYER.

Br. Menzies Rayner, as we learn from a late number of the Inquirer and Anchor, contemplates publishing a prayer book proper for the use of Universalists. There is no doubt of Br. Rayner's ability to execute a work of this kind—but there seems some respecting its utility.

Br. Whittemore hopes that book praying may never obtain in our denomination. Br. Williamson thinks it necessary that our words should be 'few and fitty chosen' in prayer as well as in sermons. The first depreciates the coldness

and formality of praying by book—the latter, the rashness and haste of extemporaneous prayer. For my part, I think both are right.

Prayer should be considered before offering it—the words should be 'few and fitty chosen,' and a man should not 'rush into it as the horse rushes into battle.' But the prayer should not be considered by another for the petitioner—he should not go to the work with fiery, furious haste, nor yet with cold and tedious formality. I believe neither in written forms, nor in instantaneous inspiration. So far, on the subject of a prayer book for the use of our preachers.

But we need a good collection of printed prayers for the use of those unaccustomed to pray in public assemblies—for our laymen who choose to preside at occasional meetings of our societies. It should not be used, however, as a matter of fixed form—but as models of what prayers should be on the various occasions, and under the various circumstances in which they should be used.

Br. Whittemore hopes our preachers will not steal Br. Rayner's prayers. I hope they will buy them, if they use them at all, and that the people will become so well acquainted with them as to be able to detect all plagiarisms, and have boldness to point them out—this will soon stop any contraband trade in the article, should any be disposed to carry it on.

After all, it may be easier to tell what prayer should be, than to make it so. Long prayers—prayers of from fifteen to thirty minutes—still continue to be offered and preached against, by the self-same individuals! In defiance of a weak people, sneering opposers, consistency, reason and Scripture. Cant and stereotype phrases, such as 'lighting up the scenery of nature, and performing on the stage of the universe'—'raising us up on the rainbow of the new covenant'—making ministers come up to the work and play the man for Christ Jesus!—and various others, equally beautiful and appropriate, will continue to be used in defiance of gravity, taste and common sense, though Br. Rayner publish twenty prayer books—though Br. Whittemore deprecate stereotype forms and formal phraseology—though Br. Williamson write against rushing into prayer, and in favor of 'few words fitty chosen'—and though Br. Grass continue to write against long prayers, which shall embrace every thing except the subject to which the prayer should belong. I Ephraim joined to his idols? If so, we should let him alone.

Mag. & Adv.

My counsel shall stand, and I will do all my pleasure.—ECLAIR.

As believers in universal, impartial salvation, we maintain that God's wisdom or purpose, as made known in holy inspiration, is amply sufficient for proof of the doctrine. My counsel shall stand, is the asseveration of Almighty God. We understand by the term *counsel*, will, design or purpose; and whatever that will or design of God may be, it is very sure of being accomplished. That the Deity wills the salvation of all men, is what the scriptures very explicitly declare.—Says the Apostle Paul, God will have all men to be saved and come unto the knowledge of the truth.

But those who limit the Holy One of Israel, and assert that only a part of the human race shall finally obtain salvation thro' the grace of God, are anxious to make us believe, that God's will in the salvation of man, is nothing but a

mere will of pleasure or desire. God would be very well pleased, we are told, with the complete salvation of the world of rational beings; He most ardently desires the event; He has sent his Son on the benevolent mission of saving all men. He knows no favorites, for he sent his Son to taste death for every man, and is willing that all should be saved. But, further, we are told that the mere willingness, as they express it, or pleasure of God in the salvation of all men, is no proof of the desirable event.

Now, were not ready to concede so much to our limitarian opponent, as he seems to demand. If he admit that God has pleasure in the salvation of all men—as he is most willing to—we will quote him the words of the Almighty as they stand at the head of this article. I will do all my pleasure. Once admit that universal salvation is embraced among those things in which the Almighty has pleasure, and the proof that all will be saved, is as strong as the word of God can make it, since God will do all his pleasure. We can ask for nothing more certain than Universalism is made, by this proof. If we have an assurance that our salvation is an object of pleasure with our Creator, we may fasten our hopes with the most unshaken confidence, on that pleasure as being as immovable as the throne of the eternal. As sure as the immutable word of God, is his declaration that he will do all his pleasure.

If we should concede to our limitarian opponent, that God has nothing as it regards a desire in the case, we might argue on the Omnipotence of Jehovah, as sufficient to secure the event. In the book of Job we read that 'God is in one mind and none can turn him; and what his soul desireth, even that he doeth.' Now if the salvation of all men is an event that God desires, we may rest assured that what his soul desireth, even that he doeth. We must deny that God does desire the final salvation of all men, or the proof is beyond refutation, that all will be saved.

Another consideration is worthy of our notice. God says, by the mouth of the prophet, that he has no pleasure in the death of the wicked. If the pleasure of God consisted in the eternal death of the wicked, we should argue thence, that endless misery would be their doom, as much as he will do all his pleasure. We cannot admit that the Deity will suffer that eternally to exist, which is displeasing in his sight. Therefore it must be a pleasing consideration to the benevolent heart, that God has no pleasure in the sin and suffering of the children of men.

Impartialist.

CURE FOR TROUBLE.

There are many honest souls in the world who are disposed to be in trouble continually. *Disposed* we say—for come what will they yield to the impulse of their feelings—and every little cross or vexation is magnified to ten times its original importance. Such people can never be happy, until they find some cure for this habitual gloom. We have often heard them express a desire to ascertain some remedy for their disease—and we have never heard a better one than given in the language of John Howard.—He says,

'Set about doing good to somebody—put on your hat, and go and visit the sick and poor—inquire into their wants and minister to them—seek out the desolate and oppressed, and tell them of the consolations of religion. I have

of men tried this method, and have found it the best medicine for a heavy heart.'

We commend this course to the consideration and practice of all our desponding 'gloom-starians.'

Star.

INQUIRER AND ANCHOR.

SATURDAY, JULY 11, 1853.

MODESTY AND HUMILITY.—The following curious resolution was passed at a meeting of the New York colonization society, and is worthy of being recorded as a monument to the extreme modesty and humility of modern professors.

Resolved, That the practice of suffering a sixth portion of the population of this christian land to perish, destitute of the volume of revelation and the gospel ministry, is inconsistent with the profession of zeal for the conversion of the world.

What do these men mean by the word *perish*? Do they, they use the word here in the same sense that it is used by them in their preaching. It is with them more or less than the endless damnation of the soul. With this view of their meaning by the word *perish*, let us look at the resolution, and see what it claims. It seems that it has been their practice to let about a sixth part of the population of this christian land go to hell, without the blessed ministry of the gospel. Hence they resolve that the *practice* is a bad one. Surely it is so. men have it in their power to save their fellow-men from perdition, they have been guilty of almost wretched practice. But so it is, they have suffered it to be so. Now if they had not power to prevent it they could not have said that they suffered it. Hence we must understand them to claim that the eternal destiny of a sixth portion of the population of this country is in their control. If they allow it to be so, then will the people be angry; but if they do not put forth a hand they will surely be damned, and that without remedy. It is true these claims are partly in the form of a confession of remissness in duty, but the spiritual pride shows plainly through the false-
 ship of humility, thus assumed.

Again, How much more benevolent do these men claim to be than their Maker. Hence God has been at sending a sixth part of the population to hell, without benefit of clergy, and these men have stood and looked on, until they are satisfied they had done wrong in doing. Hitherto they have been in the practice of suffering God to do about as he pleases; but it is a bad practice, and now they are going to take the business into their own hands and save those that God has been in the habit of leaving to perish. To us this looks something like, "exaltating one self above all that is called God on earth."

We could wish men could see themselves as others see them, and reason as well in one case as in another. They can see, that their indifference is inconsistent with their professions, and to look on and see men go down to hell, without an effort to save them is inconsistent with their characters. But yet they do not see that it is at all inconsistent with the infinite perfections of God to hurl his creatures by millions down the gulf of endless perdition! If I when I learn to respect the name and the character of God as much as they respect their wives?

B. W.

THE DEVIL.—"My friend," said a Universalist to his Unitarian neighbor, "what do you think of the devil?"

"What do I think of the devil?" said his neighbor, "a strange question truly! Why, I think he is the old serpent and Satan, once an angel of light, with rebelled against God, was cast out of heaven, and is now doomed to the pains of hell forever!"

"Do you really think," said the Universalist, "that

there is such a being in the universe—a real, bona fide, personal devil, with horns and scales, and eleven feet and the tongue of a serpent?"—being who was once an inhabitant of heaven, who waged war with his Creator, and was driven out to take up his abode in Plato's wretched regions?"

"Yes, I do think so," and I guess you will find it so before many more; for he is now going about like a nation long seeking whom he may devour, and I am very much mistaken if he has not already got an eye fixed on you as an intended victim. Striving you say to make sport of him in this way, he calculates pretty largely on taking you along with him, and also your Universalist friends, whose minds he has loaded with the delusory doctrine that all will be saved, and who are given over to believe a lie that they will be damned."

"What do you suppose he wants us for—and I think the generally—who care so little about him?"

"Yes, you are the very persons he wants—the very persons who are duped by his wiles and will be caught in his toils—the very persons on whom he places his most sanguine expectations for companions of his misery in hell. And my word for it, unless you repent and believe very soon, the word of mercy will be closed forever, and then he will have you sure enough without remedy."

"Your word for it?" said the Universalist—"Your word?" they indeed be considered of some consequence by me; but with all your assurance I regard it as a very small thing, since I have a *trust* with the Lord to the contrary. It is more than intimated in the word of God that the devil and his works shall be destroyed. Read Hebrews ii. 14. John viii. 44. You however seem to think I must repent and believe—a repent of Universalism and believe in a personal devil, I suppose you mean—in order to keep out of his clutches. But really, you do imagine me experts to catch me with other Universalists, not caring at all to meet us in his sulphurous domain?"

"Imagine it, then the Universalist, drawing a very deep and dubious sigh, "I don't imagine any thing about it. I know he will waste you, unless you renounce your doctrine and time to find. You are disposed to make yourself weary with a very serious matter; but I hope, you will be glad I and I want you to do so from now on to come before it is forever too late."

"Go; you are much mistaken," replied the Universalist, "I have no disposition to a divine serious thing, and since you seem to lay this matter so much at heart, I will make some further inquiries relative to that old serpent who, you declare, has each evil done upon Universalists. As to his character, is he wicked, or righteous, or does he stand upon the 'magnetic extreme'?"

"Oh, your friend is mistaken," said I, "he is neither worse, nor a very good creature;—you should be alarmed, or you would not have asked that question. You would know he is an evil being, desperately wicked, and the chief cause of all the evil in the world. And even now in the depth of his wickedness he is intriguing men to disobey God, and leading souls to ruin swift and sure—and you among them."

"Not so fast," said the Universalist; "it may be otherwise. You say he is a very wicked being and that he 'calculates pretty considerably' upon taking Universalists with him down to hell. But do you not recollect that the Bible says, the *expectation of the wicked shall perish*?" (Prov. x. 28.) If he has any expectations of tormenting or being able to exult in the torments of Universalists forever, he will surely be disappointed.

The Unitarian groaned again more so than ever, and then the conversation ended.

B. W.

ANOTHER RESOLUTION.—The American Tract Society, at its last meeting proposed among others, the following resolution.

Resolved, that grateful praise be rendered to

God, for the success which has attended the efforts of this society the past year.

Whichever others may think of such notes as the above, we are clearly of the opinion, that they are highly improper. It is a custom in public bodies to pay a compliment of this kind to their presiding officer, but probably in nine cases out of ten, it is on the part of many who note, designed for no more than an empty compliment. To this however we have no very serious objection. If the conduct of members of any assembly, have no other way of convincing a president or moderator of their regard for his services, we have no particular objection, that they should flatter his vanity a little by a formal vote of thanks. But we are not aware that God ever required any such lip service of his creatures. He has never required man to decide by votes whether he is worthy of being praised for any of his blessings.—At all events it wears, in our view, but little of the appearance of that spirit, which enters into the closet, and when it has shut the door, pours out its offering of gratitude and of praise to God. On the contrary it looks more like the work of a pharisee, who prayed that he might be seen of men. "He re not as the hypocrites are, for all their acts, they do, that they may have praise of men."

M. W.

CHRISTIAN SECRETARY.—This is a paper published in this City (Hartford) under the patronage of the Connecticut Baptist Convention, and devoted to the interest of that denomination of professed christians. It has been published several years, having arrived at its fourteenth volume. But from some recent complaints which we have noticed in its columns, and from some measures taken by the Baptist Convention at its late session in its favor, we guess it gets but a lean support. A correspondent who sent in several new subscribers gives as a reason for the exertions he made, that he had "understood that the paper would probably be discontinued, unless some further exertions were made to pay its expenses."—And the Editor says, remarking upon the letter of his correspondent, that the publisher "feels confident that his brethren for whom he labors do not wish him to continue the service at a loss." Hence the Baptist Convention having taken under its patronage passed the following resolution during its session at Middletown on the fifth ult.

Resolved, That Bro. Canfield be requested to continue the publication of the Christian Secretary, and that the members of this Convention pledge themselves to make immediate and strenuous efforts to obtain at least 300 additional subscribers.

These things appear to us to be a very plain indication that the paper is at rather a low ebb. It will not probably be discontinued, for the members of the Convention will strain every nerve to bolster it up, rather than suffer the dishonor of having it die a natural death. There will be renewed begging and pleading for the poor pining Secretary, the favorite bantling of the Connecticut Baptist Convention.

But what does all this tell for the Baptist denomination in this state? It certainly makes no very favorable report. Is the denomination on the decline? Out of the numerous churches in the state, cannot one paper find a comfortable support? If not, we should guess that the cruel nature of endless misery is not realized quite so well as it has been in days that are past and gone. It requires effort to make people believe it is the best and truest doctrine in the

world. And—we are no prophet, but—we venture the prediction that a few years only will elapse before it will require still other and extra efforts to sustain, not only the Secretary, but the *sect* which supports it, and especially the notion of endless torture. Strange that such a notion should ever have been believed by any benevolent man. These were 'seven wonders of the world' discovered in 'old times'; and we may regard as the eighth, the far greater wonder that men can believe and cherish a doctrine so destitute of all scriptural evidence, and so opposed to all that is holy, heavenly, angelic, and Godlike in the universe! It is now waxing old and we hope it soon will vanish away.

R. O. W.

PRAYER BOOK.—Our readers will recollect, that we a short time since spoke of Mr. Rayner's proposal to publish a book of prayer, proper to be used by Universalists, expressing at the same time our conviction that such a work would be useful. We perceive that our remarks have called forth from our brethren a variety of sentiment. One 'deprecates cold and formal book prayers.' 'Another hopes it will be long before Universalist ministers will be obliged to learn from any book but the Bible what to pray for.' Another thinks that prayer should be studied, but that everyone should choose for himself the language in which he will clothe his ideas.' And still another thinks he should feel very awkward in going to his father, with a written request, for a piece of bread.' Now, brethren, since you have thought so worthy of so much notice, first let us say, that all these things, prove that brethren do not always think alike. We think not trouble any of you with a long article, but we beg you, hear us a word. That we may not be partial we will say a word or so to each of you. Br. Waltemore, you dislike 'cold and formal praying.' So do we; and we equally dislike 'hot' and incorrect praying. Br. M. H. Smith. You hope it may be a long time before ministers in our denomination will be obliged, &c. &c. So do we. And we hope it will be still longer before they will be obliged to pray at all. We want them to pray willingly.

Br. Grubb. You think prayer should be meditated, but that one should not choose words for another. Why then do you not have a whole congregation pray together, each in his own language, instead of having five hundred people, hold their peace, and one minister select and utter words for them all? Br. Fuller. You would feel a little awkward in going to your father with a written request for a piece of bread. Very well. Suppose you were to send another for the bread, [you sometimes get another to pray for you.] would you not also feel a little awkward in sending by a messenger, who would insult your father, in his manner of asking the favour? There, we have done. If your remarks are designed to apply to private prayer, they may be just. But who applied to public prayer where the preacher or speaker, has not only to order his speech right before God, and bear his duties to him, but where he should express himself in such a manner, as to raise the same holy desires and feelings in his hearers; they appear wide of the mark.

R. O. W.

MONROE RIVER ASSOCIATION.—This Association met at Russell Hotel, New York, on the 10th ult. E. Varney Esq. was appointed Moderator—Br. J. Whitney Clerk, and Br. J. Britton assistant Clerk. The society in Middleville received fellowship—and a letter of fellowship was granted to Br. O. Wilcox as a preacher of the everlasting gospel. A resolution was passed requesting clerics of societies not represented to communicate to Br. S. L. Smith the statistics of their respective societies; and delegates attending

this Association were requested hereafter to give a regular statement of the situation, moral and spiritual growth of the societies they have the honor to represent. Br. D. Skinner was appointed to deliver the opening address before the Association at its next session. Adjourned to meet at Leyden, Lewis co. the 24 Wednesday and Thursday in June 1836.

Sermons were delivered by Br. J. Britton, P. Langworthy, J. Whitney, L. C. Brown, G. Sander son and D. Skinner.

UNIVERSALIST BOOKS.—We have recently received at this office a large quantity of Universalist Books; and have now for sale—Life of Murray, (cheap edition) Paige's Selections, Balfour's 1st and 2d Inquiry Ancient and Modern History of Universalism, Bailou on Atonement—Do. Notes on the Parables, Do. Lectures—Sermons—Examination of future punishment—Nine Sermons (a new work recently issued from the press. Whitmore's Notes on the Parables Hell Torments Overthrow, Street's Hymns (pocket edition) Smith on Divine government, Balfour's reply to prof. Stuart, Universalist Expositor, Danvers Discussion, Boston Discussion, between D. D. Smith and Adin Bailou; together with various other Books and pamphlets, comprising a general assortment of Universalist publications.

Those desirous of purchasing are respectfully requested to call and examine for themselves. Haverford, July 6.

THE VICIN.—Directly opposite our dwelling, boards a distressed victim of the popular and unallowable doctrines of Partialism. He has been a virtuous and a respectable citizen of the town of Jackson, Washington Co. N. Y., and his name is Cowen. He is now under the care of Dr. Thompson for the recovery of his health, and a sound mind. He is apparently in the depths of despair and his moral powers impaired and deranged, by the dreadful burden that has been laid upon his shoulders. We have a few times called on him at the request of his Physician for the purpose of administering a word of comfort, and soothing if possible that mental anguish, that is fast crushing him down to the earth. To him there is scarce a ray of hope remaining, and he does little but lament and weep over his sad condition. When we talk to him of the riches of redeeming grace, and the extent of that love in God which the waters of sin, and the floods of iniquity cannot drown, a ray of hope appears occasionally to dawn upon his darkness, but soon he reverts to his old theme and weeps like a lost child.

Under these circumstances it has been an object to draw his mind away, as much as possible from the sources of his misery, and lead him to a contemplation of those cheering and animating truths which from the basis of the Gospel of Jesus. From this cause, we suppose he is growing somewhat fond of our company, and yesterday with his keeper came into our study, to converse with us. The following conversation will give our readers an idea of the state of his mind and the causes of his mental alienation.

'Good morning Mr. Cowen. I am glad to see you Sir, and I am glad that you are so well. You are much better to day I perceive.'

Oh yes. My health is perfectly good, but my soul I My poor soul!

What is the matter with your soul?

Oh! I fear that it is in a bad state. I am afraid I shall be lost.

But what makes you fear that you will be lost. Have you not a good Father to take care of you?

Oh yes. But my sins, my sins are many. I am a great sinner.

Well if you are a great sinner the promise is to you; for the Savior came to save sinners.

I know it but my sins are many and aggravated. I have broken God's law and done evil to his cause. I have adopted evil of my fellow creatures and taken that which did not belong to me. Yes indeed my sins are many.

Well suppose they are. Did you never read that script are which saith that 'when sin abounded grace did much more abound? No doubt your sins have abounded but God's grace shall much more abound. Why then are you east down?

Oh! I feel that there is a work for me that I have not done.

But what does God require you to do. You have sinned, and he requires you to sin no more. If you have sinned wrongfully from your neighbor, restore what thou hast taken, and do not the same again. This is repentance, and it is all that God requires you to do. Moreover he has promised, saying, 'Whoso confesseth and forsaketh his sins shall find mercy. You have confessed your sins and you say you mean to forsake them, and yet you are afraid that God will not be as good as his word, and show you mercy. Why do you then distrust your Father's faithfulness.

Oh! I suppose it is on account of my unbelief.

Your unbelief! And you do suppose that God will not be true because you do not believe. You have you injured your neighbors. If they should tell you they would forgive you, you would believe them I suppose.

Yes, I should believe them.

And yet, when God says that he will forgive you, and have mercy upon you, you cannot believe him. Be assured though you believe not, he is faithful. You may judge your doubts, and your suspicions of his truth. But he will be true, and though you will not believe, yet he will have mercy upon you.'

Thus the conversation continued for some time, and as left us, to return, we suppose to his lonely contemplations, upon the hopelessness of his condition. Poor stricken sufferer! Thou hast indeed felt among thieves and robbers, who have stripped thee of thy raiment and left thee naked and half dead. Our hearts bleed for thy woe.—And though the priest and the Levite may cast thee there in case that careth for thee.

But kind reader, what shall we say of the men, and of the measures and doctrines, that cause such evils as these. Are they messengers of the gospel of peace? Are their measures such as are approved of God unto salvation? And are their doctrines the pure and joyful tidings of the gospel? Such instances are not rare, and they must be known to those who engage in the mad schemes of proselytism from which it proceed.

Once more we sound the alarm in their ears. Sirs, if ye are not dead to all sense of humanity, and if your consciences are not seared as with hot iron, we beseech you in the name of God and humanity, desist from your unholly warfare upon the hopes and the happiness of your fellow men. Repent, lest he come and smite you with a curse. 'As many as we love we rebuke and chasten, &c. be zealous therefore and repent.'

R. O. W.

FAIR AGENCY.—There is perhaps, no principle of doctrine to which men cling with more unyielding pertinacity, than that of Free Agency. Men will have it that they are free agents, and that they are free to act and to choose, as they see fit, with the most perfect freedom, and without any determinate control from God. To deny this, is said to make men 'mere machines,' and hence it must not be denied.—God has given man an agency, and it is contended that he himself, can never interfere with the free and untrammelled exercise of this agency, without violating the principles of his government. Now it is not

our design in this article to enter into a very partial examination of this doctrine, but only to view it as it stands connected with the *people*. It appears to us that the admission of such an agency, in man would entirely destroy all prophecy. Those who have read the prophetic writings of the Old Testament are aware that God, has at diverse times foretold many events which were dependent upon human agency for their fulfillment. If then he had previously placed that agency beyond his own control the question is how he could foretell an event which was dependent upon it?

We will take for an instance in point, the death of Christ. This was long foretold as being positively to come to pass, and yet the reader will recollect that it was to be brought about by human agency. If God had determined not to meddle with, or control that agency, how then could he promise that its operations should be thus and so? or how could he make his word responsible for the operations of an agency over which he had no control? Should it be said that his knowledge enabled him to see the terminus as well as the present results of that agency, and hence he could predict events? we reply—He could not know that any event would come to pass, unless it was absolutely and positively certain that it would be so. For instance, God could not have known that Christ would suffer and die by wicked hands, unless it was certain that it would be so. If then it was certain to be done, we ask how came it to be so? divided as certain? Did that certainty arise from the random operations of an agency which God had determined not to control? Or did God reserve to himself the right of moulding that agency at his will, and making it the instrument of his known work, thus predicated the certainty and truth of his predictions upon the power of his own Almighty arm? These are questions which are well worthy of being considered by those who hang the immortal destinies of man upon the slender thread of human agency. For as if we believed in the common doctrine of 'agency' we should have but little confidence in any promise or prediction which for its accomplishment depends upon human means, for we might not know but the free and unobscured agency chosen would fail to perform the work. &c.

Br. L. F. W. Anderson.—The following from the pen of Br. Andrews we copy from the Southern Evangelist. It will be seen that he designs to visit this section of country during the present season.

Our intention is to travel towards the place where the sun rises, to gather knowledge from the 'wise men of the East,' for future use;—to inhale the health-inspiring breezes at the foot of the White Mountains, and to snuff up the cooling zephyrs on the green hills of Vermont. Perchance we may run down a little to the tide waters of the Kennebec and the Androscoggin, in order that we may get tidings of the soundings along that shore—shake hands with our old friend, of whose *Phlogia* in those days we have such fair report—and look in at the *Intelligence office*, hardly, for the light of that countenance which reveals only to the beholder. We expect too, to see the *Watchman* on his sacred battlement—to hear the well known notes of Zion's Trumpet, discoursing in strains of peace and blessing, and to watch the mellow radiance of that Eastern Star, which is a beacon light to the bestrayed traveller. We shall also be at the 'Juliette,' if the Lord will,—that 50th anniversary convocation of Pastors, Teachers and Evangelists from the

North, West, East, and South, of our own free land. What an assemblage will be there! How our heart swells at the thought of there meeting face to face many, very many, 'whom not having seen we love' with the heart's best affections.—There too we trust to renew some long christian friendships with the faithful *Inquirers* after truth, and the able *Messengers* of the new covenant of salvation—to hear of the spread, as with the speed of *Telegraphic* signal, of the glad tidings of an *impartial* gospel through the land—and to shake the friendly hand of those with whom, in days long since, we have held sweet counsel together, and walked to the house of God in company.

Thence, after inhaling more zeal drawing a yet further supply of gospel armor from the *Magazines* which are accessible to us; having our hopes made even yet more as an *Anchor* to our souls both sure and steadfast, we shall set our face again towards that sunny clime which is now the home of our adoption, tarrying perchance by the way in the good city of Brotherly Love, long enough to exchange kind greetings with those *Liberalists*, of whose bread we have often met and whose kindness we have oft shared. It would give us pleasure also to sign a brief epistle in the Monumental City—to witness the progress of the highway of the Lord, which the *Pioneers* of truth are there opening through the moral wilderness which surrounds them;—thence to climb the towering heights of the Allegany, and by the clear light of a well known Star which reflects its radiance thenceward the western horizon, to note the faithful *Scout* stationed here and there in the great valley, in defence of the religious rights and liberties of man. But this would be more felicity than we dare anticipate in our brief season.

In all our journeyings however, from Dan to Beersheba, we shall take care not to lose sight of our friends whom we leave behind. They shall hear from us frequently, and when we return to our untiring, we hope to come in the fulness of the blessing of the gospel of Christ, and to find that 'as they have received Christ Jesus the Lord, so shall they walk with him, being established in the faith, as they have been taught, and abounding therein with thanksgiving.'

The Western Reserve [Ohio] Association met at Geneva, on the first Wednesday and Thursday in June. Br. John A. Baldwin, Moderator, and N. Rice, Clerk. The towns of West-Id, Geneva, Saybrook, Carlisle, Eaton, Oneida, Newbury, Lowell, Pierpont, Monroe and Conestoga were represented. The four last were held in fellowship this session. Br. Asahel E. Kelcey, Solomon Johnson and Philander Knapp, were appointed Committee of Discipline. The thanks of the Association were tendered the Methodist Society for their liberality in opening their house for the accommodation of the Association.—L. P. Lewis, E. Beals and Ann Bond, Jr. Ministers were present. Circular Letter by Br. Bond, who has lately moved to Saybrook, Anishabua co., Ohio. Prospects encouraging. Adjourned to meet at Windsor, Anishabua co. first Wednesday and Thursday in June 1836.

Meas. & Cal.

New Society.—At an adjourned meeting of a respectable number of believers in the reconciliation of all men held at Burlington Ct. July 4, Br. R. O. Williams was chosen Moderator *pro tem*, and Br. John Bacon Clerk. A society was then

organized by the adoption of a constitution reported by a committee previously chosen for that purpose, and the choice of officers. The officers consist of a presiding Committee, Clerk, Treasurer and Collector. Br. J. Bacon was elected clerk of the society.

A lecture was delivered on the occasion to a respectable number of attentive hearers. The cause in that place under the judicious labors of Br. W. A. Stickney appears to be in a very flourishing condition. The day on which the society was organized, hallowed as the anniversary of American liberty, we hope will lose none of its charms in the view of brethren in this place by being connected with their opening prospects. And we trust that the spirit of patriotism which its annual returns naturally inspires, will kindle into a purer flame in the breasts of the little flock, and impel them to renewed exertions not merely for the preservation of civil liberty but for the achievement of moral freedom and to the extension of that liberty where with Christ hath made them free. A. A. W.

PRAYER BOOK.

By J. H. H.

MESSRS. EDITORS.—Some of my brethren have taken exception to the word 'obliged' as used in the following sentence, contained in my article on Prayer Books, which was published in No. 13 of the *Inquirer and Anchor*.—I hope the day is not distant when every member of Universal reconciliation will be obliged to read and use.

Allow me to say that I did not intend to convey the idea that any man would be used by the author of the Book to compel men to use it; but it referred to the preacher, and the hope was indulged that no man would be obliged to read a prayer, or be made to pray at all.

I shall have no controversy on this subject—I have a right in my own worship and I am willing all others should enjoy theirs. But from the facilities of a prayer book may we ever be deprived.

M. N. S.

List of Letters received at Hartford for the month ending June 30.

J. E. H. Toronto U. C.—J. F. Brockley—B. T. Warm Springs Ga.—P. M. Thompson—R. H. South Hampton—P. M. Anderson—E. F. C. Woodville Miss.—P. M. Calhoun's Ferry—Z. W. Plymouth—C. M. Middletown—S. S. Worcester—N. H. Bethlem—J. M. Cunningham—W. L. H. Norwich City—W. B. C. Wyoming—J. M. Anderson—E. S. D. East Sheffield—P. M. New Haven—C. M. Middletown—S. L. Elton Tenn.—L. C. New Marlborough—P. M. Chertsey—D. M. Bridport—J. B. Burlington—W. D. H. Brandon—B. C. Chertseyfield O.—S. S. Columbus—P. M. Batavia—L. I. Berlin—P. M. Moravia—C. W. West Brantford.

Religious Notices.

Br. J. Shrigley will preach at Poponick on the 2nd Sunday in July; and at Suffolk centre at 6 o'clock same day.

Br. W. A. Stickney will preach at Burlington on the 3d Sunday in July, and at New Hartford centre at 5 o'clock same day.

Br. J. Shrigley will preach in Chickopee Village (Springfield) on the third sabbath in July.

Br. C. Spear will preach in Hartford on the third Sunday in July.

Br. S. Davis will preach at Bird Brook on the third Sunday in July, and at Broad Brook at 6 o'clock same day.

Br. R. O. Williams will preach at Durham on Friday evening July 24th, and at Killingworth on the fourth Sunday inst, and at Upper Middletown on Monday evening following.

Br. J. Shrigley will preach at Barkhamsted on the fourth Sunday in July.

Br. R. O. Williams will preach at Gandy on the 3d Sunday inst. and at Simsbury at 6 o'clock same day.

BETTER.

Better World.

(Original.)

There is another and shelter world.

There is a more beautiful world than this
When men shall rejoice in perfection of bliss,
No more be annoyed by the discord of strife—
No diseases shall prey on the organs of life,
Where pain shall no more be required with each breath,
Where no physical suffering shall issue in death;
But sighing and crying forever shall cease,
In that world of delight and of permanent peace:
For God, even God, shall wipe every tear,
From eyes which knew nothing but weeping whilst here.
No curse shall be found any more to intrude,
To hamper the creation or features of God.
Saint Jesus the witness—the faithful and true
"Behold! am making and make all things new"
In that holy creation and pure—unlike this
Man shall dwell forever in a fairness of bliss.

Sketch.

A mother was kneeling in the deep hush of evening, at the couch of two infants, whose rosy arms were twined in a mutual embrace. A slumber soft as the moonlight that fell through the lattice over them like a silver veil, lay on their delicate lips—the soft bright curls that clustered on their pillow, were slightly stirred by their gentle and beautiful breathings, and that smile, which beams from the pure depths of the fresh glad spirit, yet rested on their red lips. The mother looked upon their exceeding beauty with a momentary pride, and then, as she continued to gaze on the lovely slumberers, her dark eye deepened with an intense and unutterable fondness, and a cold shuddering sense came over her, lest those buds of life, so thrice glowing, might be touched with sudden decay, and gathered back in their brightness to the dust. And she lifted her voice in prayer, solemnly, passionately, earnest, that the giver of life would still spare to her those blossoms of love, over whom her soul thus yearned. And as the low breathed accents rose on the still air, a deepened thought came over her, and her spirit went out with her loved and pure ones into the strange wild paths of life and a strong horror clutched her frame as she beheld mildew and blight settling on the fair and lovely of the earth, and high and rich hearts searled with desolation and guilt by passion. And the prayer she was breathing grew more fervent even to agony, that He who was the fountain of all purity, would preserve those whom he had given her in their perfect innocence, permitting neither shame, nor crime, nor folly to cast a stain on the brightness with which she had received them invested from His hands as with a mantle.

As the prayer died away in the weakness of the spent spirit, a pale shadowy form stood beside the infant sleepers. "I am Death," said the spectre, "and I come for these thy babes—I am commissioned to bear them where the perils you deprecate are unknown; where neither stain, nor cost, nor woe can reach the rejoicing spirit. It is only by yielding them to me, you can preserve them forever from contamination and decay." A wild conflict—a struggle as of the soul parting in strong agony, shook the mother's frame, but faith and the love which hath a pure fount than that of earthly passions, triumphed, and she yielded up her babes to the spectre.

"Behold!" said Death, as he touched the fair

forms, and the beauty of life gave place to a hoarier and yet deeper loveliness, 'behold, the smile of innocence is now forever sealed. They will waken where there is neither light nor tempest.' And the boughs upon which we call the Spoiler, bore away the now perfected blossoms of immortality to the far-off sky.

What's the Odds?

"What odds will it make," said a careless, indifferent person to a sincere Universalist—"what odds will it make what meeting I go to? I enjoy myself about as well at one as another, or rather I do not enjoy myself at either in a very high degree. My wife and children go sometimes to the orthodox; and sometimes to the Unitarian church." "Perhaps it will make no difference," replied the Universalist, "but with me it is not so. I have desires which nothing but Universalism will satisfy; I am happy only when I am mixing on that theme. This doctrine is my meat and my drink." "Cold water to the thirsty soul was never more grateful, bread to the hungry never more sweet, than this blessed heavenly doctrine is to me: Well did Isaiah describe the gospel as 'a feast of fat things.'" "What don't you think you would be as happy to go to the orthodox, or the Unitarian church?" "What is the difference?" "No, my friend," said the Universalist, "I can be happy in the belief of no other doctrine. As to the difference between the three, I will tell you precisely what it is. Universalism is to me a table richly loaded with the bounties of Providence. Orthodoxy is a table on which the most fatal poisons lie in every goblet, and every one that drinks dies. Unitarianism is a beautiful table, covered with the most elegant and fashionable dishes, tastefully displayed, but not a morsel of food of any kind in them. At the orthodox repast men are killed outright; at the Unitarian they die of starvation; but at the feast of fat things, men eat and live forever. And I address you, neighbor, (continued the Universalist) in the words of the prophet, 'Why do you spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.' Trumpet.

Home.

Home! what thrilling music is in the sound. Strangest far from the spot of thy nativity—least thou never revised the truth of this? When a stranger in a strange land, you have cast your eager eye around in search of some being in whom you might identify a friend or acquaintance—and have looked in vain, has not then the recollection of 'home' sweet home rushed in all its force and reality upon the mind? Yes, and many an ardent sigh, many a hopeful prayer has arisen from your lonely heart that Heaven would again permit you to behold the sweet and sacred spot. All this for the joys of an earthly home. O pilgrim of mortality—your home on earth is but a transient one. Here, you are but a pilgrim and a sojourner. Your final home is it a better country, even an heavenly—a city that hath foundations, whose builder and maker is God. True, it may seem as a 'far country' to thee—yet 'good news' hath been heard from its dominions—even tidings of eternal salvation!—'As cold water to a thirsty soul,' so is this message of joy from the kingdom of glory.

'As when the weary traveller gains
The height of some commanding hill;

His heart revives, as o'er the plains.
He sees his home, though distant still.

So when the Christian pilgrim views
By faith his mansion in the skies:
The sight his fainting soul renews,
And wings his speed to reach the prize."

Star & L.

Opposition.

Our Unitarian brethren will not appear ludicrous and impious in dealing out damnation to us, for believing that God is infinitely good; but they show the weakness of their own cause, and their inability to maintain it by fair argument. We can never hear these denunciations, without thinking of what was sarcastically said of Jupiter—that when he was quite in the wrong, he was apt to have recourse to his thunder. Surely they would not deal in denunciations, if they had other weapons of defence.

It is a great misfortune not to have mind enough to speak well, not judgment enough to keep silent. Hence the origin of every impertinence.

Marriages.

In Hartford, by Rev. M. H. Smith, Mr. Ransom Chamberlain of Rochester to Miss Susan M. Chapman of Hartford, And Mr. Ralph Cutler, to Miss Esther Wetherell both of Manchester.

Deaths.

Mr. Timothy Haskell of the steamboat C. J. Marshall, was drowned in New Haven harbor on the 29th of April.

The loss of Mr. H. will be felt, not only by those who were bound to him by the ties of relationship, but also by community at large. He was a man of a benevolent mind—of industrious habits, and possessor of those qualities which rendered him capable of discharging the duties which devolved upon him with fidelity.

A circle of relatives and friends, are by his death deeply afflicted, and in this time of affliction they can realize the gospel hope by casting themselves upon God for he is able and will be with the mourner when all earthly friends forsake.

Then cease, fond nature, dry thy tears

Religion points us high;

There everlasting spirit appears,

And joys that never die.

May God bless and support the mourners in the hour of affliction. It was he that gave, and it is he that hath taken away. Therefore let us not complain, but say Father thy will not mine be done.

I. S.

In this city on the 31 inst. Mrs. Lucy Rudge wife of Mr. Emmons Rudge.

UNIVERSALIST BOOKS.

STREETERS' Hymns, Poises' Selections, Life of Murray, Ballou's Lectures, Ballou's Notes, &c. &c. For sale by

BELKNAP & HAMERSLEY.

Exchange Buildings.

B. & H. keep constantly on hand a general assortment of books and stationery, which will be sold on favorable terms.

Hartford, June 24, 1835.

380011

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. A. Hargree in Main St. a few rods south west of the State House square.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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Communications.

HUMAN REASON.

Original.

'Reason together.'—BIBLE.

Though human reason has been, in former times, and though it is by many now, denounced as carnal and dangerous—as unfit to be trusted in the reception or rejection of certain articles of faith, it is truly a source of rejoicing to the liberal and intelligent mind, that the Scriptures call upon all to use this gift of Heaven, in proving all things.—There is no tenet so sacred, no mystery so inexplicable, that reason may not be used in testing its truth or proving its falsity.

Man is a rational creature. The all wise Creator has constituted him with such intellectual powers, as will enable him in their proper exercise, to compare things with things, truth with falsehood, and by this process, arrive at natural and just conclusions. These powers of the mind, highly adorn human nature, and eminently distinguish man from the brute creation. They are the gift of that God from whom proceeds every good and perfect gift. Derived from such a source, and so valuable in themselves, it cannot be doubted that they should be used in the investigation of all matters, whether secular or religious. Indeed, it is universally granted that men should use reason in secular concerns; but then, it is thought by some to be very dangerous in religious. In theology we are often cautioned, not to trust to its guidance. But it is worthy of being remarked and of being remembered, that this caution is only given when reason fails to sanction some favorite doctrine. Men readily call reason to their aid, as long as it will answer their purpose—no one ever condemns reason, until reason condemns him.

When a sentiment is advanced, on which reason and common sense turn their backs, then it is, that we are warned against trusting to those facilities which the Author of all good, has in infinite kindness bestowed upon us! It is often the case,

when the preacher puts forth an irrational sentiment, he tells his hearers, they must put aside all carnal reason, (which is the very reason God originally gave us,) at the same time warning them, as they dread the vengeance of an angry God, to be aware of hearing those who maintain different sentiments and support them by carnal reasonings. Especially do those christians who trust in God as the savior of all men, come in for a copious shower of abuse, while their doctrine is branded as the foulest heresy. Who has not heard language reading on this wise? 'Beware of Universalism!' its believers and preachers. Don't go near their meetings—they preach damnable heresies—they don't believe in a God, the Savior, or the Bible. They are of the profane, the most profane—of abominable the most abominable—don't read or hear any thing of that doctrine, I pray you! And why all this anxious solicitude,—why all these cautions? If we are so bad and our doctrine so absolutely foolish and false, will not these things be discovered as soon as examined? Why not then urge all to make the investigation for themselves, and of themselves judge what is right?

The truth is, (deny or disguise it as much as we will,) there is a backwardness, a censurable backwardness on the part of many to prove all things. Not only this, there is a fearfulness to bring doctrines to the test of reason, and a reasonably interpreted Revelation. Far be it from the writer to exalt reason above Revelation, but I would give it its proper place—which is to judge of what is revealed. Without sight we should not know darkness from light; without reason we cannot distinguish truth from error. It is because men have neglected to reason, that the world has been flooded with errors. As a ship without a rudder is blown about by every changing gale, so man without reason is blown about by every wind of doctrine. Let christians then reason together, and we have every reason to believe, that they will approximate nearer to each other in theory and practice.

A word more and these remarks are closed.—God having given us reasoning faculties, it is safe to infer, that he has revealed nothing which those faculties, when exercised would reject. Therefore, the conclusion—though men may put unreasonable constructions upon some parts of the Bible, they are false, and reasonable constructions correct. Man may teach unreasonable sentiments, but God cannot reveal them. Horne has well observed, (though he has not always practiced upon the observation,) that 'whatever is repugnant to natural reason, cannot be the true meaning of the Scriptures; for God is the Original of natural truth, as well as that which comes by particular

revelation. No proposition, therefore, which is repugnant to the fundamental principles of reason, can be the sense of any part of the word of God.'

c. w.

West Brattleboro' Vt.

Original.

'Who will render unto every man according to his works.' I will with your leave and approbation Messrs. Editors, present the readers of the Inquirer and Anchor with my reasons for rejecting the views of limitarians relative to salvation. They are at variance with the scripture which heads this article. That men will invariably be punished for their transgressions, an abundance of testimony may be adduced from the scriptures; and daily experience and observation confirm the truth of it. And yet, in opposition to all the evidence adduced from these sources, the limitarian will earnestly contend for a salvation which is at variance with an established law of nature. For it is zealously contended that man deserves punishment infinite in duration for the smallest sin he can commit, but by doing penance in season he will escape this righteous retribution of heaven. Thus, he contradicts the word of God—fights against a law He has established and opposes the Divine government.

David says, 'also unto thee, O Lord, belongeth mercy, for thou renderest unto every man according to his works.' This same sentiment is held by Jeremiah. 'Thine eyes are open upon all the sons of men, to give every man according to the fruit of his doing.' It is reiterated by the apostle to the Gentiles: 'Knowing that whatsoever any man doeth, the same shall be receive of the Lord, whether he be bond or free, and there is no respect of persons with him. Who will render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory, honor, immortality, eternal life; but to them, who are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honor and peace to every man that worketh good.' Job says, 'For the work of a man shall he render unto him, and cause every man to find according to his ways; yea, surely God will not do wickedly, neither will the Almighty pervert judgment.' It seems to be an invariable law of God—he has so ordained in the order and nature of things that sin and misery shall be inseparably connected. If, then, this be an established law of God, to contend that men can avoid the penalty, is to contend that the righteous law of God will not have its demand, and

will prove abortive. If it be a law of God that men shall be punished in this life for sin, that law must have its demand, and we know it does have its demand by experience. If it be a law of God that men shall receive a disciplinary punishment in a future state for sin, that law must have its demand, and all the united energies of angels, men and devils cannot render this law of none effect. Now to contend that a finite creature can do something to avoid the penalty attached to the law of an infinite Being, is to be orthodox according to the common acceptance of the word.—But I reject such orthodoxy.

I go still further.—If it be a law of God that men shall be punished eternally for sins committed in this life it will be impossible even for God himself to save sinners from this punishment.—There can be no salvation from the penalty attached to the law of God. I believe in no salvation from limited punishment, for God will render unto every man according to his works. I believe in no salvation from *eternal* punishment for the simple reason that God never subjected man to such an unmerciful fate. Now modern orthodoxy involves the absurdity that *all* men will be punished eternally for the evil they do, and eternally rewarded for their virtuous actions.

But I reject the commonly received notion of salvation for another reason. It is licentious in the extreme. Sin has been represented as pleasant, and her paths peaceful, and the sinner believing the sentiment, has been encouraged to pursue the path of vice, with a determination to repeat a short time before death, and thus escape the punishment due to his transgression.

There is no denomination, the Universalists excepted, that believe that God does and will render unto every man according to his works.

JUSTICE.

[The following account of the rise and progress of Universalism was drawn up by our venerable father S. Glover, who resides in Newtown.—Edu.]

RISE AND PROGRESS OF UNIVERSALISM IN NEWTOWN, CT.

Original.

About the year 1800, several persons of both sexes to the number oftweeen 30 & 40 joined in church order and fellowship and received the memorial of the death and suffering of the Lord of life; being administered by Michael Coffin, a preacher of Universalism, who, several times in the course of that year was at Newtown; as also in the year previous. In 1799 William Thomas visited the town and was attended by several families. I fully believed the doctrine; but I made it my business to oppose, as I, at that time, was in full communion with the Episcopal Church; and they were not fond of my company. The partial doctrine, the more I read the Bible and pondered upon it, appeared unreasonable and inconsistent; and before any mention of Universalism was made on my part, I had privately declared to the Episcopal minister, my faith; and he wished me not to publish it or make it known, and he would not; and said he hoped I would not forsake the communion.

As there were, at that time, five or six respect-

able heads of families who had made known their faith; we met together and I made public my full faith; and on every Sunday we read portions in the Bible, and compared and explained and appeared to be of one mind, united in faith; and some of us occasionally made a petition to the throne of grace. And if I remember right, Winchester's Dialogue was the first Universalist book which we read, and obtained light and much information from them; also we obtained James Purves' book, explaining the doctrine concerning the Father, the Son and holy spirit. Also Channing and Huntington; but our chief study was the book of God, or Bible. And as I observed above when we first attempted to receive the memorial of the Lord's supper, there were about 30 persons who joined with us; and our society increased; and for a number of years, we met in school houses, in various parts of the town, having no steady place of worship and living remote from each other. And I never charged a cent for all my services in Newtown. But as I advanced in years I found a burden rather too heavy to bear. The brethren in the town of Danbury agreed to pay me two dollars a sabbath. I attended with them for two or three years, a quarter, or third of the time; and also at North Salem a part, and various other places. But within a period of 20 years, quite a large number of brethren in this place have died, and some have removed to the far west. I became debilitated; and for several years, Universalism has been at a low ebb in Newtown. For a dozen years I have given up preaching myself, on account of my age and infirmity of body; and for five or six years past, except once, our people have had but few opportunities of meeting on a sabbath to hear some of our approved preachers. One year they agreed with that infamous Brooks for one half the time, and considerable attention was excited; and they formed a society, and subscribed over one thousand dollars for the purpose of building a meeting house.—But just at this time off went Brooks, having betrayed his Master and renounced his faith, and whether he has hanged himself or not I cannot tell; I fear it may be worse. Many of our friends who had been pleased with his preaching, have had occasion to say: 'we know not who to trust. And their zeal is much abated.

But at this time there is a goodly number that will not bow the knee to Baal; but a remnant is left according to the election of grace. There are between thirty and forty heads of families at this present time professing the doctrine of impartial grace, and a very liberal lawyer said, if the truth was known, one half the town were Universalists. My statement may be relied on. But they live remote from each other, and it is difficult to give notice when we can have preaching. By that means the expense is heavy on a few; and thus they get discouraged and pass their time in idleness. But I believe the doctrine may, and will yet revive and take root downward and bare fruit upward; but at this present time they are like sheep without a shepherd.

The opposition is much abated of late years.—People of all sects have found by experience that the Universalists are as moral and honest, as other sects; and are of late years employed in public matters, having our full share. And I pray that

all who bear the christian name may make it their rule, always to overcome evil with good.

A LICENTIOUS SENTIMENT.

Every opinion which leads a man to conclude that he may commit sin, without experiencing its consequences, is calculated to exert a pernicious and licentious influence on the minds of those who adopt it.—Thus the orthodox surely will not disallow.

The doctrine of future and endless punishment is every where mainly built upon the position, that happiness and misery, in the present life, are not experienced according to the holiness or sinfulness of the hearts and characters of mankind. From this fact the inference is drawn that equity requires an adjustment of these inequalities in the life to come, by rendering the happy sinner miserable, and the miserable saint happy. Now to say nothing of the fact, sanctioned by universal experience, that holiness produces happiness wherever it exists; and that criminality is predictive of misery in every man who practices it; to say nothing of the teachings of the Scriptures which declare that there is no peace to the wicked; but that there is great peace to those who love the law of God; we object to the sentiment above named, because we believe it to exert a licentious tendency in the world. To say that sin and misery are not inseparable, that a man may go on for years in crime and escape all trouble on that account, so far as the present life is concerned; and that as to the next, he may escape his merited punishment by a timely repentance, any moment before he dies, seems to us to hold out a direct encouragement to the wickedly disposed, and how, we make no doubt, been the means of much sinfulness among mankind. Men are supremely devoted to their own happiness. Whatever they believe will promote their happiness, if it can be obtained without a reasonable hazard of more loss than gain, it is natural they should pursue. Convince a man, as the sentiment we are examining teaches, that he may be happier in sin than by practicing righteousness, and ten to one if he does not practice upon such a sentiment. He may, indeed, be told, that hereafter he will suffer the consequences of his crimes, if he does not seasonably repent; but it is a fact, that present considerations, and things pertaining to the present life operate most strongly upon the mind; and though he may be told he runs the risk of being miserable hereafter, he will hazard that risk by a calculation to escape all punishment both in this world and the future, by repenting in season to secure the joys of heaven.—History and observation give dreadful testimony to the truth of this remark. There are, it is so be apprehended, but few men who will consent to be obedient all their lives, and miserable as long as they are righteous, when by living in sin and happiness seventy years, and repenting one day before they die, they may escape all punishment and go to heaven as well as the most fervent and dutiful christians.

We believe, therefore, that the doctrine of future endless punishment, as commonly argued, is calculated to exert and actually does exert a most pernicious and licentious influence in the world.—Look at the thing candidly and impartially, and we apprehend it will be found that this doctrine

furnishes the motive or a countenance for whatever of vicious or criminal actions there are amongst mankind.—*Chris. Int.*

WHY WE WORSHIP GOD.

The opposers of the doctrine of ultimate universal holiness and happiness, frequently declare that if they believed as we do, they would throw off all restraint, and perpetrate all manner of iniquity. They wonder why we worship God. Say they, 'If I believed your doctrine, I would put myself to no trouble whatever; I would not give one cent for the support of preaching, and would be at no pains, much less expense, to rear a temple of worship!'

Such being their views, it is passing strange to them, that Universalists should manifest so much zeal in the cause in which they are engaged.—Now for their information, we shall briefly state why, and how, we worship the King Eternal.—We frankly acknowledge that we do not serve God in order to escape his wrath; nor to render him favorable or propitious towards us; for we have experienced his grace ever since we first began to exist; for this he has secured to us in his own unalterable purpose, and revealed it through the gospel, that we, poor sinful mortals may have hope and comfort in this vale of tears. We are influenced by higher and nobler motives, than either of those now named.

We worship him because he is our friend, our Saviour, and our unchanging benefactor, who always has in view the good of his children. If we looked upon him as a partial, vindictive, cruel being; as one who delights in rendering his offspring wretched, we should not take delight in serving him. We should need such motives as Nebuchadnezzar held out to his worshippers, to induce us to worship God. We feel grateful to our Heavenly Father, for the exalted views we entertain of his character; and we devoutly pray that all may soon be influenced by the same motives.

If the question is asked, how we worship God? Our answer is: as an impartial, holy, just, merciful, and good being; as our Father, Friend, Protector, Benefactor, King and Saviour. And as a spirit, who seeketh such to worship him as do in spirit and in truth. With these exalted views and motives, we with the heart feel confidence of children, offer unto the most high God our tribute of gratitude, and prayer and praise, the fruit of our lips, which we believe is our reasonable service. And when we engage in this work, we are made to realize the truth of the language of the prophet. 'It is not a vain thing to serve the Lord, it is your life.'—(Universalist.)

THE OFFSPRING OF MERCY

BY E. C. VON HEARDER.

As the Almighty was about to create Man, he called the angels of his attributes, the watchers of his dominions before him. They stood in council around his invisible throne.

'Create him not,' said the angel of Justice. 'he will be unjust to his brethren and the oppressor of the feeble.'

'Create him not,' said the angel of Peace. 'he will stain the earth with human blood, the first-born of his race will slay his brother.'

'Create him not,' said the angel of Truth,

'he will defile thy sanctuary with falsehood, although thou shouldst impress on his countenance thine own image, the seal of confidence.'

Thus spake the angels of the attributes of Jehovah; when Mercy, the youngest and darling child of the Eternal, arose, and embracing his knees: 'Create him, father,' said she, 'in thine own likeness, the darling of thy loving kindness. When all thy angels forsake him, I will seek and turn his faults to good. Because he is weak I will incline his bowels to compassion and his soul to atonement. When he strays from peace, from truth, from justice, the consequences of his wanderings shall prevent him from repeating them, and shall gently lead him to amendment.'

The Father of All listened to her request, and created Man, a weak faltering being, but in his waywardness the pupil of mercy, the child of ever active and ameliorating love.

Remember thine origin, O man! when thou art unkind to thy brother. Mercy alone desired thy existence: Pity and Love nursed thee on their bosoms.

Missionaries in the Sandwich Islands.

We have been favored by a friend with a perusal of the Foreign Quarterly Review for March, 1835, in which we had a review of the work entitled, 'A Voyage round the World, in the Prussian Ship the Princess Louise, by Dr. F. J. F. Mege, 2 vols. 4to Berlin, 1834.' This was the third voyage of a Prussian Ship round the world but no detailed account of the first and second has been published. They were undertaken by the Royal Company for Maritime Commerce; and seem, say the reviewers, to have fully answered the purpose for which they were projected, of establishing a commercial intercourse between Prussia and distant countries. The author, Dr. Mege, they add, accompanied the expedition on board the princess Louise, as physician and naturalist, and the work before us bears ample testimony to his industry, zeal and ability.

The ship first visited S. America, and touched at various places in that country. Thence she proceeded to the Sandwich Islands, where she arrived on the 24th of June, 1831. Dr. Mege then relates a visit he made to the house of Bingham, the celebrated Missionary at Honolulu. We give it to our readers to show, that these Missionaries do not live in danger, toil and want, but that they are surrounded by plenty, that their houses are palaces, and the natives are their servants and slaves. They have in part made the ignorant rulers of these islands subject to them, which the following extracts from Dr. Mege's Journal will show.

'We spent the afternoon in looking at the town of Honolulu, and got a Spanish merchant who is settled there, to introduce us to the celebrated missionary, Bingham, to whom we had letters. On our way to his house, we witnessed a sight which very much tended to lessen the missionaries in our estimation, for we saw two of their wives taking an airing in a small carriage drawn by natives. To many of our readers, it may perhaps appear somewhat irrelevant, if in the course of the narrative we bring forward particulars, which seem to bear more immediately on the private life of the missionaries. It however seemed to us necessary to collect facts of this nature, in order that the public might be the better able to judge of the character of these men. The missionaries in the South Seas cease

to be private individuals; they have fixed the attention of the whole civilized world, which holds them responsible for their actions. The Sandwich Island missionaries are natives of North America, and it is against them alone that the severe censures from all quarters have been directed. They have undermined the prosperity of the country instead of promoting it; they have banished hospitality, one of the most attractive qualities of these children of nature, expelled mirth and joyousness from these happy isles, and introduced in its stead, a religion of which the natives have no distinct notion. Men have come forward and singularly enough, in places the most remote from the scenes of action—men who were, of all others least acquainted with what had been previously written on this subject, and who yet defended, with the utmost zeal the conduct of the missionaries in the Sandwich Islands. We should enter more into detail were that man still among us, who most warmly defended these missionaries; but he is dead, and is no longer able to vindicate himself. He engaged ardently in the contest, because he fancied that the world in general was raising an opposition to the noble work of mission, and did not seem able to comprehend how individual members of this extensive body might fail in the attainment of their object by the adoption of mistaken measures.

'On arriving at Mr. Bingham's house, we found in him the proud ecclesiastic, who is conscious of possessing temporal as well as spiritual authority, and who, in the feeling of his own consequence, neglects the usual forms of social politeness. Mr. Bingham, however, invited us to visit him whenever we felt so disposed; and the surgeon of the mission immediately offered to accompany us in our excursions into the interior of the island; others which, however, we declined, partly not to lay ourselves under obligations, which would only have taken up our time, and chiefly that we might be able to form for ourselves an opinion of the state of the island unbiassed by the missionaries.

'Kauike-Aouli, the young king, returned to his residence the same evening, and went immediately to Mr. Bingham, to consult with him.—General Miller had left the Princess before we took a ride into the interior, and on his return to Honolulu, had met Kauike-Aouli, to whom he was introduced. The young monarch immediately inquired about the presents which he had brought for him, asked whether we had a sword, and was quite overjoyed when told that we had. On his return from Mr. Bingham, he sent one of his attendants to inform us that he was ready to receive the letter from the King of Prussia; upon which Captain Wendt and myself, accompanied by a North American merchant, who was to act as our interpreter, repaired to the dwelling of Kauike-Aouli.

The next business performed by the Prussian embassy was to deliver the presents which had been sent by the Prussian King. This attracted the attention of the whole court, male and female, and was done with much ceremony. The following extract is worthy of note.

'The king was requested to put on the uniform, which he immediately did in the ante-room, with the aid of his secretary, Hellici; when all at once there was a cry. 'The missionaries are coming' upon which he instantly put it off. When he returned into the saloon dressed in the uniform, and perceived his sister-in-law, Kinu, ornamented with the trinkets, he desired her to

take them off, as they were not intended for her and she should not have any of them. The lady instantly obeyed with a very good grace.—The fine linen, the silk, toilets, and various other articles, excited the envy of the ladies, as the king every thing to himself. During the whole time that those presents were being delivered, the queen-mother sat silent and melancholy. She could with difficulty conceal her envy, and therefore feigned indisposition, and two attendants who sat beside her were constantly employed in fanning her. A stick, with a mouth harmonica, which we had brought for John Adams, pleased the old lady so much that she instantly laid hands on it and in the midst of the assembly made an essay of her musical powers.

When our business was concluded we took leave—the day was extremely hot, and, as we had been occupied about four hours in delivering the presents, we felt much exhausted. Some foreign merchants, who were settled there, gave the king to understand that he should offer us some refreshment, upon which he replied that the missionaries had forbidden it. Our presents made great impression upon the king and his chief men; although the former was very measured and studied in his behavior, and had evidently been instructed beforehand by the missionaries, he yet expressed himself to the English merchants as being much ashamed, that he had sent to his majesty the King of Prussia so trifling a gift as a feather cloak, while he had received so many things which he could never repay. It is rather curious that, notwithstanding the frequent presents which the English have sent to the Sandwich Islands, they have never been equal in value to those which we had the honor to present.

As to the extravagance of the Missionaries in their houses, and furniture, the splendor in which they live, and the probable draughts they make upon the natives to maintain them in this kind of life, we present the following extract;

'The houses of the missionaries are very handsome; they were just erecting a very large stone house, which was built in a superior and durable manner. The dwellings of the missionaries are to those of the Indians, as our palaces to the ordinary habitations of the poorest class—of course, palaces at Oahoo do not look like palaces in London, Berlin, or Petersburg.—Even the residence of the reigning family is extremely miserable in comparison with the handsome and very elegantly furnished house of the missionaries, which form a strange contrast with the little huts which Mr. Stewart once inhabited, and which he has described in such lamentable terms in his journal. Now we find in the house of the missionaries varnished floors, handsome furniture, fine pianos, and the walls adorned with beautiful paintings. Who has supplied the missionaries, who were sent to the Sandwich Islands as very poor persons, with the funds for these luxuries? Though we will not speak of the sums which some of these gentlemen are reported to have collected and sent to North America, we think we may conclude that the money has been drawn from the country and the people for whose improvement and civilization the missionaries were sent to the Sandwich Islands.'

Trumpet.

UNITED STATES CONVENTION.

Letter to *Brs. Stephen R. Smith and Thomas J. Sawyer.*—BRETHREN—I have come to the

conclusion to address you both in one letter, as you are engaged in the same great and glorious cause. We are all in the same vineyard, though in different stations. One of you, (Br. Sawyer,) I have seen, and several days were spent happily in each other's society. The result was a lasting and profitable friendship. But, Br. Smith, I have and I have never seen each other's faces.—I have heard of you by the hearing of the ear, but mine eye has never seen you. I ardently long for a personal acquaintance. I had hoped to have seen you at Albany in September last, but was disappointed. As you are to preach the Jubilee sermon, you will of course, be in Hartford, where, God willing, we shall meet.

But the leading object of this epistle is such, that even expressions of friendship must be suppressed. I am so unfortunate as to differ from you both, with regard to your views of the length of time for the meeting of the U. S. Convention in general. I learn by the respective papers with which you are connected, that you mean to contend for the good old way of continuing in session only two days. I will also shew mine opinion about this matter.

Br. A. C. Thomas, we know, wants six or seven days. Less, he supposes, would be insufficient for business, i. e. including that relating to the Historical Society. As much time as this he knows he wants to feast his soul on the 'fat things' found in Universalism. With Br. Thomas I do not materially differ, saying that I would propose *four days*, commencing on Thursday morning and closing on Sunday evening. This would give ample time for brethren to arrive even from a great distance. My reasons for extending the time of session, are,

1st. Two days are insufficient to enable us to form an acquaintance with the brethren.

2d. Two days are insufficient for both business and preaching.

3d. Few, probably, of the brethren present will have another opportunity, in the course of providence, to be present on the next Jubilee.

But, Br. Smith, it seems you dislike parade, show, &c. But you cannot be more opposed than I am to such things. I do not call this a meeting for aggrandizement, but for mutual benefit. Again, you say, a short time allotted to the business of the Convention, will the sooner enable us 'to return to our respective homes to unbend captive minds,' &c. Grant all this, but then Br. S. for one, I want occasionally to be refreshed by hearing. Many brethren will be present that all will wish to hear, and a session of two days will not allow of more than six or seven sermons.

Here I must remark that I am surprised at Br. Sawyer when he says, 'the Delegates, &c. should feel that they meet for higher purposes than merely gratifying themselves with hearing a few sermons.' Again and again Br. Sawyer, have I read this, till mine eyes assure me that it is from your pen. Then, preaching may be dispensed with, except the sermon designed specially for the occasion. You admit that the people may select their speakers, and public services be performed. But then the brethren and delegates should be in the Council-room. And pray, Br. Sawyer, how many do you think could be found to transact business during public services? I will not say, we could do without Br. Thomas and many others, but I do say, that there are very few but what would seek 'the

house of the Lord.' Let it be known that some celebrated brother was about to speak of 'the glad tidings of good things,' and zeal for business would grow cold and dull. It would be as when a Legislature once attempted to convene in a certain place. It was reported that Patrick Henry was about to plead in the razor town. No member could be retained. Every man wanted to hear the orator. We have no Patrick Henry perhaps, but we have brethren, whose praise is in all the churches, and whose voices cannot be sounded in our Conventions without causing 'our hearts to burn within us.'

What thank you brethren? Our enemies spend 30 or 40 days in promulgating a doctrine which they themselves hope will be false! Can we not then once, in fifty years; spend *four days* together in advocating a doctrine which the world hopes will ultimately be true; and for which even our opponents pray?

Hear C. G. Finney talk about the contentions in the Presbyterian church.—'Their contentions and janglings are so ridiculous, so wicked, so outrageous, that no doubt there is a Jubilee in Hell every year, about the time of the meeting of the General Assembly! Surely, then, if Presbyterians meet to quarrel, we can, at least, devote four days in renewing and extending that blessed friendship which now exists among us. Of all meetings held on earth, our Conventions and Associations are now the happiest and the most glorious. And if there is a Jubilee in Hell near the time of the annual meeting of the General Assembly, it seems to me that there must be a Jubilee in heaven at our next Convention, if it should be what we now all anticipate. I trust then, that we shall none of us chill the blessed anticipations which are already springing up in the hearts of thousands.'

Why, brethren, we shall only just about the second day begin to praise God, and then elevation, acquaintance, all must be checked, and we must prepare for home. You may, perhaps, call me an enthusiast, but such is my love for our public meetings that I have frequently expressed what I now for the first time put on paper, that they bring us as near heaven as we can get in this world.

You seem to think, Br. Sawyer, that our societies would not allow their ministers their salaries for a sabbath, but I think they would.

Should this epistle meet the eye of Br. Thomas, I would like to be informed how they arrange matters in Pennsylvania. For there I am the state convention met on the 13th and 14th of May, and then we had the Union Association met in Reamstown, Lancaster Co., Pa. on Saturday morning, the 16th day of May, and adjourned on Sunday evening the 17th.—How is this, Br. Thomas? Do the brethren lose the Sabbath, or do their societies pay them even in their absence?

Yours, in the bonds of christian fellowship,
CHARLES SPEAK.
Springfield, 1835.

QUESTIONS FOR THE ORTHODOX.

The position now adopted by the believers in endless misery is that hell is not a literal place of fire and brimstone, but a state of mental suffering, consisting in horror of conscience, blindness of mind, and unbelief. Now if the soul of the wicked pass immediately at death into a fixed state of misery, will they be so good as to point out to

use the necessity or utility of raising up their mortal bodies, and placing their immortal souls therein; seeing that spiritual, substantial bodies cannot endure mental suffering, and that the mind could as well be punished without them?

INQUIRER AND ANCHOR.

SATURDAY, JULY 18, 1853.

THE FOUNDATION.—'The whole system of hellfire, both Catholic and protestant, is built on the principle that God is an angry, cruel and revengeful being; and that he would much rather torment his own offspring in hell, than to bring them to repentance, and to the practice of virtue and holiness.'

ANONYMOUS.

To the casual reader the above remark may appear to savour strongly of an uncharitable and unjustifiable severity. But kind reader, we wish you to read it again, and attentively, and then tell us if it is not most strictly and literally true? If it is so, then call not the writer too severe. We are exhorted in the scriptures to build upon the 'sure foundation,' and one who has read the warning of the Savior, against building upon the sand, would suppose that men would be careful in examining the foundations upon which they build. And yet it is not true that the whole stupendous fabric of hell fire, though reared by the wisdom of our fathers, and garnished with the riches of their children is based upon the very foundation named by the writer above quoted? Let us see.

Wherever men may say of the character of God, there is one thing in which they agree. They ascribe to him 'Almighty power.' There is, and there can be, no dispute about this. He that moulded the earth in the hollow of his hand, and struck up the fires of the sun, and hung the moon and the stars in heaven, must possess power no less than infinite. It must moreover be admitted that God rules and reigns, in the armies of heaven, and among the inhabitants of the earth, and that he turneth the hearts of the children of men as the rivers of water are turned. To say of an earthly ruler that he has full and ample power to govern his subjects, and make them obedient, prosperous and happy; and yet that he refuses to exercise that power, and permits them to run lawless in anarchy and crime, would be a stigma upon his character. So in this case. To say that God has power to govern all his creatures, and yet that he will not, or does not exercise that power, would be, in our view, a libel upon his character. We will set it down then as a truth, which may not be disputed that God is Almighty in power, and that he reigns in uncontrolled suzerainty through the immensity of his works. It will follow then, as an unavoidable inference, that, be could if he chose to do so make all his creatures ultimately holy and happy. He could if he would bring them all to repentance, and the practice of virtue. He spoke once, and creation came into existence, he can speak again and it will be pure, and man will be happy. Once he said, 'Let there be light and there was light' in the material world. He has but to speak again, and the light of life and joy shall be poured into the darkest recesses of the mortal world. On what then we ask, rests the whole fabric of endless hell torments? We answer; upon no other principle than this; that God is a cruel and revengeful being, and would much rather torment his own offspring in hell, than to bring them to repentance and the practice of virtue and holiness.

It may be asked, if our reasoning would not go to prove that God is cruel in the sufferings which he inflicts upon men in this life. Men do suffer here, and is not this also because he prefers that they should suffer? And does not this make him equally revengeful as the other? We answer. No. It is no doubt true that all the sufferings of this life, come upon men because God wills that it should be so. But there are no evidence of malignity in

the ruler of the Universe. The parent may chasten his child in the tenderness of love, and it would be no evidence of hatred. In this case also, we may see, that all the sufferings of this life, being finite, may be reconciled with the tenderest love in God, on the ground that he will so overrule them as 'to work out for us a far more exceeding weight of glory.' But this remark can be applied only to sufferings that are limited in duration; for the weakest capacity can but perceive, that there is no possibility of endless suffering, working out any thing but suffering to those that are exercised thereby. And hence such suffering can only originate in a demoniacal cruelty. We earnestly request those who are laboring with so much hell to build up the tottering Babel of endless hell torments, to examine the foundation on which they are building. Let any man if he is able, give any other reason than that shall be even plausible why a God of Almighty power, should torment his offspring eternally, than this; he chooses to torment them in preference to bringing them to repentance and the practice of holiness and virtue.

E. D. W.

STORMY WEATHER.—Many people seem ready to adopt almost any excuse, however trifling it may be, to avoid attending meetings of public worship. They profess great love and zeal for the cause they have espoused: but they seem very desirous of being excused from giving attendance when they have the doctrine preached in their own immediate neighborhood. One complains of being a little unwell; another thinks it looks likely to storm, and another imagines that because it stormed yesterday the minister will not come, & therefore he remains at home; frequently regrets much after learning that the minister came that he did not attend. Now these excuses may serve well enough to satisfy the persons themselves who make them; but they certainly do not agree very favorably for their zeal in the cause of their Master, and their regard for his gospel.

We commenced this article for the purpose of noting more at length the last of these excuses.—We would, I, the real R. O. W. in propria persona, and we speak also in behalf of our good friend Br. J. Shrigley—have sometimes heard people excuse themselves from attending meeting because they supposed, that, in consequence of some luckless storm, we should not meet our appointments. They say that they certainly should have attended, if they had been sure that the minister would have been there. Now, without hinting that this excuses a little of the spirit of I don't care anything about it, we beg leave to assure them that they need not again hesitate on that account. If we have appointments to preach in any place—we mean ourselves and Br. Shrigley—we hold it as a sacred duty to fulfil them. And nothing but sickness, circumstances over which we have no control, or exigencies of a very important and pressing nature, will prevent it. Storms do not detain us from attending to our Master's business, and meeting our engagements punctually. We wish it distinctly understood that whenever we have appointments to preach, we shall, God willing, attend without fail.

A. O. W.

THE ANGELS OF HEAVEN.—A friend in West Moravia, N. Y. has proposed to us some questions, concerning our Savior's answer to the Sadducees, in which he says that men in the resurrection shall be as the angels of God in heaven. As this is a subject of some importance we cheerfully give our friend our views of the matter, hoping at the same time that our remarks may not prove uninteresting or useless to our readers in general. Our friend inquires,

1. I am an angel, an upright messenger of God or a celestial being or spirit?

We answer. There is nothing in the word 'angel' which determines the nature of the being to which it is applied. It is not strictly speaking the exclusive and proper name of any order or rank of beings. The meaning of the word is simply 'a messenger' without reference to its nature or character. Whoever God employs as a messenger is in the scripture use of the word called an angel. Whether it is a celestial being or a man; a good man or a bad one, and whether the message is one of mercy or judgment it makes no difference; the word angel relates to his office and not to his nature. The ministers of the seven churches were called by the Revelator, 'the angels of the churches,' and yet they were men in the flesh, and some of them were charged with great wickedness. From these remarks the reader will perceive, that we must look to some other source than merely the word 'angel' to find what is the nature of the being to which it may be applied in a given instance.

Our opinion is that the word 'angel' is used in this passage to denote those spiritual intelligences that dwell in the more immediate presence of the Most High. This opinion we think is justified by the circumstances under which the words were spoken. The reader will recollect that the passage was spoken in answer to a question proposed by one of the Sadducees touching the resurrection of the dead and in presence of the Pharisees who had just been told to silence. Now the Pharisees believed in the resurrection of the dead, and also in the existence of an order of intelligences called angels and spirits.—They believed that many of these angels were bad, and these they called demons. But 'the angels of God which were in heaven' they believed to be a pure and spotless order of intelligences who were freed from the imperfections of men on earth, and made holy and happy in the presence of God.

Now observe, the historian informs us that the Sadducees, say that there is no resurrection neither angel nor spirit; and it was one of those who came with the question concerning a woman who had seven husbands, desiring to know whose wife she should be in the resurrection? They evidently founded their question upon the supposition that the resurrection state is analogous to this, and that men were to be as they are here.—But our Savior taught them in his reply that they had gone wide of the mark in attributing such a notion to him. Their whole objection was obviated by the fact, that he did not teach that men were to be raised from the dead with their imperfections about them, but that they should be there not like the demons in whom the Pharisees believed, nor yet like men in the flesh, but 'as the angels of God which are in Heaven.' Hence we suppose that the Savior used the word in its more common acceptance among the Jews, to denote those pure and holy beings in whom the Pharisees believed, and whose existence was denied by the Sadducees. Like us to these men should come forth from the dead, and therefore their argument drawn from a supposed difficulty concerning husband and wife was not in point. We might note other considerations which bear upon this subject, but we forbear. We can see no force or point in the reasoning of Christ, but upon the supposition, that he applied the word angel, here to beings that are free from the imperfections which appertain to men here in the flesh.

Our friend inquires

2. 'Are we to understand heaven, a local place above, or peace and tranquility in the heart?'

We answer. Wherever there is 'peace and tranquility' in the breast there is heaven. There is no doubt that the word may properly be so applied. But that the word is used in this passage without reference to any particular place, we should not feel disposed to allow.—According to all our ideas of things, man, whether in time or eternity must have a 'local habitation,' and we

are no good reason why that habitation may not have a name.' We read that, in God's presence there is fullness of joy and at his right hand there are pleasures forevermore.' We also read of an house not made with hands, eternal in the heavens.' These and the like expressions, which abound in scripture should no doubt be understood somewhat figuratively. For God is everywhere present, and we could not reasonably suppose, that spirits in another world, will need houses such as we here love. Still, if the human race exist hereafter we suppose that they will have dwelling place in some part of God's universe, that abode we call heaven, in its highest and holiest sense, and we see no impropriety in the supposition, that there will be peculiar manifestations of the divine presence. Of this heaven there may be foretastes and even miniatures on earth, but there and there only, is fullness of joy and pleasures that never fade or die. To this dwelling of pure, holy, happy and immortal spirits we suppose the Saviour alluded in the passage we have under consideration.

These are our views of their subject, and if they are satisfactory to our friend we shall not regret the time and exertion it has cost us to put them upon paper. Having answered the proposed queries, we say to our friend, let us so live that we may enjoy peace and tranquillity of mind, which if it is not heaven itself, is at least, and in truth, a glorious foretaste, of that heaven where

'Peace, like a river from God's throne,'

'Shall down nations yet unknown.' B. D. W.

COHERENT REASONING.—The following texts of scripture, with the accompanying remarks, were handed us a short time since by a friend in East-Hamilton Ct. They were selected by Rev. A. Lindsey, the Congregational clergyman in that place, written out as they appear below and handed round among his society and others, as conclusive evidence against the truth of Universalism. We give them a place in our columns that our readers may see how powerfully this man reasons against the doctrine they have embraced.

Scripture texts in favor of universal salvation.

Ps. 2, 8. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.

Rom. 11, 32. God hath concluded them all in unbelief that he might have mercy upon all.

John 13, 35. And I, if I be lifted up, will draw all men unto me.

2 Cor. 5, 19. God was in Christ reconciling the world unto himself.

Eph. 1, 10. That in the dispensation of the fulness of time, he might gather together in one all things in Christ.

1 Cor. 15, 22. As in Adam all die, even so in Christ shall all be made alive.

1 Tim. 2, 4. Who will have all men to be saved and come to the knowledge of the truth.

1 Tim. 4, 10. Who is the Savior of all men, especially of those that believe.

Acts, 3, 21. Whom the heaven must receive until the times of restitution of all things.

Prov. 11, 31. Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner.

Rom. 5, 18. As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life.

Against Universalism.

Ps. 9, 17. The wicked shall be turned into hell and all the nations that forget God.

Dan. 12, 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Prov. 29, 1. He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy.

Matt. 13, 40-41. As therefore the tares are gathered in the fire and burned, so shall it be in the end of this world. The son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity and shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.

John 3, 36. He that believeth on the Son hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

2 Thess. 1, 9. Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.

Matt. 12, 32. Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

John 7. Even as Sodom and Gomorrah are set forth for an example suffering the vengeance of eternal fire.

Mark, 9, 44. Where their worm dieth not and the fire is not quenched.

Isa. 66, 24. All that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.

Matt. 25, 31-46. Christ's account of the judgment. Please read it.

In these our among the preceding texts, or one in all the Bible which denies the future punishment of the wicked?

Is there one which directly asserts that all will be saved?

On the other hand, are there not several which do assert that the wicked shall be punished?

What therefore do you say is the testimony of scripture? Let conscience now give the verdict which you think it will give in the day spoken of in the 25th of Matt.

Note. If any text can be found which seem more in favor of universal salvation than some of the above quoted, let them be inserted in their room.

Here it will be seen passages of scripture are quoted both for and against a particular doctrine without any attempt to explain them. Let us examine this mode of reasoning. Does not Mr. Lindsey attempt to make the scriptures contradict themselves? Take this passage:—Behold the righteous shall be recompensed in the earth; much more the wicked and the sinners. What is a recompense? A repayment.—The wicked then as the Bible intimates shall receive a repayment for their iniquities in the earth. But what says Mr. Lindsey? He virtually says, they shall be eternally receiving a repayment in the future state and never receive it! He quotes the passage 'the wicked shall be turned into hell &c, meaning they shall be turned into an abode of ceaseless misery in a future world from which they will never be redeemed. Does not this make the Bible contradict itself?

Allowing the word hell, however, in Ps. 9, 17, to signify the same as it does in Ps. 86: 13, where David says 'Thou hast delivered my soul from the lowest hell,' the passage perfectly accords with Prov. 11, 31. Hell in these texts signifies the deep sorrow of mind, the recompense for his iniquity, which David received in the earth. With this view the scriptures harmonize.

Universalists have a very good reason for limiting of the course sometimes pursued by their Limitation friends in their warfare against the principles of our faith. They frequently string together a great number of scripture quotations as objections to the doctrine we have embraced, without attempting to show that single passage was intended by the sa-

cred writer to refer to the object or particular thing to which they refer to. Now there is no need of their telling us that these passages are in the Bible; we hazard nothing in saying that we know it much better than they, for we read the Bible more. We wish then therefore, when they attempt to prove endless misery, to show that the passages they quote for that purpose, refer to the subject. Take for instance the parable of the sheep and goats. Matt. 25, 31-40. The question is, when shall all nations be gathered before the Son of man? As at his coming. When shall he come? Go back and examine the 24th chapter. After stating that 'then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory' &c; our Saviour says, 'verily, I say unto you, this generation shall not pass away till all these things be fulfilled. Consequently the events were to occur during the life time of those then on earth. And then should the wicked go away into everlasting punishment, but the righteous into life eternal.

And even the very 'everlasting punishment' proves their final conversion and mitigation, and of course proves Universalism. We all know—except perhaps Mr. Lindsey—that the word rendered *everlasting* in the scriptures, is used in a limited sense in various instances. Consequently it cannot, in itself considered, prove the endless duration of suffering. And the word rendered punishment absolutely signifies correction. And correction, if it ever effects object, must have an end. 'The law of the Lord is perfect, converting the soul.' It is perfect, as well in its penalty, as its precept. And therefore its penalty must be of such a nature as to restrain from sin unto the conversion of the soul. A soul converted of course will be redeemed from suffering, as all will admit. The everlasting punishment then which is suffered by the wicked will restrain them from sin and result in their conversion; so that divine grace may operate upon their hearts efficaciously unto salvation. Hence the passage proves Universalism.—And Mr. Lindsey ought to show that this is not the case, when he quotes this parable in proof of endless misery;

Mr. L. has quoted Rom. 8, 18, and then quotes other passages which, according to his view of them to contradict the sentiment inculcated in this. He believes, no doubt, that all men were brought into condemnation by one man's offence. Why not then admit that there is prospective justification for all, which all will finally receive through Jesus Christ? The free gift, which is eternal life, came upon all.—'God hath given us eternal life and this life is in his Son.' Hence, as by one man's disobedience many are made sinners, even so by the obedience of one, shall [the same] many be made righteous.' Will Mr. L. admit the plain doctrine of the Bible? No. He seems to have belabored himself, like the scep-tic, designedly to make one passage of scripture contradict another, and thus bring the sacred volume in to a civil or informal war with itself. He refers to the parable of the tares and the wheat, and imagines that those, he terms wicked, will, at the 'end of the [literal] world,' be cast into a furnace of fire in another state, from which there is no redemption; although the Bible expressly conveys the idea that they shall eventually be justified and consequently saved. But let us inquire more particularly, when

are the wicked to be cast into the furnace of fire?—In the end of this world! The phrase 'end of this world,' however, according to Bishop Pearce, Hammond and others, signifies the 'end of the age,' or conclusion of the Jewish dispensation. That ended with the establishment of the christian dispensation about the time of the advent of Christ. Hence, at that time, the unrighteous were to be cast into the furnace of fire. What then was the furnace? Isaiah prophesies in the name of the Lord 'whose fire, he affirms,' is in Zion and his furnace in Jerusalem. Jerusalem, when suffering the tremendous judgments of heaven at the close of the Jewish state, was represented as a furnace of fire into which the wicked were gathered, and burned until they were consumed. The furnace then was in the earth; and when the passage is justly interpreted it does not contradict the sentiment respecting the salvation of all men inculcated in the passage in Rom. 5, 18.

The remaining passages quoted by Mr. Lindsey we shall not now notice, for the reason that our remarks are already extended beyond what we designed. We might make many other quotations in favor of Universalism; but this is not necessary now. It is shown that those already made for the purpose of proving endless misery, refer to the subject.

H. W. W.

THE U. S. CONVENTION.—The proposition of Dr. A. C. Thomas in reference to the continuance of the session of this body, in Sept. next, has received some attention from our maintaining brethren in various sections of the country, and called forth many observations. By some it has been approved, and by others the expediency of the project has been questioned. A majority, however, we believe of those whose opinions are expressed are in favor of it. We deem it unnecessary to give our readers the reasons offered for and against the proposition. The endorsement of Dr. Spear, however, based on important parts of this day's paper, as it suggests an important modification, may not be altogether uninteresting.

Statuted as we are in reference to the place where the Convention is to hold its session, a more decided expression of views and feelings may have been expected before this time. A variety of circumstances, however, have induced us to be silent. And even now to express our own individual opinion, may be of but little consequence; but there are considerations which may be alleged that, we think, are of some importance. The question has been asked, whether the continuance of the session would be agreeable to our brethren in this place? During the period that has intervened since the proposition was first made, we have had some opportunity to learn their views and feelings. And though there has been no voice of the society taken on the subject, and they have not objected to any measure that the members of the Convention might see fit to take, that would be found to be an advancement of pure religion, yet, we believe we speak their feelings generally when we say, it would be their choice to have a session in the good old way. They might not consider it a burden, and certainly they would feel some delicacy in calling it so; but with many—perhaps a majority in the society—it might be inconvenient to entertain so many as would naturally be present for so long a time as mentioned either in the proposition or endorsement. And the same individuals would extend it a pleasure and privilege to receive and entertain their brethren through the usual period of holding the sessions of our ecclesiastical councils.

There are many also, not only in this place, but in the adjacent towns and places we have had the pleasure of visiting, who are opposed to a continuance of the session from the fact, that it would save too much of an orthodox 'protracted meeting.' Already we begin to hear the shouts of our opposers, who say that, although we are

continually sailing against 'protracted meetings,' yet we are about to have our courtesies. In vain we tell them that it is merely the session of a Convention. They who cannot acquit of us without misrepresentation cannot be expected to do us justice in relation to this subject. Hence the continuance of the session would, in this respect, do injury to the cause in the vicinity of this place. It might indeed be attended with benefits that would counterbalance the injury; but we presume our brethren, members of the council and attending churches, would not wish to throw a stumbling block in the way of any. There are places in all probability, where the same objections might not exist—the Convention, after its next session might hold a more protracted session, if the council should see fit.

Though we should rejoice in the continuance of the session on some accounts; yet we are confident that two days would be sufficient to accomplish all the business of the council, if it is properly attended to. And we agree with Dr. Sawyer, that 'the delegates should feel that they met for higher purposes than merely giving themselves with hearing a few sermons.' But Dr. Spear seems to think they would be so much more interested in listening to 'some celebrated brother,' than untravelling the business of the council, that it would be difficult to keep them in the council room during the hours of public worship. Really, this argument to us appears to argue in our view favorable to their stability of mind. If they cannot sit in council for the transaction of business of the first importance to the prosperity of the order, merely because a 'celebrated brother' preaches, it would leave room for the conclusion, that they care more about the great man, and his fine diction of eloquence, than the doctrine he inculcates—more about being tickled and excited, or elevated for a little season, than either in calm, sober and dispassionate deliberation upon measures for the promotion of the great interests of the order. It is indeed prudent and salutary to enquire the house of the Lord and have our brethren warmly and earnestly engaged in their hearts, as all the church do, to deliver their message of love. But it seems to us to be the duty of the delegates and members of the council, to forego this pleasurable and profitable, even exulting labor in the council room, if necessary for the higher purpose of subverting the interests of the cause at large, which they so dearly love. Our Master toiled, without having many opportunities to refresh himself by listening to the eloquence of a 'celebrated brother.' And since he has been questioned to us this rich inheritance, since he has granted us the enjoyment of such exalted hopes, we ought not to consider it a sacrifice, if we are constrained to labor in his service, even on occasions when we might desire to refresh our hearts by listening to the delightful exercises of the sanctuary.

To form an acquaintance with the brethren as desirable, to refresh ourselves by hearing is equally so. But what ought we to regard as the highest duty, to sustain the session and benefit ourselves; or return to our respective homes and unfold the riches of divine grace to those among whom we labor? Self interest would dictate the former; but that benevolence and philanthropy which characterized our Master, the latter.

On the whole, if the business of the Convention can be done in two days, we regard that as sufficient time to be spent in the session. We know our opinion is but a small matter. What we have said however we have said with proper deference to the opinions of our respected brethren who have before spoken on the subject. And we trust that no offence will be taken at the frank expression of our views.

H. W. W.

NEW SUBSCRIBERS.—Those who send in their names as new subscribers will please state definitely the time when they wish their subscription to commence. Will they commence at the end of the first quarter, or at the beginning of the volume? We are yet able to furnish those who may desire it with all the numbers from the commencement of the volume. While we are on this subject, we hope we

shall not be thought presuming, if we ask our friends to intertest themselves in our behalf, by way of obtaining additions of good and substantial men to our list of subscribers. It would be an easy matter for most of our present subscribers to obtain among their neighbors and friends, each, another person to take the paper; and the aggregate advantage to us would be no small amount of good. Will our friends remember us?

TRANSFER OF 'THE PILOT'.—The following from the last number of the 'Pilot' brings us the intelligence of the transfer of that paper. It has been purchased by Mr. James C. Hill, an enterprising individual of North Yarmouth, where it will in future be published, under the care of our excellent friend, Dr. Zezus Thompson.—*Trump.*

At the close of the present volume—which the next number will complete—the 'Christian Pilot' will go into other hands, and will be under the Editorial management of Dr. Zezus Thompson, of North Yarmouth. We are authorized to say the paper will be improved in its appearance, and will be considerably enlarged; so as to contain at least a third more matter than it does at present, whilst the price of it will remain the same. It will therefore, be a very cheap periodical for its size, and will be devoted to the same important objects as it has been heretofore—the detection and refutation of error—the suppression of vice, and the circulation and promulgation of gospel truth—the truth as it is in Jesus; and as understood by the denomination of Universalists. Such has been the uniform course of the Pilot, and such, we are authorized to say, will continue to be its course—frank—fearless—friendly, and persevering.

Our friends in this city and vicinity, cannot be insensible of the importance of such a publication, to be weekly circulated in these head-quarters of orthodoxy, and heterodoxy, and of no duty at all—And we hope that the friends and patrons of the Pilot in all places, will continue to give it their warm and efficient support, and zealously and most extensively to circulate their respective neighborhood. Heaven bless the Pilot, and all concerned, with safe and ample conveyance—propitious skies—pleasant breezes, and joyful moorings at last, in the desired HEAVEN. Amen.

Religious Notices.

Dr. W. A. Sickeny will preach at Burlington on the 24 Sunday in July, and at New Hartford centre at 8 o'clock same day.

Dr. J. Shrigley will preach in Chippewee Village (Springfield) on Sabbath 1st July.

Dr. C. Spear will preach in Hartford on the third Sunday in July.

Dr. S. Davis will preach at Dry Brook on the third Sunday in July, and at Broad Brook at 8 o'clock same day.

Dr. R. O. Williams will preach at Durham on Friday evening July 24th, and at Killineeworth on the fourth Sunday inst; and at Upper Middletown on Monday evening following.

Dr. J. Shrigley will preach at Barkhamsted on the fourth Sunday in July.

Dr. R. O. Williams will preach at Granby on the 3d Sunday inst. and at Samsbury at 5 o'clock same day.

Dr. W. A. Sickeny will preach in Southington the 1st Sunday in August and a lecture in Meriden at half past 5 o'clock, the same day.

Dr. J. Shrigley will preach at Popquonock on the fourth Sabbath inst. and at Sheffield centre at 5 o'clock same day.

Dr. I. D. Williamson of Albany will preach at Winsted on the 31st Sunday inst.

Dr. O. Williams will preach at Winsted on the 1st Sunday inst. at New Hartford at 8 o'clock same day. There will be preaching at Broad Brook next Wednesday evening.

Dr. F. Hitchcock will preach at Mount Washington, Mass. the 4th Sunday inst.—at Somerset on the same day; at Norfolk Tuesday evening 30th, at New Marlborough 1st Sunday in Aug. and at the West School House in Colebrook at 8 o'clock same day.

PORTAIT.

The days of my youth.

Original.

The days of my youth! Ah! swiftly they sped,
Like streams in their course to ocean's deep bed;
Soon—soon they were gone—they could not delay,
When all things of earth are passing away.

The days of my youth! How peaceful to me
Their innocent sports and innocent glee!
How light was this heart, so free from vain strife!
How sunny—how bright my morning of life!

The days of my youth! In memory live
The joys which they once delighted to give;
I treasure them still, so lovely they seem!
Fair relics of years that passed like a dream!

The days of my youth! With them I recall
Sweet thoughts of "sweet-home"—of kindred, and all
Those loved ones so dear—my parents most kind,
Whose precepts impressed my infantile mind.

The days of my youth! Although they are not,
Fit emblems of this, my own earthly lot,
I ne'er will repine; but, fixing my view
On duty's fair path, I'll strive to be true.

When clouds may obscure my sun's gentle beam,
Then, watching its first, its earliest gleam,
I'll offer my pray'r submissive to God,
Who holds in his hand the chattering rod.

In Him I'll confide, till rising from earth,
My spirit shall hail its heavenly birth;
The worship on high, its powers employ,
As reigns in our soul, the fulness of joy.
Berlin.

W. A. S.

True Zeal.

"O divine love! the sweet harmony of souls
The music of angels! the joy of God's own
heart; the very darling of his bosom! the
source of true happiness! the pure quintessence
of heaven! that which reconciles the jarring
principles of the world, and makes them all chime
together, that which melts men's hearts into
one another! See how St. Paul describes it,
and it cannot choose but exclaim your affections
towards it; 'Love envieth not, it is not puffed
up, it doth not belittle itself unceasingly, seeketh
not her own, is not easily provoked, thinketh
not evil, rejoiceth not in iniquity; beareth all things,
believeth all things, hopeth all things, endureth
all things.' I may add, it is the best natured
thing, the best complexioned thing in the world.
Let us express this sweet, harmonious affection
in these jarring times; that so, if it be possible
we may turn the world into better music. Es-
pecially in matters of religion, let us strive with
all alacrity to instruct and convince one another.
Let us endeavor to promote the gospel of
peace, the dove-like gospel, with a dove-like
spirit.

This was the way by which the gospel was
at first propagated in the world. 'Christ did
not cry, nor lift up his voice in the streets; a
bruised reed he did not break, and the smoking
flax he did not quench; and yet he brought forth
judgment and victory.' He whispered the gos-
pel to us from Mount Zion, in a still voice;
and yet the sound thereof went out quickly
throughout all the earth. The gospel at first
came down upon the world gently and softly
like the dew upon Gideon's fleece; and yet it
quickly penetrated through it; and, doubtless,
this is still the most effectual way to promote
it farther. Sweetness and gentility will more

command men's minds than passion, sourness,
and severity; as the soft pillow sooner breaks
the flint than the hardest marble.

'Let us follow truth in love,' and of the two
indeed, be contented to miss of the conveying
of a speculative truth, than to part with love.—
When we would convince men of any error by
the strength of truth, let us withal pour the
sweet balm of love upon their heads. Truth
and love are two of the most powerful things in
the world; and when they both go together,
they cannot easily be withstood. The golden
beams of truth, and the silken cords of love,
twisted together, will draw men on with a sweet
violence, whether they will or no. Let us take
heed that we do not—sometimes call that zeal for
God and his gospel, which is nothing else but
our own tempestuous and stormy passion.—

True zeal is a sweet, heavenly and gentle flame,
which maketh us active for God, but always
within the sphere of love. It never calls for
fire from heaven to consume those who differ
from us a little in their apprehensions. It is
like that kind of lightning (which the philoso-
phers speak of) that melts the sword within,
but singeth not the scabbard; it strives to save
the soul, but hurteth not the body.

True zeal is a loving thing, and makes us al-
ways active to edification, and not to destruc-
tion. If we keep the fire of zeal within the
chimney, it never doth any hurt; it only warm-
eth, quickeneth, and enliveth us; but if once
we break out, and catch hold of the thatch of
our flesh, and kindle our corrupt natures, and
set the house of our body on fire, it is no longer
zeal, it is no heavenly fire, it is a most de-
structive and devouring thing. True zeal is *suavis lambens*, a soft and gentle flame, that will
not scorch one's hand; it is no predatory or vor-
acious thing; but carnal and fleshly zeal is
like the spirit of gunpowder set on fire, that
tears and blows up all that stands before it.—
True zeal is like the vital heat within us that
we live upon, which we never feel to be angry
or troublesome; but though it gently fees upon
the radical oil within us, that sweet balsam
of our natural moisture, yet it lives lovingly with
it, and maintains that by which it is fed; but
that other furious and distemperd zeal, is no
thing else than a fever in the soul.

To conclude, we may learn what kind of zeal
it is we should make use of in promoting the
gospel, by an emblem of God's own, given us
in the scripture, those fiery tongues that upon
the day of pentecost sat upon the Apostles, which
were harmless flames, for we cannot read
that they did so much as singe an hair of their
heads!

CUDWORTH.

Scripture Illustration

Hanging a Millstone Round the Neck.

'Better for him that a millstone were hanged
about his neck.' It was a favorite punishment
in ancient times, to tie a large stone around
the neck of a criminal, and then to cast him into
the sea of deep waters. Thus Appa-Murte, a
man of rank, was destroyed in this way, for
changing his religion, Buddhism, for Hindooism.
The punishment is called *salsaparchy*. The
millstones in the east, are not more than twenty
inches in diameter, and three inches thick, so
that there would not be that difficulty which
some have supposed, in thus despatching criminals.
It is common, when a person is much
oppressed, to say, 'I had rather have a stone tied
about my neck, and be thrown into the sea,

than thus suffer.' A wife says to her husband,
'Rather than be beat thus, tie a stone round my
neck, and throw me into the tank.'

*Robert's Oriental Illustrations of the Scrip-
tures.*

Marriages.

In this city, Mr. Nelson H. Chamberlin, to Miss Elizabeth E. Knox.

In Clintonville N. Y. by the Rev. Mr. Frazier, to Jay, Mr. Leander Babbitt and Miss Sarah Stevens, both of Clintonville.

At Stafford, Ct., Mr. Otis A. S. Fay to Miss Hazel Colburn.

At New London, Mr. Oliver Harris to Miss Diana Smith.

At Farmington, Capt. Isaac Buck, to Mrs. Hannah Johnson.

Deaths.

In Weston Vt. on the 25th ult. Rev. WINSLOW W. Wright aged 28 years. This amiable and much
valued laborer in the vineyard of our common Lord,
was a graduate at Harvard University, where he just-
ly merited his honors. He went through a regular
course of law studies, and was admitted to the bar,
where, for a season, he did honor to his profession, to
himself and his respectable connections.

But not feeling satisfied with the profession of the
law and having obtained a full conviction of mind,
that the gospel of the world's Redeemer is a divine
revelation embracing the ultimate salvation and
endless blessedness of the whole human family, such
was his love of the truth, and such was the ardor he
felt for its propagation, that he resigned all those
worldly prospects, which the law profession holds out
to young men of genius and learning, and applied
himself to studies preparatory to the work of the mis-
sionary; and soon commenced his public labors in a
manner which convinced his friends and the public
that he was a chosen vessel to convey the waters of
life to such as thirst for righteousness.

Soon after Dr. Wright commenced his public la-
bors he was invited to preach in Weston Vt. where
he gave much satisfaction. He labored here about
one year, when he was invited to take charge of the
Society in Medford, which invitation he accepted, in-
duced by a variety of circumstances, among which
the proximity of Medford to Boston, where his family
connections resided, was of no small consideration.—
After discharging the ministerial duties in Medford to
great satisfaction, he finally yielded to the solicitation
of his friends in Weston to return to them, among
whom are his wife's parents, he having married an
amiable young widow of that town.

He left Boston for Vt. two or three months since.
But the weather was unfavorable, and he took a vi-
olent cold which brought on a fever, and finally an af-
fection of the lungs, which soon discovered these
symptoms which indicated an incurable consump-
tion. All that medical skill could do was done, and
all that the best nursing could afford was duly im-
mune. He suffered inefficiently, and after patient-
ly enduring the wasting of his system, with but very
little pain he closed his mortal life.

Mr. Winslow Wright, a respectable merchant in
Medford, with his wife and surviving children mourn
the loss of this beloved son and brother. The wife
of the deceased, her little daughter and family con-
nections, are left in sorrow by this instance of mor-
tality. To the fraternity of ministering brethren,
who enjoyed much in his cordial fellowship, this dis-
appointment is a severe affliction. A few friends
W. W. Wright was one of our number in whom we
could see an assemblage of virtues and talents which
rendered his worth invaluable. The writer of this
short and imperfect obituary feels this loss as it were
the loss of an own Son, and offers himself as a suc-
cessor with those family connections who deplore his
early death. Great is the loss sustained by the de-
ceased belonged, and by the community at large
which has but a few comparatively, such members to
lose. H. B.

THE OFFICE of the Inquirer and Anchor is removed
to the building formerly owned and occupied by Mr. N.
Rugles in Main St. a few rods south west of the State
House square.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGER THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THOSE THINGS MEAN."

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A SERMON,

BY W. A. STICKNEY.

Original.

From much turn away." 2 Tim. iii. 6.

These words were originally addressed by St. Paul, to Timothy, whom he affectionately calls his 'son in the faith.' The Apostle, it seems had been instrumental of calling Timothy 'into the grace of Christ,' and of confirming him in the hope of the gospel; and this consideration, together with the undoubted and ardent piety of his young friend, resulted in forming an attachment on the part of the one, to the other, not unlike that of the parent to his child. Hence, the anxious solicitude of the former, for the usefulness, reputation and welfare of the latter. Hence, too, his faithfulness to the interests of his son, and those valuable, paternal instructions by which he so carefully sought to protect him against the corrupting influence of deceived and deceiving men.

In proof of the solicitude and faithfulness to which I allude, (if any evidence of them is required,) I need only direct your attention to the text in connection with the circumstances that called it forth.

The propriety of the Apostle's direction to his son, when all the facts in the case are known, will not be questioned by any reflecting or discerning person. It was given in reference to certain individuals among whom its author and his christian brethren lived, and by whose improper conduct, they were extremely annoyed and perplexed.

Although the brief portion of scripture which I have selected for my text, at this time, primarily applied to the early followers of our Lord, I conceive that it is equally applicable to all, who are similarly situated. The place of their abode, or the age in which they live, makes no difference in this respect, in the present instance.

Before I proceed to the subject of discourse, I would observe that the sincerity of individuals in pursuing an injudicious course, or in the employment of improper means for the accom-

plishment of their ends, does not justly secure them against reproof. If we allow them to be sincere, we must conclude that they are blinded, and driven on in their mad career, by a 'zeal not according to knowledge;' and, though they may vainly imagine that they are 'doing God service,' their conduct, so far as it is a departure from propriety, is not the less reprehensible because they are conscientious; but should meet the decided disapprobation of every enlightened, christian man and woman. I do not mean that the individuals thus acting are equally criminal with those who knowingly and wilfully sin; though ignorance is not always an excuse for wrong-doing. If they are careless of their department, or have neglected the means of information, within their reach, they are culpable for their inattention and remissness, and are proper subjects of reproof and instruction.

Because a man thinks that *wrong is right*, we are under obligation to admit that it is so; neither, because he imagines that the holiness of the work in which he is engaged, justifies him in insulting his fellows, in trampling on their rights, and in outraging all sense of propriety, does it follow, that he is to be approved and upheld in his course, by those whom he insults and injures. I do not learn from the scriptures, that it is any part of religion to treat my neighbors and fellow creatures with disrespect; nor that I am privileged, by virtue of my piety, to disregard the rules of courtesy, in my intercourse with them; and I believe that the man who does thus, whether he be dishonest, or ignorantly honest, in his course, is justly obnoxious to the censure of the intelligent and virtuous portion of community.

Here, I would observe further, that it is not my design to reproach entire denominations of professing christians, for the faults of a few bigoted leaders and their deceived adherents.—With such wholesale denunciation, I have nothing to do. While I deplore the errors of these blinded and infatuated souls, and speak of their conduct in the language of reproof, I rejoice that, in every religious sect, there are honorable exceptions to my remarks; that, even in the ranks of these of whom we complain, there are men of candor and discernment, who as much disapprove the unchristian course pursued by their brethren, as any persons in community. I wish, therefore, to have my observations applied to those only, to whom they are applicable, and to be regarded, not as the out-breaking of malevolence, or ill will, but as the language of soberness, religiously spoken in obedience to the spirit of that command in which the Father of all enjoined it on his ancient servant, to 'show his people their transgression, and the house of Jacob their sins.'

The character of the persons alluded to in the text, and in reference to whom, the direc-

tion of the apostle was given, may be ascertained from the immediate context. Time will not permit me, nor will it be necessary, to extend remarks on all the traits he has enumerated.—I shall, therefore, quote so much of the connection, as relates to the text, and then select for more especial consideration, those particulars, which our circumstances, at the present time commend to our serious attention.

At the commencement of the chapter from which the text is taken, its author thus speaks:—'This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy: without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away.' For persons of this sort are they which creep into houses and lead captive silly women, laden with sins, and away with divers lusts; ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.'

I. The first particular which I shall notice from the foregoing enumeration, is: *Without natural affection.*

It would seem that St. Paul was not a believer in the doctrine of man's native depravity. That the persons of whom he spoke were in a 'state of nature,' was not the subject of his animadversion. What he disapproved in them, was, that, by their views and practices, they had perverted the sensibilities and sympathies of humanity, and were *without natural affection.* Their moral condition was truly lamentable, and the causes that had brought them into it, could not be too seriously deplored.

But, my christian friends, there are those among us, who seem to be rapidly approaching, if, indeed, they have not already reached, a similar situation. What were the particular causes that operated to produce so dreadful a result, in the apostle's time, we need not stop to inquire. Our attention will be more profitably directed to a consideration of that cause which is evidently producing the same horrible consequence in our own community. This cause I affirm, and shall attempt to prove, is the cruel dogma of endless misery,—that wretched invention of man, which, at present, is so industriously and perseveringly urged on the attention of all classes of society, as the truth of God.

In illustrating of this part of my subject, I

need not rest on mere abstract principles: I may advert to facts. An artless, well-meaning, young person, perhaps an innocent female, is deceived from her way, and, in the absence of those, whose duty, more especially, it is to protect her, an attempt is made to excite her fears, and enlist her sympathy, by powerful appeals to her passions, in view of her pretended exposure to interminable woe; and to proselyte her to an inhuman creed! The unparalleled cruelty of the doctrine that is presented to her unoppressed mind, and the gross selfishness with which it is urged on her consideration, shock her feelings. She replies to her officious instructors, that it is no satisfaction to her, to be assured of heaven for herself, to the hopeless exclusion of her honored parents, her esteemed connections and friends, and millions of her kindred nature! She assures those intermeddlers with her affairs, that her soul instinctively revolts at the horrible ideas they entertain, and she wishes not to have her peace disturbed by them. In answer to this ingenuous expression of a sentiment so benevolent, so honorable to humanity, so Godlike, her unnatural teachers inform her, that heaven and hell are at a vast distance from each other; that, in the future state she will have no knowledge of the situation of her reprobated, miserable friends and fellow creatures, or, if she does, that she will be divested of all those tender sensibilities she now possesses, and experience no sympathy in their sufferings. Thus a blow is aimed at once, at the most amiable traits in the character of the young, and a deadly poison is infused into the very fountain of domestic happiness. In this way, the doctrine of an eternal separation of human-kind, wherever it is received, operates to extinguish our 'natural affection' for parents, brothers and sisters, acquaintance, friends and fellows: to break up the most interesting, tender and endearing relations of life; to sever the strongest ties of consanguinity, and thus it tends only to alienate and estrange from each other, those who should cherish the most ardent and constant attachment. A doctrine more dishonoring to God, more tormenting to man, more destructive of the social welfare, or more pernicious in all its influence and consequences, never obtained the countenance of human beings. Take the worst representation that has ever been given of the 'Prince of devils,' and the assertion, that he is the author of this doctrine, were a libel on his character.

But what kind of a heaven do those expect, who give their support to so cruel a sentiment? A heaven in which they shall exult over the endless misery of their companions and friends in hell, or, at least, in which they shall be divested of every kind feeling and sympathetic principle, and behold, with a more than stoical indifference, the sufferings of those who were once near and dear to them! My God! is it possible, that any made in thy image, who claim to be rational beings, can be so perverted in understanding, so deficient in judgment and 'natural affection'? I do solemnly aver, my friends, that I would rather possess the sensibilities which now give zest to social life, and a heart that feels 'for others' woes,' and go to hell to sympathize with my suffering friends and fellows, than to have any part or lot in a heaven, whose inhabitants exult over human misery, or are indifferent to the wretchedness of kindred souls! 'I would to God,' that those who live in the revolting anticipation of an exclusive paradise,

would pay more attention to their *Bibles* and less to their creeds; that they would strive to become better acquainted with the character of God, and the example of his son Jesus Christ; and cultivate the philanthropic and ennobling sentiment originally implanted in the human breast, instead of exerting themselves to eradicate every amiable quality of the soul. The savior, when on earth poured forth his whole soul in the most pathetic lamentation, in view merely of temporal calamities, and shared the sorrows of all classes of society; but, strange to tell, his professed followers live in the unhallowed expectation of exulting in view of the infinite torments of men, or of knowing their misery without one compassionate feeling! Truly, such people are without 'natural affection.'

2. The next particular which I shall notice among the things specified in the text, is embraced in the following words: *Despisers of those that are good.*

The representation which the apostle has given of those among whom he lived, is so apt a description of some persons of the present age, that I cannot but think they belong to the same class, and shall therefore, proceed directly to speak of them, under this head of the discourse.

I acknowledge that they make great pretensions to an ardent love of souls, and often manifest a feeling of tenderness toward those they labor to convert to their views and schemes: but it is evident to every careful observer, that all this is only *apparent*; the sum of their affection is a more love of *sect- or party*. In the language of the apostle, I may say, they are 'lovers of their own selves.' The moment they discover that their attempts to proselyte an individual to their system of faith, are vain—that his views of God are too enlarged, and his benevolence too extended to suit their contracted, partial notions; and that he will not submit to their dictation, they denounce him as an enemy of God and religion—as an infidel and an heir of hell! Oh! is this that charity which 'thinketh no evil'—which suffereth long and is kind?—Where is their great love of *souls*—their ardent affection for those they deem in error? It is manifest beyond a doubt, that they are, in fact, 'despisers of those that are good.' I say this, not in the spirit of boasting, but in accordance with the principle which the Savior has approved and authorized, viz. that a 'tree is known by its fruit.' They are, emphatically, 'lovers of their own selves, boasters, proud, blasphemers, unthankful, unholty, without natural affection, false accusers, *herce*, having a zeal not according to knowledge.'

3. Another trait in the character of the persons alluded to in the text, is implied in the following words: *lovers of pleasures, more than lovers of God.* This is also true of those people of our own time, to whom I have referred. It is true, they talk much about 'forsaking the world, and giving up all for God; but it is equally true that all this is mere pretension with them. They do not hesitate to declare that they are, at heart, in love with all sin, and that if the benevolent doctrine of Universalism were true; or if there were no interminable hell in which those who do not here serve God, will be tormented without mercy and without end, they would indulge themselves in every species of licentiousness, to the greatest possible excess. How clearly, then, do they

prove the utter heartlessness of their religion. How certainly do they convict themselves of the basest hypocrisy, in their pretensions to a renunciation of the world, and to the pure service of the Most High! They are 'like white sepulchres, which, indeed, appear beautiful outward, but within are full of dead men's bones, and of all uncleanness.' They are 'lovers of pleasures, more than lovers of God,' and stand in most peculiar need of the regenerating influence of the gospel, to purify their hearts, and render them the followers of Jesus in sincerity and truth. I allow that they do not indulge themselves in the grosser vices, which exist among men. But why? Simply, (according to their own assertion) because their love of pleasures, is not equal to their fear of hell! But I have yet to learn, that a slavish fear of hell and the pure love of God, are the same thing!

4. The author of our text continues his description of the persons of whom he spoke, as follows: 'Having a form of godliness, but denying its power thereof.'

This, also, is characteristic of those to whom I have referred. Careful observation has convinced me that *godliness* with them is mere form; its power they practically deny. Am I required to substantiate my assertion? Permit me, then, to direct your attention, for a moment, to the course they are pursuing. Do you not know of instances in which they have gone to aged men and women, whom as for years, they might call their parents and grand-parents, and who have long been esteemed members of Christian societies; and, with a most insulting air, inquire if they have experienced religion, or if they do not wish to get religion? Do they go round and talk thus to each other? No, they would consider it the height of presumption, to speak in this doubting, disdainful manner of their own brethren. And what would they think, should I go to their *deacons* and *evangelized church members*, and ask if they have experienced religion, or if they do not wish to get religion? They would deem my conduct a gross insult. Permit me to say, then that: I view theirs in the same light.

Look, also, at their disgusting procedure in their professedly religious meetings. What kind of notes for prayer, are there read? I have heard some which read on this wise: 'A sister of the church desires prayers for an unconverted husband.' 'A brother of the church desires prayers for an unsanctified wife.' 'A brother and sister of the church desire prayers for two, three, or four, depraved children.' 'A brother of the church desires prayers for a sister who is unreconciled to God.' 'A sister of the church desires prayers for a brother, who is an enemy of God and religion, that he may be brought to lay down the weapons of his rebellion.' And who is this *unconverted husband*? this *unsanctified wife*? this *unreconciled sinner*? this *enemy of God and religion*? Perchance, if their lives were faithfully inspected, they would be found, (many of them, at least,) incomparably better people, in almost every thing of a moral nature, than these proud, overbearing, self-righteous Pharisees, in whose mock notes and prayers they are thus banded about, in the house sacredly dedicated to the service of the Most High. But alas! they entertain different, (though infinitely more consistent and salutary) religious views, and are members of another religious society and denomination. This is

the 'head and front' of their offending, for which they are most ungraciously denounced as enemies of God and heirs of hell, by those who have, indeed, a form of godliness, but [practically] deny the power thereof.

As to *depraved children*, I should be truly sorry, if they were the hundredth part as depraved as those, who have the charge of them, appear to be. They are, originally, as God made them, and as they should be; and, instead of traducing them in disgusting notes at church, and equally disgusting public prayers, I think it behooves parents to study the Bible more, and man-made creeds less; and endeavor to cultivate and bring into proper exercise, the Godlike principles which the Father of spirits has kindly implanted in the breasts of their offspring; and thus to 'train them up in the way in which they should go, that when they are old, they may not depart from it.'

5. The next thing mentioned in the conduct of the persons alluded to in the text, is thus noticed by the apostle: *For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts.*

It would evince a want of candor, to suppose that the author of the text intended any disrespect to the female sex, by the language which I have quoted. The fact, that he found it necessary to use an *epithet* to distinguish those of whom he spoke, implies that there were others who were wise and virtuous; and there can be no doubt, I think, that he held such in esteem, while he compassionated the unfortunate victims of folly, who were duped by the artful and designing enemies of the truth.

The apostle spoke only of such as permitted themselves to be imposed on, and 'led captive,' by those insatiable persons, who, having too little sense of propriety, or too little of the spirit of men, to conduct in a becoming manner, resorted to the most base means, for the accomplishment of their ends; who, afraid to see a woman in the presence of her husband, went to his place of abode in a sly, covert way, or 'crept into the house' during his absence, to hold conversation with his companion and the younger members of his family.

I would ask, then, what greater evidence can folly can a woman present, than in reporting that confidence in her *priest*, which rightly belongs to, but which she unjustly withholds from her *lawful protector*? In what way can she better entice herself to the appellation of a 'silly woman,' than in willingly permitting herself to be visited in the absence of her despised and abused partner, by persons that would estrange her from him, who, next to God, is her best friend? And what terms shall we use to express our disapprobation of the conduct of those individuals, who, unasked, persist in intruding themselves into families, with whose members they are wholly unacquainted, and in catechizing them, in an abrupt and insulting manner, on matters which lie between them and their God; who labour to excite the fears and gain the confidence of the wife, and thus to alienate her from her husband, or, through her, to exert an arbitrary and unjust control over his affairs? who prowl about the domestic circle, and mark as the special victims of their deceptive schemes of proselytism, the tender objects, in whom are centered, the purest affections and fondest, earthly hopes of indulgent parents and nearest friends? Surely, if there

is anything that deserves the reprobation of the intelligent, virtuous citizen, the procedure of which I am speaking, merits the frown of an enlightened, christian people.

6. The apostle has further remarked, in reference to those whom he described in the context, that they were *ever learning and never able to come to the knowledge of the truth.*

The truth here intended is, unquestionably, the *gospel of Christ*. In another place, the author of the text speaks of the 'word of truth,' which he, also, immediately calls the 'gospel of our salvation.' It is, that God so loved the world, even when it was dead in sins, and involved in consequent misery, as to make the most ample provision for its purification and happiness; it is that the Father sent the Son to be the Savior of the world; it is that God was in Christ reconciling the world unto himself; it is that he hath no pleasure in the death of the sinner, but in the conversion of transgressors from their evil way, to righteousness and life; it is that he is *not willing* that any should perish, but that all should come to repentance; yea, that 'he will have all men to be saved,' and thus 'come to the knowledge of the truth.' The counsel of God is immutable; the 'word of faith,' or *truth*, 'the gospel of salvation,' which we preach, cannot be falsified by the unbelief of those who are yet in ignorance of its heavenly principles. No; in the result of this scheme of redemption, through his Son Jesus Christ, 'God will be true,' and every man a liar, who has denied his truth; for 'his counsel shall stand, and he will do all his pleasure.' But there were those in St. Paul's time, who, though they were 'ever learning,' were still 'unable to come to the knowledge of this glorious—this cheering truth.' As James and James had withstood Moses, so did these also resist the truth; and the reason was, as stated by the apostle, that they were 'men of corrupt minds, reprobate, [or void of judgment,] concerning the faith.' It is even so now, with vast numbers of our fellow creatures. Though they spend half, and occasionally, for days and weeks, nearly all their time, in attendance at meeting, in exhorting and praying; though they are always talking about *getting religion, and experiencing religion*, and about what they call the *truth*, and seem to be 'ever learning,' they are still, deplorably ignorant of the first and most simple principles of christian doctrine. Their minds are so corrupted by false systems, by prejudice and bigotry, that their judgment, in relation to the most interesting and important subject that ever engaged the attention of mankind, is completely destroyed. If you attempt to converse with them upon it, they will talk more like insane people, than like rational beings. If you assure them of your unbounded, *slial* confidence in the unchanging kindness and care of your Creator—of your firm conviction, that 'to die is gain,' because, when it shall please Him who gave you being, to call you hence, he will, through his infinite grace, and according to his abundant mercy, raise you to another and better existence, they will endeavor to disfect you with his dispensations here, recommend you to 'rid yourself of your present trouble, and go immediately to heaven by *suicide*,' and then impudently assert, that 'if they could persuade themselves of the truth of your distinguishing doctrine, they would see you an *example*.' If you tell them that God is our common Father—that all his designs

and dealings in relation to his offspring, eminently consist with the parental character in its absolute perfection, and, therefore, that he will not torment his children in hell, without mercy and without end, they will reply to you, that if such were his character and government, there would be no motive to induce them to love, and serve him, and that they would live in an habitual violation of all laws human and divine, as reckless of the horrible consequences to humanity, as regardless of the kindness and compassion of our infinite Parent. In this way do their corruption of mind, and want of judgment concerning the faith, led them to resist the most precious truths of heaven.

'But,' to use the language of Paul, 'they shall proceed no farther, for their folly shall be manifested unto all men.' The base tricks and theatrical contrivances that have been put in requisition for the purpose of forwarding the mad schemes of ambitious sectaries, have lost the charm, which, a short time since, gave them such power over the understanding and feelings of all classes of society. This is truly encouraging. A better day has, indeed, dawned upon us; and we rejoice to think, that the mass of mind which is now emerging from the darkness of past ages, is destined to experience a complete emancipation from the influence of the false systems that have been framed to enslave and degrade it; and that the period is approaching, when the rights of peaceable citizens will cease to be trampled upon, by a set of irresponsible ecclesiastics, and their deluded worshippers.

In concluding, I will briefly notice the direction given in the text: 'From such turn away.'

I apprehend that it was not the design of St. Paul to instruct his christian brethren to separate themselves entirely, from those, whose conduct he censured; nor would he understand as enforcing such a view of the text, in reference to those among us, whose course we disapprove. No. As neighbors—as citizens—as members of the household of our common Father, treat them with all kindness and respect. And as religious enthusiasts and fanatics, give them good instruction and needed reproof, when they come about you. If requisite, 'rebuke them sharply, that they may be sound in the faith.' But when they commence their mad proceedings, 'turn away.' This I believe to be the sacred duty of every individual, whose eyes are so far open, that he can see the impropriety of their unchristian course; and I cannot but deeply regret that there are yet so many, who, while beholding their error, and even while suffering from their abuse, seem not to have sufficient independence to resist their aggressions, nor prove them for their insult.—I appeal, therefore, to all, whether man, or woman, who have not become so infatuated as to be lost to a sense of propriety, and I earnestly entreat you to discontinue them in their unwarranted course, both by your word and by your actions. Say nothing—do nothing which they can construe as evidence of your approbation of their unwise conduct, or justly turn to your disadvantage. 'Be not partakers in their deeds, neither bid them God speed.' *Amos.*

For a man to see and acknowledge his own ignorance and defects; to pretend to no more than he really hath, is a quality which argues so much judgment, that there are but few better testimonies to be given of it. *Charron.*

COMMUNICATIONS. OVERCOMING 'THE WORLD.'

Original.

A. Oh my dear nephew—give up that fatal sentiment!

N. What?—that God will eventually reconcile all things to himself?

A. Yes: Pray don't propagate a sentiment of such awful consequences.

N. You are denouncing the sentiment of St. Paul. But produce anything from scripture that disproves it, then I will renounce it.

A. These shall go away into endless punishment.

N. If you show me this passage in scripture I agree to be converted.

A. Well, I will turn to it——

N. How does it read?

A. 'These shall go away into everlasting punishment.'

N. That's better. Nothing contrary to what we trust, is stated Timothy 4: 10.

A. But what essential difference is there?

N. Enough. The scripture use of 'everlasting' is different from endless.

A. Still the Bible mentions an everlasting punishment—for sinners.

N. Very true, and I believe there is.

A. Then you are not a Universalist.

N. Yes.

A. What! Believe persons punished 'forever' and then saved?

N. Joshua was. Jon. 2: 9.

A. Well! 'This is what I can't understand.

N. The subject is plain enough. You have quoted some from the last parable in the 25th of Matthew, where the Jews, a nation of evil doers, were about to go into an everlasting punishment; which I believe has taken place.

A. When did it take place?

N. During that generation in which the Messiah lived and declared it.

A. I believe the parable was to have a fulfilment at the day of judgment.

A. So do I.

A. But I believe it is hereafter to take place.

N. And I, that it has taken place.

A. Then you don't believe in a day of judgment.

N. Most certainly I do.

A. When?

N. At any time.

A. This is too indefinite.

N. Well then, Christ says, 'Now is the judgment of this world.'

A. But do you believe in a day of particular and general judgment?

N. Certainly.

A. When to be?

N. Continually.

A. But do you believe in a special day of particular and general judgment?

N. I do.

A. When to be?

N. It is shown in the context of these parables.

A. What part, and when?

N. 'Then' at the last verse.

A. That word point out a day of particular and general judgment?

N. Yes, a 'special' one likewise.

A. And when this parable should be fulfilled?

N. Yes.

A. Well, I don't see.

N. 'Then' being an adverb of time must refer to something previous.

A. Tell me where.

N. In the 24th Chapter and in the paragraph commencing at 20th and ending with the 36th verse you will find 'the coming of the son of man' mentioned. Now do you discover anything about the precise time?

A. This coming I have always understood would be at 'end of the world.'

N. 'The world' is something of an obstacle to be sure and that in more than one sense of the word. But here the difficulty is neither physical, political, nor moral, but nominal, or as M. S. would say, 'exegetical—philological' 'hermeneutical.'

It can be overlooked by the conqueror, astronomer, and Churchman, tho' to the latter it unavoidably occurs in the triple renunciation. And tho' St. Paul 18 centuries ago witnessed the end of it, later theologians and a multitude of folk, from the women to very learned Doctors, are troubled in apprehension of the end of what they think yet endless. But, not to puzzle you further at present with what may seem an enigma, I shall agree with you that this coming was to be or 'would be' at the end of the world.

A. Your enigma, I think, has been enough extended. You say this coming is to be at the end of the world.

N. Was to be, I said.

A. What is the difference?

N. If I maintain it has been past this 18 centuries, and you, that it is future, and are looking forward for it, is there not difference? And the same difference as with the Christian and Jew in regard to the Advent—one maintaining it has taken place according to prophecy 18 centuries ago, and the other still looking for it as future? Now the cases of the two seem to me exactly similar.

A. That would be difference indeed. But truly no one can suppose the end of the world has come yet?

N. Yes, eighteen centuries ago. Why not? you remember it was said then, 'Now is the judgment of this world—now shall the prince of this world.' In these instances it is perhaps to the abrogation of the Mosaic institutions and Jewish economy only, that reference was made.

A. I find there is something in this subject rather puzzling. I wish you would explain it.

N. Though but ill qualified with your leave I will endeavor to. Words we know, are signs of our ideas. We know also that the same word often is employed at different times to express different things. This is the case with the term 'world' and there are few perhaps in the English language so variously employed. Webster gives it 22 meanings, one of which only, he considers obsolete, and yet he omits one which is very important, and that will be considered by and bye.

A. What are his definitions?

N. I will give some of the principle ones. 1. The Universe.

2. The earth. 5. Present state of existence. 6. A secular life. 7. Public life or society. 9. A great quantity. 10. Mankind, People in general, in an indefinite sense. 13. The customs and manners of men. 16. The Roman empire (scripture.) 18. The inhabitants of the earth, the whole human race. Here are ten.

A. And are there more than twelve more?

N. Webster has twelve other meanings, and yet there are more. But you see from the number he gives in how many forms 'the world' may be met and overcome. We might proceed to cite examples of each, but it is necessary only to divide them into the following three classes. 1st. proper. 2d. Arbitrary. 3d. Technical. Webster's 2nd, tenth and eighteenth definitions would be included in the 1st. The fifth sixth and ninth would come under the 2d. And the sixth tenth and 20th and some others under the last. The reason I denominate one class technical is, certain classes of men employ them, so that when it is known what the persons are, it will be understood how they use the term. Thus the Roman, proud of his nation's empire, called it 'the world'; the religious sectary calls those who do not follow him 'the world'; &c. But sometimes for the purpose of deceiving, it is used with a 'private interpretation,' as for instance, by the Miser, who adopted it as the name of the chest in which he kept nothing, and was accustomed on proper occasions to say; 'he had not a dollar in 'the world.'—You must by this time have discovered the term is applicable to various subjects; but in the 24th of Matthew it is applied to something different from all these.

A. Say what.

N. You know that the Christian dispensation is distinct from the Jewish; and as one succeeds the other, reason teaches us that the one that was previous must have an end; and this is what was referred to in the question on the Mount of Olives, stated at the third verse.

A. Have we proof of it?

N. We have evidence amounting to proof in the chapter and the corresponding ones of Mark 13th and Luke 21st. You will discover in each the term 'end' is introduced, eluding evidently, to the question as stated by Matthew; though as being easily inferred, not stated by the text.

A. May not the end of the world, and the coming of Christ, at the destruction of Jerusalem, be events distinct from each other?

N. Yes. And so 'the end of the world,' the coming of Christ at the destruction of Jerusalem, and 'the destruction of Jerusalem,' may be all of them distant, and yet contemporary with that generation. The three Evangelists record the positive declaration of Christ, that all the things spoken of should be in that generation; which you may see in Matthew, at 24th verse; in Mark at 30th; and in Luke, at 32d. I have other testimony for you however as soon as you dispose of this.

A. I must admit, you are correct—so far: but let me have the rest.

N. We have it mentioned by the prophets, particularly Daniel in the last chapter. It may however seem obscure.

A. Let me turn to it——No; it is plain enough. This chapter I confess was always dark to me before.

N. You will find more testimony, at 1. Cor. 10, 11; and Hebrews 9: 26.

A. The Jewish dispensation,—here it is plainly enough alluded to.

N. No thanks however to the translators.

A. Why?

N. Because they render several different terms in the original, having in sense no analogy or similitude, by one term alone. And because in some instances where *anon* (here rendered *when*) is used they, as translators, use a term in a sense not recognized by Mr. Webster.

A. I have been informed by a friend who understands that, *anon* always means some kind of duration. Is it so?

N. It is. It always means some extent of time, age, or dispensation; and you may always keep this in view, in reading the phrase "the end of the world" in scripture.

A. Is that the case in the parable of the tares and wheat?

N. It is.

A. I suppose the expression "this world" and that which to come, has allusions to the two dispensations.

N. Yes. And I trust after this my aunt, whose difficulties arise between you and "the world," the victory will be on the side of truth. Remember, "this is the victory that overcometh the world, even our faith; and in spite of the translators."

C——ton, Mass.

J. M.

INQUIRY AND ANSWER.

SATURDAY, JULY 25, 1833.

A CONFESSION.—Of all the various forms of faith attached to the christian system, that termed Universalism has my preference. Admitting the hypothesis of living again we shall be clear, it is the most consoling to the benevolent mind. To believe, without doubting, that the whole human family will at some future time be freed from imperfection, and made happy is certainly a pleasant dream; it is one which I have richly enjoyed, and long, and faithfully, did I write in its defence.—But the vision has fled—thus look from which it is drawn is seen to be a literary schismogony; and the supposed author a capricious monster!

The above paragraph is from the pen of Russell C. Field, who in better days, was a believer in the christian religion and a Universalist, but is now, we believe, a confirmed atheist. What may have been his manner of life at that time, whether such as would adorn the christian profession, we know not; we are not personally acquainted with the man, and know but little about him from report. It is some years since he went out from amongst us, and of course the denomination is not now responsible, either for his theory or practice. We made the extract inserted above, because it contains the confession of an infidel—a living infidel—relative to the merits of the christian religion. The preference he has given Universalism we care nothing about; to this we do not regard highly his testimony as to the value of belief in a future life of perfection and blessedness. If it was spoken in sincerity and is the real opinion of Mr. C. it confirms what we have frequently said on the same subject.

The "hypothesis of living again after we shall be dead," even though it as a system of mere human invention, is indeed "the most consoling to the benevolent mind." We presume there is not a person in the world who, in his right mind, does not desire life—and though every one knows he must die, sooner or later, yet even in the midst

of death he faint would live a little longer; and a little longer enjoy the society of friends, the endearments of life, the clear light of day, and another view of this beautiful world. But knowing he cannot, his desire, still ardent and enduring, turns to another world, and fancy paints a delightful scene which he wishes to enjoy.—Nothing but the gossamer web of a speculative philosophy can extinguish his desire; and even that only smokes it for a little season, by perverting nature, and leaves it to break into a broader and more intense flame. To lose all thought and feeling—to die and live no more—to mix with dust and be forgotten—to sever all the ties of love and friendship—to part with friends and meet no more forever—oh! who can endure the thought! Not the simple child of nature whose mind is unentangled by the webs of scepticism. He dreams of heaven; and the hope of future life and enjoyment alone, can satisfy his soul. Dream though it be called, it "is certainly a pleasant dream." And for the joy it affords, it is well worth the time of dreaming. Dream though it be, it is still full of consolation, especially when the hand of adversity is laid heavily upon us; and a dream, too, which Mr. C. acknowledges he has richly enjoyed.

Allowing the point for a little while, that the hope of future life is all a dream, and God, a shadow, we may be permitted to ask Mr. C. whether in the visions of scepticism, he has found a better dream—a more consoling dream—a more enchanting shadow—a dream better calculated to satisfy his desires, to feed his soul, or soothe his sorrows? And we wish him to answer candidly and sincerely—not in malice, nor contempt, nor rudeness—not haughtiness nor the spirit of controversy—not with the evasion and sophistry that usually characterize the system of infidelity—and not for the purpose of showing off his own views to the best advantage, holding at the same time the unscrupulous party. And we ask not an answer according to his feelings in the days of prosperity—in a full flow of spirits, when friends are numerous and kind, and business prosperous, and the world glides smoothly on,—and he feels full confidence in his own wisdom, strength and facilities of enjoyment—not yet according to his feelings in the hour of dark brooding, vengeance, when the anguish of some false friend, or the taint, and contumely, and oppression of some unfeeling enemy, or perhaps the injuries he may have received, or imagined he has received, at the hands of professing christians, are gnawing him in the work of revenge. Nor do we wish him to answer when pride, envy, anger or hatred, deep and dark, is rankling in his bosom. But when the storms of adversity are breaking in darkness and gloom, and desolation around him—when friends grow cold, and distant, and shun his presence—when afflictions come, and unrelenting fate cuts off all external sources of enjoyment and solace, and the soul, depressed and grieved, is thrown back upon its own resources for hope, aid, strength, and comfort—and when, in his hours of sober reflection, he meditates seriously on death—leaves his speculations, for a little time, and lets nature think—and think solemnly, that a few more years at most, and then—a blank—an endless, deathless oblivion—we ask whether in these circumstances the dream of annihilation is better, more consoling, more pleasant, more beneficial, than the dream of heaven and happiness? We would that he would speak the truth in relation to this point in plainness and sincerity—though we can hardly expect it—not to fortify his own side of the question, but as if he were unbosoming his mind to a dear and confidential friend,—that the world may know whether he has a better dream, than faith in God and the hope of future life and bliss—and whether he more "richly enjoys" his present vision than he did the faith he so "long and faithfully" wrote to defend?

If he does, we intreat him, by all that is tender and humane, to let the world continue dreaming the blissful, "pleasant dream" of faith, and hope, and heaven. Oh! who would wish to awaken the peaceful dreamers,

when their awakening is but to feel the sad reality of eternal night. Awakened, they may indeed enjoy the light of a transient day—the span of human life—a day, however, even less brilliant and delightful than that enjoyed during their pleasant vision; and then follow at wet darkness, and blackness, long, deep, dreary, eternal! Blessed with the assurance of *non sorge* and the hope of a better world, we may let them dream, and taste on earth the high enjoyment of the christian religion. "A capricious monster," is the Father of mercies? Any less a monster, is he who rashly attempts to draw the veil of eternal night over all the aspiring, heaven-bound hopes of men? But no; we call not that man a monster; we lament his delusion, but condemn him not. Is heaven indeed a dream? Then let the happy dreamers enjoy their pleasant vision. For ourselves we choose to dream so much as we have full assurance that our religion is true—our hope well founded—our dream a reality. And certainly we have no disposition to exchange this "pleasant dream" for the cheerless and unhappy reverse of scepticism, until we can discover their superior excellence and utility. To us it is too dear a reality—a pearl of too high a price to be exchanged for the tawdry, baseless visions, that extend not beyond the limits of this present life.

"If lost the gem which empires could not buy,
What yet remains!—dark eternity!"

R. O. W.

MERRY OR GRIEVE.—In looking over an old file of papers a few days since, we fell upon an anecdotal reading on this wise. A rash and imprudent preacher was exhorting his flock, to hold fast the profession of faith without wavering, and cloared with something like the following: "Beware of backsliding, for when people once backslide, they are apt to fall into Universalism, and then the poor souls have nothing to depend upon but the mere mercy of God!" We recollect having read the anecdote before, but it brought to our mind, a few reflections which we propose now to lay before our readers.

First of all, if Partialism is true those poor souls must be indeed in a miserable condition. To depend upon the mercy of such a God, is as worshipping by those who believe in partial schemes of salvation is like leaning upon a broken staff. In that God there is cruelty without measure, but his mercies are few and far between. He can hunt his children down to hell, and while they eternally writhe in torments unattainable, he can laugh at their calamities and mock their fears, but he cannot have mercy or save them from their miseries. We would not willingly trust ourselves to the mercy of a man, who under any circumstances could burn his children alive. So we would not depend upon the mercies of a God who could torment his offspring without mercy and without end. But we have reason to be grateful that such is not the character of the living God. His mercies never fail, and he will not disappoint the expectation of those that hope in his mercy.

But there is another idea suggested by this anecdote. It comes in the form of a query, what else the good man himself had to depend upon? What else had he to depend upon? I ask the reader. Why he had got religion. He could tell an experience as long as the moral law.—He had united with a church. And more than all that, he could pray long and loud, and exhort sinners to "escape from hell and fly to heaven!" Surely he has something more than the mercy of God to depend upon.—Well, we will yield the point. When the mercy of God fails we shall expect to see that man, standing upon the sure foundation of his own experience and works. Aye, but will God's mercies ever fail? "The mercy of the Lord endureth forever." L. D. W.

THE SPIRIT OF ANTI-CHRIST.—A few days since, we were called to attend the funeral of an aged and respectable gentleman in East Windsor. Mr. S. Bartlett, the

Congregational clergymen, settled in the north parish in that town was also invited to attend—without knowing, however, that a Universalist was to be present. When he arrived, he was told by some of the friends of the deceased, that we were present—and was invited to go in and take part in the services. But he refused, even to enter the house, declaring that he could not consent to go in and hear a Universalist preach on any occasion, for it would be setting bad example. And as to taking part in the services, he could not do so—he could not fellow ships Universalist—Christ, he said, had no fellowship with Belief, & he could not. Hence he turned round and went away without entering the house. He went away alone, however, for though there were many of his own order present, yet none followed his example.

Now let us look at this subject for a little while.—Here we behold a man so very pious—a grave ecclesiastic, so much holier than common Christians, and so much better than Jesus Christ, that he could not, in any degree, entertain the thought of sympathy with the afflicted, because, forsooth, a Universalist was there! All his tenderness and sympathy—if he ever had such—were completely absorbed in his quins of conscience relative to Universalism—inay, in his deep, and violent, and adding hatred of the doctrine and its professors. O tempora! O mores! How completely does enthusiasm freeze every thing tender, and godlike, and humane in the human breast! How very like Beelzebub himself, in point of cruelty and malignity, does it make a man!

How much of the spirit of Jesus Christ was there in his conduct? Did he ever refuse to sympathize with the afflicted, because sinners were present? Did he ever refuse to associate with publicans and sinners, or those he deemed in error? Let Mr. Bartlett answer these questions, and then ask his own heart, whether he has not exercised the spirit of anti-christ? whether he has not been in practice, the very thing he condemned in theory, a Belief!—and whether, in judging another, he has not condemned himself? We would that some missionary would come from the heathen and christianize such men! 'Thus therefore which teachest another, teachest thou not thyself?' The divine Redeemer has well said of such men, 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven!'

A. O. W.

DR. BEECHER'S HERESY.—Dr. L. Beecher, who was formerly a resident of Litchfield Ct., afterwards of Boston Mass., and is now President of the Lane Seminary, an orthodox literary and theological institution in Cincinnati, has recently been tried before the Presbytery of Cincinnati on a charge of heresy. The charge consisting of various heretical doctrines, all specified, was preferred by Dr. Wilson of that place; and was supported by the published writings of Dr. Beecher. The heretical doctrines of which he was accused, were considered as departures from the standard of ancient Calvinism—they were doctrines, however, held in common by the New School divines of the Presbyterian church, and doctrines which Dr. Taylor of New Haven has attempted to reconcile with the old Saybrook Platform. A majority of the Cincinnati Presbytery, being of the new School divines, their views of course agreed with those of Dr. Beecher, and consequently the charges were not sustained. The Dr. was acquitted by a vote of a respectable majority of the members of the Presbytery.

This Presbytery has been one of the strongest of the New School; and being somewhat anti-orthodox, the case was appealed to the Synod of Cincinnati,

which, says the Presbyterian, 'will have a majority of orthodox men, when the Cincinnati Presbytery is excluded, as it will be, on the vote on the appeal.' Then of course it is expected that Dr. Beecher will be found guilty of heresy. When divines who perhaps are prejudiced against him, and who are sensibly apprehensive that the cherished landmarks of old-fashioned Calvinism, will be removed, are to sit in judgment on his case, he cannot expect to find much favor. But there may be another appeal from the decision of the Synod to the General Assembly. And this, having a majority of the New School divines, will unquestionably decide in his favor. So that the Dr. after all, however much he may have departed from the principles of Calvinism in its primitive, unadulterated, state, will not be convicted of heresy.

There is much excited feeling on the subject in the Presbyterian ranks. The doctrines of the New School are gaining ground so fast as to disturb very much the equality of the old School divines.—Even now they can hardly contain themselves and unite at the same table with their more liberal brethren. A little more internal heat will produce an eruption. The accuser of Dr. Beecher says, 'that party which is not sustained, must go out; for we cannot live together. The confession of faith must be put down, or the new theology must be put out of doors.' We are not permitted to exist in the strife and contention of our brethren of the Presbyterian order; but really, we hope and trust that some good will result from their warfare. And we have the greater confidence, inasmuch as God has said by the Psalmist, 'that the wrath of man shall praise him.' We cannot be sure exactly see how, but we are fully assured that even the wrath and strife of the Presbyterian church will be turned to a good account in praising God, and in manifesting his glory among men.

E. O. W.

DREADFUL CONSEQUENCES OF PARANOID.—We cut the following article from the New York Transcript of July 14, and we commend it to the attentive perusal of all who have heads to reason and hearts to feel. 'We have often cried to the people, to beware of danger; but they have slept on, and strengthened the hands of those who have been engaged in scattering "freedom's arrows and death" through the Land. We are glad that the secular press is beginning to speak out upon this subject, in terms of rebuke that cannot well be misunderstood, and which we trust, will in some measure, stay the progress of "strong delusions." We give the article entire, and again we bespeak for it an attentive perusal.

Our readers will recollect an advertisement that appeared in the Transcript a few weeks since, describing the singular absence from home of a young lady named Reid who had suddenly left her mother's house in this city without expressing any intention to do so, and without saying where she was going. One of her brothers, a respectable mechanic residing at New Haven, Conn., was apprised of the circumstance of his sister's being missing, and alarmed lest some accident might have befallen her, quitted his business, and instituted enquiries after her in different parts of the country. About a fortnight after he started in pursuit he succeeded in discovering the poor girl who but a few weeks ago, was glowing with health and vigor, and full of intelligence and sensibility, at a distance of nearly three hundred miles from New York, unconsciously wandering she knew not where, the emaciated, exhausted with hunger and fatigue, destitute of money and of the means of procuring it, and a wretched miserable maniac.

And what will be said of the cause of this strange and sudden mental alienation, when we state that it was induced by the dreadful denunciations or blasphemous declarations of those who arrogate to themselves the character of being the chosen interpreters of the word of God, and his peculiar and especial favorites? What will be said when we assert, as we are constrained to do, that this lamentable "falling off" in the mind and constitution of a young and lovely female, was effected through the means of a gang of enthusiasts—devoted to the disavowal of fanaticism, and to the pursuit of the worst and most dangerous purposes? Far be it from us to assest, or unjustly impute, any act of professing Christians, of whatever creed, sect, or denomination. Such is neither our purpose nor our wish, nor have any object in presenting the following horrible details—resulting from the indecent and outrageous importunities of a society of ultra-ignorant to the passions and prejudices of a credulous, unwary, and inexperienced girl—but the ultimate good of the community, and in the fervent hope of warning the innocent and the unsuspecting from foundering on a rock so destructive to every thing of peace, contentment and happiness in the common associations and intercourse of life.

Well attested documents that have been placed in our possession, that the young lady above named, previous to abandoning her friends and home in the way we have described had been persuaded, by a member of Mr. Finney's chapel, to leave the church she had long been accustomed to attend, and visit the place of worship superintended by the sister former individual. On her doing this she was introduced to the pastor, and questioned her as to her habits, her disposition, her inclinations, and her religious feelings. To all of these interrogations she gave answers that would have satisfied any rational man, or any person whose motives were not impelled by an overbearing, illiberal, and intolerant sectarian spirit. He, however, notwithstanding, at once began to accuse her of holding the doctrines he had espoused—doctrines which, peremptory, properly inculcated, may be pure and worthy—he denounced her former mode of living in wild and frightful anathemas; pronounced her to be one of the accused; without the possibility of redemption except through his means, treacherously set upon her, and by his importunities and entreaties to the throne of grace.

To illustrate the course of argument pursued, to relate the various gross and impious expressions that were made use of; to expose the harsh and unfeeling language addressed to her; and to give a detail of the indecent and demoralizing pictures which they presented to her astonished imagination for the purpose of making her their proselyte, is a task for which we have no relish, and would impose upon the columns of our paper a stigma, and a disgrace that we do not intend they shall ever merit. It may suffice to say that among the manoeuvres which they practiced, and the acts they exercised, they exhibited to her a Heaven and Hell Book in cipher of which they professed to have power to record the irrevocable decrees of eternal happiness, or everlasting misery. So powerful were the effects of these repeated assaults upon the faith, and representations to the excited mind of the deluded girl, that she eventually was deprived of her reason, and added to the hapless crowd of unfortunates that now tenant our insane asylums—victims to similar atrocities, and wretched wrecks of poor humanity.

Let religion be disrobed of the trammels with which intolerance, and vice have surrounded her, let her remain untouched, and unswayed by the enticing designs and speculations of ambitious priestcraft; let her reign pure and unadulterated in the heart, and there will be less of immorality, crime, and lunacy in our land.

TRIAL OF REV. MR. CROFT.—Our readers will much soon recollect the account we gave a few months since, relative to this individual—the offensive article by him published in the Salem Landmark entitled, "Inquiry

of Deacon Giles Buttery," wherein he said sundry things that were considered a libel upon the character of Dea. Stone, a respectable deacon of a Unitarian church in Salem—the cowardling he received in the streets in Salem, and the prosecution that followed. Mr. Han, who performed the task of crowding Mr. Cheever, we understand, confessed his guilt and paid his fine. Mr. Cheever, however, on the prosecution for a libel on Dea. Stone let the law take its course. His trial took place at Salem before Judge Strong, on the 24th ult., and continued to the 25th. Mr. Sprague of Maine, and Mr. Choate of Boston were counsel for the defendant. The indictment consisted of three counts:—

The first related to the language of the article entitled, "Inquire," &c. as being libellous, from its tendency to injure good morals. This was withdrawn. The second count related to the article as libellous, from its tendency to injure Dea. Stone personally, by holding him up to ridicule and contempt. The third count related to the article as libellous, from its tendency to injure Dea. John Stone, by representing his business as destructive to the bodies and souls of men.

To these Mr. Cheever plead not guilty. But after an examination of the witnesses &c.—and several other gentlemen were called to testify to the good character of Mr. Cheever,—the jury rendered a verdict guilty on the second count. On the third they were not agreed. But Mr. C., it appears, was not satisfied with the result; the case was therefore appealed to the Superior Court to be holden in November next.

The following remarks were made by the Attorney General, Mr. Austin, in closing his plea in behalf of the State.

I acknowledge, gentlemen, I was disappointed at the course taken in defence. I did expect to find this ardent, warm-hearted, generous champion of the Temperance cause, coming out boldly, and may, I did mean John Stone, and I meant to prove that what I said was true. I did not expect to see a learned clergyman put a falsehood into the mouth of his council, and disguise the real truth, and attempt to convince twelve intelligent men by such contemptible quibbles and niceties of law. Reverend and learned professors, and clergymen and doctors, have been brought here to prove that this is an honest man. But I ask you, is this the way in which an honest man will conduct? This is inconsistent with the defence itself. The temperance cause is founded in truth, it holds no communion with base falsehood. A man of falsehood may claim to be the champion of morals, but he does not set a good example.

CHRISTIAN INTELLIGENCER.—We were not less surprised than Br. Whittemore of the Trumpet—whose remarks we give below—on learning that this valuable religious journal is suspended for a season—perhaps finally. It has so long been a faithful watchman upon the walls of Zion, that we supposed it well established—well supported. It was certainly well conducted. But we need not proceed further with our own observations. We will suppose them, to give place to the following:—

We were greatly surprised on Monday last at receiving an Extra from the office of the Christian Intelligencer, announcing that the publication of that very valuable journal is suspended for a time, perhaps finally. We are the more surprised, because we know that this paper was, up to its last number, one of the best of those which are devoted to the interests of Universalism, and because the Universalists of Maine, and every where else, who we have had opportunity of knowing, have spoken of it in the highest terms of commendation. We cannot but flatter ourselves that the publication will again be resumed, either by its late enterprising publisher, or some other person, that the very valuable services of Br. Drew, as an editor, may not be lost to us. There are Universalists enough in Maine, who now sorely take to religious paper, to sustain the Intelligencer.

well; and it is only required that some method shall be adopted to bring their energies into operation. We shall wait with confident expectation for the reappearance of the Intelligencer.

By the following letter from Br. Drew to the Editor of the Trumpet, it will be seen that the publication of the Intelligencer is to be resumed, or another paper published in its stead.

Br. WHITTEMORE.—I thank you for the notice you took in your last of the Christian Intelligencer, and of the favorable manner in which you was pleased to speak of that paper, and of my many years' connection with it. No one could, more than myself, regret its present "suspension"—a suspension which you had a right to infer from the "Extra" in, in the expectation of its publisher, likely to prove "final"—or could have done more, in justice to himself or in honor towards all concerned, than I have done, to insure its immediate revival. I know, and all our brethren here feel, that such a paper in Maine is eminently needed—particularly at the present time; and I wish you to say to our brethren in this State and elsewhere, that measures are in progress for the speedy supply of the existing want, either by the re-appearance of the Intelligencer, under circumstances to be presently mentioned, or by the publication of a new weekly paper in August, the Seat of Government. It was my anxious preference that the old paper should be re-established with permanent and regular habits; but seeing little or no prospect of this, and wishing to guard against an entire failure through that source, I have lately sent proposals to our friends in the State for a new one to be called the "GOSPEL BANNER AND UNIVERSALIST'S FAMILY MONITOR." This paper, should our brethren demand its existence by their subscription, will be conducted by myself, assisted by Mr. Calvin Gardner, of Waterville, and Mr. George Bates, of Turner. It will be a full sheet, of the Trumpet, handsomely printed with an engraved head, on good paper; and no effort will be spared to make it acceptable and useful to its patrons. The price will be two dollars per year, payable in six months.

As I have at present no medium of communication with the public, you will specially oblige me by notifying our brethren who now stand in "suspense" for the want of the Intelligencer, of the arrangements which are made to supply the existing deficiency. Persons wishing to receive the paper, who have not seen the Prospectus, can signify their willingness to aid in its establishment, by sending their names to the subscriber.

In haste, yours very truly,
WILLIAM A. DREW.
Augusta, July 13, 1835.

SUSPENSION FROM FELLOWSHIP.—We perceive, by the last number of the Trumpet, that Br. Linus S. Everett, of Charlestown Mass. whose connection with the Universalist Society in that place was dissolved a few months since, has been suspended from the fellowship of the Mass. Convention, by the committee of discipline, till the next annual session of that body. The charges preferred in the complaint brought before the committee of discipline, are not specified in their note announcing the suspension.—We are extremely sorry to hear any reason for such a course.

UNIVERSALIST REGISTER.—We have received a communication from Br. G. Sanderson and O. Whiston, from which we learn that they propose publishing a Universalist Register and Almanac, for the year 1836. We wish them abundant success in the undertaking. The communication above named requests certain information concerning the statistics of our denomination in this vicinity which we readily give, according to the best information we have up-

on the subject. We presume a similar request has been made of all or nearly all our ministering brethren throughout the country, and we take this opportunity of calling the attention of the brethren to this matter. A Register of this kind, would on many accounts be valuable. It should be correct, and if the brethren one and all give heed to the request of the publishers they will be able to make it what it should be. Now Brethren we say, don't forget to forward to the publishers in due season, the information they need to enable them to give you in return a good and correct Register.

B. W.

ORDINATION.—Br. John A. Gurley, formerly of this place, (Hartford,) we understand was ordained to the work of an evangelist on the 8th inst. The sermon on the occasion was delivered by Br. A. A. Folsom. Br. Gurley is a young man of fine talents and good character, and we heartily wish him success in the ministry of reconciliation.

B. W.

ALLEGANY ASSOCIATION.—The ALLEGANY ASSOCIATION met at Pike, the 24th of June. Br. S. A. Skeels, Moderator, and L. Paine, Clerk. A constitution was reported and adopted. Br. S. Miller, J. Lewis and A. Peck committee of fellowship and redemption. Br. S. Adams, S. A. Skeels, and L. Paine, committee of discipline.—Br. L. Paine Standing Clerk. Graded letters of fellowship to Br. J. H. Sanford and J. Blinck, and conferred ordination on Br. L. Paine. Passed a resolution, unanimously, disencouraging the use of all intoxicating drinks, except for medicine. Minutes prepared by Br. Paine. Adjourned for one year, to meet where designated by the committee of discipline.

Sermons were delivered by Br. J. E. Holmes, S. Adams, K. Townsend, L. L. Sadler, and S. Miles. Ordained Sermon, by Br. A. Peck; prayer, S. Miles, charges and delivery of the Scriptures, L. L. Sadler; right hand of fellowship, S. A. Skeels, and addresses, K. Townsend Moderator & Universalist.

REMOVAL.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murdock's store, directly opposite the Eagle Tavern, South Market st.

Religious Notices.

Br. I. D. Williams of Albany will preach in this place (Hartford) next sabbath.

Br. R. O. Williams will preach at Durham on Friday evening July 24th, and at Killingsworth on the fourth Sunday inst; and at Upper Middletown on Monday evening following.

Br. J. Shingley will preach at Barkhamstead on the fourth Sunday in July.

Br. R. O. Williams will preach at Granby on the 3d Sunday inst, and at Simsbury at 5 o'clock same day.

Br. W. A. Slickney will preach in Southington the 1st Sunday in August and a lecture in Meriden at half past 5 o'clock, the same day.

Br. J. Shingley will preach at Poquonnet on the fourth sabbath inst, and at Suffield centre at 6 o'clock same day.

Br. O. Williams will preach at Winsted on the 1st sabbath day in Aug; at New Hartford at 3 o'clock same day.

Br. F. Hitchcock will preach at Mount Washington Mass. the 4th Sunday inst.—at Greenmont at 6 o'clock same day; at Norfolk Tuesday evening 24th, at New Marlborough 1st Sunday in Aug, and at the West School House in Colebrook at 8 o'clock same day.

Br. W. A. Slickney will preach at New Britain, the 2nd Sunday in Aug. at half past 6 o'clock, P. M.

POETRY.

Sun of love.

Original.

King of glory, my salvation,
And my strength, my hope, my guide;
Thou art God in every nation,
And in thee I will confide;
Yea, and draw refreshing waters,
From the fountains of thy grace;
O may Earth's remotest daughters,
Thy redeeming truth embrace.

Lo! the Sun of love advances;
See its mellow, cheering rays;
Hope revives—illusive fancies
Disappear before its blaze.
How in love the King of heaven
Stands disclosed to mortal view—
Oh! his treasures earth has given,
Rich, and free, and ever new.

Rise, my soul, and taste the blessing,
Which the grace of God imparts;
Cease, oh mortals! cease transgressing,
Let his love attune your hearts.
Praise the Lord in every station;
Sing the honors of his name;
Pay the debt of adoration;
And his wondrous works proclaim.

AMINTA.

Affecting Incident.

Ellen was a lovely girl of fourteen, the eldest daughter of a once happy family. When the school hours were over, she would hasten home and sit with her needle work by her mother, or tend her little brother, yet in his cradle, or do whatever else was required of her, so kindly, so uncomplainingly, that her presence in the family was like an angel's visit. When she was about the house in her pleasant and quiet manner, her mother's brow of care would often be lightened up with hope and joy. She would sometimes sit and fondly gaze upon her daughter—after having listened to the sweet tones of her voice, while she narrated some little occurrence, some passing event, and as she looked upon her in all the loveliness of her young and unblemished existence, she felt all the affection of a maternal heart. And yet her eye grew dim with the rising tear—as she thought of the future; as she more than anticipated the woes which might, in coming years be the portion of her beloved child. But only a short time from the period of which I am now speaking a change came over the spirit of the mother; for a change came over the spirit of the lovely daughter. Ellen became pensive and languid. Her eye was sunken—her cheek was pale—her form emaciated, and she lay languishing upon her couch, over which her mother watched by night and by day, till the evening to which I refer. It was the hour of twilight.

The streets were getting still. All was hushed around the dwelling of—, where lay the wasted form of Ellen. She had been raised up in bed that she might see the sun go down in the west. She watched—grew tired of looking. She had just seen his rays as they lingered among the distant hills till she was placed in a more reposeful posture—when the very room where she lay became the scene of strange confusion. From the hoarse throat of the drunkard was poured forth a volley of oaths and horrid imprecations. The room was filled with his sepulchral breath. The care-worn and bro-

ken hearted wife was rudely driven from the side of the dying Ellen.

The younger children were huddled together in one corner of the room—pale with fear, and their eyes red with weeping. The senseless, babbling, and noisy violence of the drunkard still continued. The breath of Ellen grew fainter and shorter. She raised her little skeleton hand and beckoned her mother, who stood weeping on the other side of the room to come to her. She came. The poor child had only time to say—*'Why don't you ask me to be still, while I'm dying?'* These were the last words of Ellen—but they were in vain. With the last sigh of her gentle spirit there went up to heaven also the inhuman ravings of the drunken father. This story is not a fiction—not a story of imagination, but of real occurrence.—*Love's Pledge.*

The love of God

'The Lord loveth whom he chasteneth.'

I love to linger over and drink of the sentiments of the Bible. There is no book in the world half so rich in moral precepts, or sublimity of thought and style, to say nothing of the glorious and heart-thrilling revelations which it contains. But I shall pass over all this rich mine of jewels, and select only one from all its store—and this one is indeed a precious one. 'The Lord loveth whom he chasteneth.' Child of affliction dry up thy tears, for the Lord loveth thee. What is sorrow, or pain, or bereavement, in comparison with the love of the King of Kings, and Lord of Lords, an ocean bottomless and boundless!

I have seen a mother bending over the little one whom she had nourished in her bosom, when it had refused its wonted sustenance. I dared not attempt to fathom the depth of her anxious sorrow, as its little brow became convulsed with pain, and its cry of anguish rang in her ear. I have looked again, and she sat alone in her chamber—her babe had gone to the dark abodes of mortality. Her look was a fixed, absorbed, inward look of comfortless affliction, and tear after tear fell silently from her eyelids. I drew nigh and whispered in her ear; 'The Lord loveth whom he chasteneth.' Her eye glanced upward, her tears ceased, and a smile of resignation, played about her lips—she murmured, 'It is enough.' The conviction that the Lord loved her was stronger than the pain of the chastening.

I have often remarked, in sadness the little feeling of affection, that seemed to subside between brothers and sisters, or other near relatives, after time and distance, and the different allotments of life, had for a little while separated them.—They who, in their youth, have been as one; who have drunk from the same bowl of joys and sorrows; have wept and been glad together; whom one electric chain of sympathy bound; who recoiled at the same blow—these have lived through separation, have had their affections weaned from those bound to them by such ties and birth and blood, and turned into strange channels. As the stream sparkles, not only among the hills that gave it birth, but glistens and leaps, in its course between banks, far, far away from the green sward, that its waters first knew; so the affections rejoice and lavish themselves upon strangers, to those who first watched their dawn—forgetful, perhaps, of the objects of their earliest, purest exercise. It is sad, for

young hearts to believe, that the love they now bear each other must one day become rather a master of judgment and duty, than an impulse of the heart; that the same fate probably await their affections, that has come to thousands equally near and dear. The brother must reflect that soon he must yield his right of prior attachment to those who, picked up midway in the journey of life, yet have better claims to love and sympathy on to the end of the voyage. True distance are the great enemies of mutual affection; and although it is only when we have first left our friends, that we know how dear they are to us, yet we love them best when we are feeding from the same table—sleeping under the same roof—in the daily reciprocations of favors, and the hourly manifestations of interest and affection. Still much may be done to counteract the common influence of life. It is a narrow philosophy that circumscribes the affection of the heart—declaring that it is only capable of transferring its love from one to another, not of enlarging greatly the number of the objects of its regard. Far otherwise; the soul expands more and more, with every effort of kindness; it cannot be crowded; like that spirit of universal benevolence, whose sublimity consists more in his infinite love for the whole world, than in power or might—that part of us, which stamps us with the image of our Maker, elevates itself more by the outpourings of its affections, than by any exercise of intellectual power.

N. E. Magazine.

Dr. Ely's opinion of a judgment.

In the second letter of his controversy with Br. Thome, the Dr. says; 'I believe that a particular personal judgment passes on each spirit of man so soon as it permanently leaves the body.'

From this it appears that the Dr. has abandoned the idea of a general judgment. We are confirmed in this opinion, from the fact that in stating the particulars of his faith, he has stated nothing but the quotation we have made. We have ever regarded the common notions of judgment as unreasonable and inconsistent in the highest degree and we hope, if the Doctor has abandoned them, he will give his reasons for so doing to the world.

But this change of faith will throw the Dr. into a sad dilemma. He will be compelled to give up some of his favorite texts against Universalism. The passage 'God has appointed a day in which he will judge the world,' the Dr. must explain as do the Universalists. So with the parable of the sheep and goats; neither of these texts will have any bearing against Universalism, unless it applies to a judgment in the eternal world; a judgment at which the whole universe shall be assembled. What will Dr. E. say to these things.—*Pioneer.*

UNIVERSALIST BOOKS.

STREETERS' Hymns, Faiger Selections, Life of Murray, Ballou's Lectures, Ballou's Notes, &c. &c. For sale by

BELKNAP & HAMERLEY.

Exchange Buildings.

B. & H. keep constantly on hand a general assortment of books and stationary, which will be sold on favorable terms.

Hartford, June 24, 1835.

320013

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. S. Hughes in Main St. a few rods south west of the State House square.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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The services of the following gentlemen are engaged as regular correspondents.

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Communications.

TOTAL DEPRAVITY

Original.

It is quite a fashionable doctrine of the day, that 'man in a state of nature, is wholly corrupt and depraved—cannot think a good thought, or do a good act.' It appears to have been the determined object of creed makers to represent man and God in a degraded light as the powers of invention could accomplish. God is charged with giving existence to men, burdened with innate total depravity yes, the innocent cherub as it hangs upon its mother's bosom, smiling in guileless infancy, in a friend incarnate, for devils can be no worse than totally depraved!

This odious notion has been proven false a thousand times in various ways. I beg leave to present the reader of this article with another argument against the doctrine. I am free to grant that the creature was made subject to vanity, but not so total depravity. This is proven by the fact that the feeling of sympathy are natural feelings and originate in the natural heart. Like produces like, therefore pure water cannot emanate from an impure source. Now, men possess, naturally, these sympathetic feelings which when 'Jesus wept' at the grave of his friend, were exhibited there. And as no one doubts but the feelings of Christ on this occasion proceeded from a pure source, is it not true that the same kind of feelings in men, proceed from a source also pure and free from total contamination? The sympathy of Christ was holy, so must also be the sympathy of man, and as pure water proves its source pure, so the sympathies of human nature, prove their sources also pure. If men were totally corrupt, the pure and holy feelings of sympathy and kindness, would never have adorned human nature nor alleviated human misery.

They then who charge man as being naturally and wholly corrupt, should remember, that we do not gather grapes from thorns or figs from thistles.
W. Brattleboro Vt. c. w.

DESPIISERS.

Original.

Or despise thou the riches of his goodness and long suffering, not knowing that the goodness of God leadeth thee to repentance.

Who are those that despised the riches of the goodness, forbearance and long suffering of God? Were they not those who despised the manifold grace of God in the salvation of sinners—the doctrine which Paul taught, that God 'will have all men to be saved, and come unto the knowledge of the truth?' Were they not the Jews, unto whom were committed the lively oracles, but who were accessory to the murder of the Son of God because he exposed their errors of hypocrisy? Who at the present day despise this goodness and forbearance? Are they not those who laugh and sneer at 'Universalists for trusting in the living God who is the saviour of all men, and who accordingly, say, if I believed such a doctrine, I would despise his goodness and forbearance and wallow in the mire of iniquity? Upon whom came the righteous judgments of God? Upon the Jews for despising the riches of his goodness. Their beautiful temple, where they were wont to huck the Holy one of Israel with long prayers, and disfigured faces, was utterly demolished, and not one stone left upon another that was not thrown down. Their city was destroyed with its inhabitants, and they remain a proverb and a byword among the nations of the earth. May we not expect a similar judgment to come upon those, who, in the present age, despise the riches of God's goodness and forbearance? For if God spared not the natural branches, take heed lest he also spare not thee.

PREDICTOR.

RESENT 12, FOR THE KINGDOM OF HEAVEN IS AT HAND.

Original.

The question is not unfrequently asked, 'If Universalism is true where is the use of enjoining repentance?' It would be profitable for such to notice the reason offered by John the Baptist in the language above quoted. He says, 'Repent ye, For what? For the kingdom of heaven is at hand.' But why repent? We shall all be saved if the kingdom of heaven is at hand. We need not borrow trouble—it will all be well at last. Thus, many seem to think, that unless the kingdom of hell and the devil is at hand there is no use of preaching repentance towards God and faith in our Lord Jesus Christ.

Again, Paul says, 'And all things are of God, who hath reconciled us to himself by Jesus Christ,

and who hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God.' What for, Paul? Why pray and beseech so earnestly for us to be reconciled to God, since God is in Christ reconciling the world unto himself and does not impute our trespasses unto us? Rather guess we will not trouble ourselves on the subject. We will sin that grace may abound. 'Be not deceived,' objector, 'God is not mocked, for what a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption.' Never mind that, we will do evil that good may come. Rebel! The goodness of God should lead thee to repentance. Remember that the grace which abounds so extensively and bringeth salvation to all men teacheth that denying ungodliness and worldly lusts, you shall live righteously and soberly and godly in the present world.

SCRIPTUREMAN.

THE RECORD.

Original.

And this is the record, that God hath given to us eternal life, and this life is in his Son.—1 John v. 2.

In the verse preceding this second we read as follows:—'He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his son.' And this record reader, is the caption to this article. Now did not God give John and his brethren in the faith, eternal life in his Son before they believed it? If not then disbeliever it could not have made God a liar, for they would not disbelieve that which was true. John believed the record subsequent and not previous to the gift. If then, God gave John and his brethren eternal life previous to their believing it, it must have been while they were unbelievers, and if he gave it to them while unbelievers, can any reason be offered why he might not have given it to all unbelievers? Saul of Tarsus was once an unbeliever in Christ and his doctrine. While such, was it not a fact that God had given him eternal life in Christ? The following scripture will show that he gave eternal life to all men. Christ, addressing his Father says, 'And thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.' How many did the father give his Son? 'The Father loveth the

son, and hath given all things into his hands. All that the Father giveth me, shall come to me; and he that cometh to me, I will in no wise cast out. From these declarations we learn that God gave eternal life to all, and this is that record we are called upon to believe. Now 'he that believeth not shall be damned.' Believeth not what? The record surely. What, eternally damned? Surely not, for how could the record prove true that God had given such unbelievers eternal life? To contend that the unbelievers will be eternally damned would make God a liar. Now what greater absurdity and contradiction could be conceived of than that the unbeliever will be thus damned for not believing the fact that God had given him eternal life in Jesus Christ? He would be tantamount to saying that the unbelievers will be eternally damned for not believing the fact that he will not be thus damned. Render, let me exhort you to believe the record, and not charge the Holy one of Israel with lying by your unbelief.

A BELIEVER IN THE RECORD.

FROM MY DIARY.

When I have thought upon the pure and exalted nature of christianity, upon the superior excellence of its principles, and its perfect adaptability to all the wants and circumstances of frail, erring and suffering humanity, the question has sometimes arisen, 'why is it, that a system, so lovely, so divine, should be so repulsive to the views and feelings of a majority of mankind?' This is a question of no inferior moment; and a few thoughts on the subject may not be unacceptable to our readers.

The gospel is a system of universal love. It extends the benevolence of heaven to every creature, proclaims God to be the Father and the Redeemer of the whole intellectual creation. It was this feature in the doctrine of Christ, which rendered it so repulsive to the Jewish church; and it is this, which more than any thing else has made it so offensive to a majority of the Christian Church, and which retards its reception and progress at the present time. It breaks down the distinctions of human selfishness and pride, proclaiming all mankind the children of one common Father, and destined in infinite wisdom to one common home. It is thus that the gospel coming in contact as it truly does with the long cherished prejudices of mankind, is rejected by a majority of men. Strip it of these distinguishing characteristics and the offence of the cross would cease. Confine its promises and hopes to a part of the human family: make it a proclamation of life and immortal blessedness to a few, instead of all, and those who are now its enemies would be its friends; for you would then accommodate it to the views, and prejudices, and expectations of the multitude. Some perhaps may think me a little uncharitable in these remarks, and honestly question the correctness of the facts here brought to view. I have said, that the most offensive trait in the gospel to a majority of mankind, is the expansive-ness of its benevolence. And is it not so? By whom is the doctrine of God's infinite and elastic grace boldly condemned, and its friends and advocates ungenerously reproached? Whence cometh that persevering spirit of hostility to liberal christianity, which is so apparent in every place,

as almost to give it a claim to ubiquity? The answer is—from those who circumscribe the benevolence of God, and confine the blessings of his measureless grace, to a part of his dependant creatures. The spirit of the world, which is a spirit of pride, partiality and selfishness, from first to last, has maintained an uncompromising opposition to the religion of our blessed Savior. This is that carnal mind which is at enmity against God, which cannot be subject to his law, neither indeed can be. And it is this principle of antipathy to universal goodness, to pure and boundless mercy, operating in the hearts of men, which makes them ashamed of the gospel of Christ.

But, he, whose heart has been touched by the celestial influence of the wisdom which is from above, can exclaim with the apostle—I am not ashamed of the gospel of Christ.' Its representations of the character of God, its spirit of unbounded philanthropy, its pure and elevated morality, and its clear discoveries of a blessed immortality for all mankind, stamp it with a divine origin, and give it an undisputed claim to his veneration and love. The very features which render it repulsive to the world, appear to his mind infinitely lovely and attracting. He admires its simple instructions: he adores the vastness of that love which it reveals; he delights to dwell on the richness of its sublime promises.

The true disciple of Christ is not ashamed of the gospel, because it is the source of all religious truth. There, God is revealed as the Father and friend of the whole moral universe. There, he reads the evering promise of life eternal, embracing all the children of God. There he reads the thrilling declaration, that 'God is love'—that he 'will have all men to be saved and to come unto the knowledge of the truth'—that he will swallow up death in victory, and reconcile all things unto himself, whether they be things in heaven or things on earth.' With what love, what faith, what joy and triumph, does the believer fix his eye on these divine truths. In the fulness of his religious rapture he can say with the inspired apostle—I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.' He finds it to be the bread of heaven; the joy of his heart; the anchor of his soul; the comforter of his sorrows; and the sanctifier of his life.—(Universalist.

The Destiny of Man.

The final condition and state of man, depends upon himself, or upon his Maker. This must be admitted. For, if you make the destiny of man to fluctuate between his own disposition and exertions, and the disposition and exertions of his Maker, and neither doing any thing effectually, distinct from the other, you of necessity, make man the sport of contingency, and instead of erring on the side of fatalism, lose yourself in the extreme, and wander in the wilds of chance.—The terms Creator, and creature, significantly point out the proper course, and afford the true definition of God and man. There can be but two causes to assign for God's neglecting the work of his hands. Namely—Indifference to his work, and ignorance of the consequences of his work. No rational mind can admit either; but must con-

sider them alike, derogatory to the character of God, whether his wisdom or goodness are concerned. Consequently, God knew, from the beginning, the consequence which would result from all his works. This knowledge was his purpose from the beginning. And this purpose is, and will be, the final destiny of all his works. If this is objected to, the objector must be accountable for the absurd conclusion, that God had no end in view. That he 'drew a bow at a venture,' and then watched the circumstances arising out of the consequences which followed, and when able, availed himself of them to suit his uncertain purposes! We have no hesitation in saying that a denial of the foregoing premises will place any man on untenable ground, that he will be obliged to shift and equivocate, and by puerile sophistry resume his time in evading reason and escaping argument, instead of advancing an inch in rational inquiry. There is a position which we lay down as infallible. Namely—Reason and Revelation go hand in hand; and you cannot outrage one without doing violence to the other. We know very well that there are religious men who consider reason as a convertible term for infidelity. Men who intrude themselves behind commercial phrases; and when assailed with reason, Scripture, or common sense, defend themselves with anathemas. Men of this description prefer bristling, to argument, and are safe from all the assaults of reason or common sense.

The final condition and state of man, must depend upon the Creator, as the greater, and not upon the creature, who is the least. Causes and their consequences have an affinity, which not only hold good with respect to their nature, but to their extent. Causes, to us, apparently small, may produce great effects. But, unless the effects are commensurate with the cause, and vice versa, the laws of affinity are outraged, and man has no guide to knowledge. The imperfection to human vision, and limited powers of perception and understanding, will account for man's ignorance of causes, and the difficulties which he may find in investigating their effects. In this mode of being man must believe—in the next he can see! But to believe without evidence is impossible. As assent to a proposition wrung from an agonized victim upon a rack, is but an effort to escape from evil. So in the pretended belief of millions, who have made their confession when fear impels them, and whose only motive was to escape the evil which threatened, instead of obtaining any good in prospect which invited them. That our faith must be compatible with reason, is evident both from the constitution of things, and the declaration of God, by his prophet—'Come and let us reason together,' is the invitation; and we are assured, that the consequence shall be, that our 'sins, though as scarlet and crimson, shall be as wool and as snow.' Therefore, the only reason which can be assigned why men do not view themselves in this light, as regards the disposition of Deity towards them, is, for the simple reason, they do not reason! It is perfectly rational to suppose that God, as a great, wise, and good being does not harbor resentment against man, the work of his hand, and who, compared with his Maker, is like the flower of the grass which perisheth.—It is likewise reasonable to suppose that God's

purposes relative to man are good—that they will be accomplished. But those who do not reason, do not know God; consequently do not put their trust in Him. They are alike ignorant of his character and purposes, and tender a forced worship, to the creature of their fears, instead of a reasonable service, proceeding from gratitude and love!

God's purposes must have the happiness or misery of his creatures for their ultimate object. Consequently, if God is unchangeable, no merit nor demerit on the part of his creatures can change his mind, nor alter his original design or disposition towards them. This is perfectly compatible with reason. For God knew when he created man how he would conduct, and being of one mind, so that none can turn him, he would be as likely to damn, with endless wretchedness, the creature, at the first moment of existence, as any subsequent period, and for the unanswerable reason, that God is unchangeable, and his purposes unalterable? If it is objected—Man alters, and by his wickedness, justifies God in making him endlessly miserable; the reply is, God knew when he made him that man would sin, consequently, man cannot be made the subject of endless misery, without God change; alter his original plan, and give the preference to endless misery over endless happiness. If it is possible for a good and wise Being to prefer endless misery to endless happiness, then it is possible that God will make man endlessly miserable, and certain too, that he never designed any thing else for him.

We tender the above preliminaries to the world of mankind; and leave them to the mercy of all our religious opponents, pledging ourselves to defend them against all and every attack that can be made against them, which savors of Scripture, reason, or common sense.—(Examiner.)

NOTES ON THE SCRIPTURES.

* For the gifts and calling of God are without repentance.—Rom. xi. 29.

In the interpretation of any portion of scripture, regard ought always to be had to the context, and to the general scope of the place. A neglect of this rule has given rise to some very absurd speculations in theology, and has essentially conducted to envelope the truth in the mists of error. Perhaps it might be difficult to select a passage from the Bible, (which would better illustrate the necessity of the rule I have mentioned, than the one now under consideration.

Suppose one should say, the apostle means that repentance is not one of the gifts of God; because his gifts are without repentance, and to be without a thing is to be destitute of it.—Another may say, there is no necessity that men should repent; because the gifts of God are without repentance, that is, do not require repentance in men. A third may say God does not repent, or change his mind respecting his gifts, and this is the apostle's meaning. How soon would these three probably settle the point in dispute, provided they should neglect to take into consideration the context and the general scope of the place?

By a proper course, however, we may determine the meaning of this text with tolerable certainty.

I am not certain that I ever heard a man se-

riously contend, that the apostle teaches that repentance is not one of the gifts of God; though I see no reason why this supposition would not be as reasonable, taking the text alone, as the supposition that God's gifts are bestowed without repentance in men. A single scripture, however, is sufficient to contradict this supposition:—“Then hath God also to the Gentiles granted repentance unto life.” Acts, xi. 18.

But some appear confident that there is no necessity for repentance in man, in order to receive the gifts of God; and they tell us that many of the impenitent receive those gifts, as the penitent. Rain, and sunshine, and the common blessings of life, are the gifts of God, and they are enjoyed by all alike. But are these the gifts of which the apostle here speaks?—By no means. He is speaking of the ancient promise of a deliverer, who should turn away ungodliness from Jacob, referring to the seed of Abraham in whom all men should be blessed.—See verses 26—28. The blessing thus promised is justification through faith, Gal. iii. 8, of the turning of men away from their iniquities. Acts iii. 26, or, as it is here expressed, the turning or taking away of ungodliness. And what is repentance? When used in relation to men, on the subject of sin, the word implies a change both of mind and conduct:—it implies that the person repenting is induced to hate sin, and love holiness, instead of hating holiness and loving sin, as formerly;—that he is changed from a state of opposition to God, to a state of reconciliation and obedience. Sorrow, alone, is not repentance. See 2 Cor. vii. 10. Worldly sorrow is opposed to it; and even godly sorrow only produces it, but is not repentance itself.—In a word, repentance is but another name for reformation. How, then, can the gifts of God, of which the apostle here speaks, be bestowed without repentance in man? I do not say that repentance must precede the gifts; but it certainly must accompany them. A man cannot be turning away from his iniquities, unless at the same time he be changed in his dispositions and habits. But this is repentance, and it is the gift of God here intended. They go hand in hand.

Hence they deceive themselves, who imagine they can receive the spiritual gifts of God without repentance. Before they receive them, they are, in a less or greater degree, destitute of love to God, opposed to holiness, lovers of sin, and workers of iniquity. After they receive them, they love God and practice righteousness. Thus they are changed or reformed; or, what is the same thing, they have become subjects of genuine repentance.

3. Others suppose the apostle means that God never changes his mind, nor repents of his purpose to bestow blessings on mankind. This I believe to be a correct interpretation of the passage. It is asserted that God will not repent, i. e. that he will not revoke his gifts or his calling. The sentiment is very similar to that which is expressed in Numbers xxiii. 19, 20. God will certainly fulfill his promises, and bestow his gifts according to his word. He is not subject to change. His counsel shall stand, and he will do all his pleasure.

The context authorizes this interpretation.—Paul is speaking of the unbelief and apostasy of the Jewish nation. The whole scope of his argument, in this chapter, is to prove that although blindness in part had happened unto Israel, still the truth of God remained unchanged. He

would fulfill all his promises. And as a reason why trust and confidence should be reposed in him, he says ‘the gifts and calling of God are without repentance.’ If he meant that they were bestowed without repentance in man, I cannot see what connexion this has with the other part of his discourse. And it is entirely foreign from the scope of his argument to suppose he intended that repentance is not one of the gifts of God. But interpreting repentance to mean a change of mind or purpose in God, and supposing the apostle to assert that ‘God never does thus change, we find this verse in strict harmony with the context, and peculiarly appropriate in its place, as a reason why men should trust in God for the fulfillment of all his promises. The conclusion drawn from the argument is, ‘and so all Israel shall be saved.’ And this conclusion is legitimately drawn from the facts that God had promised the Fathers that in their seed, which is Christ, he would bless all the nations, families, and kindreds of the earth; and that he never repents, or changes his mind, so as to revoke his promises, or withhold the blessing he had purposed to bestow.

Trumpet.

HAPPINESS EQUALLY ATTAINABLE BY ALL.

In the midst of a life variegated by the misfortunes incident to mortality, the day of prosperity is scarce at hand before an unpropitious hour announces a season of adversity; and man, elated with the high joys of happy life, shrinks from the object of his former pursuit and yields to the unsteady hand of fortune. Although the prudent and the skilful oftentimes fail to acquire the object of their pursuit and sometimes even yield to a despondency of future joy, yet dare we say that the means of rendering life happy are not at the disposal of every hand, prepared alike for the rustic in the sunny glade and the prince in the court of regal honor? The peasant in the narrow circle in which his lot is cast may raise the delights of life equal to those of him who moves in the chariot of glory and is attended by applauding multitudes. Life is equally dear to him who possesses only the narrow walls of a cottage, and to him whose eye cannot reach the bounds of his possessions.

The peculiar condition of mind in which alone happiness accompanies the possessor is equally attainable by all mankind. This state of mind is justly styled contentment, without which the man of genius may ride in imagination through the broad arch of heaven, hold converse with the planets and even journey to the surface of other worlds; he may perforate the earth or make his abode in the depths of the sea; but in no place can he find the happy enjoyment of life where this does not accompany him.

The man whose eye is dazzled with the splendor of wealth, or he whose heart is fired on the pursuit of some favorite object, will exert his strength in vain, and give his labor to the winds, unless he has within him a spirit of contentment. He who is crowned with the honors of this world, and knows not contentment, spends his life in misery far greater than he who lives in poverty and dies unknown, but through life enjoys his blissful quietude. May we not then say that a particular condition of life gives one man no preference above another in the attainment of happiness, that it is subservient to the

will of man and equally attainable by person of every rank and fortune.

We see this evidence carried still farther.—Success and death provide every grade of society—no man, whatever his wealth or distinction, is exempt from the evils incident to mortality. Nay, more—the extreme fragility of the poor man directly contributes to his health of body and cheerfulness of mind, while the abundance of the rich surfeits the appetite, deadens his mental energy and prostrates his bodily power. The miseries of entire destitution have made us look upon the condition of poverty with kind of dread that at once reminds us of suffering and woe. But he who looks into the hovel with its ragged inmates will often find that even there, there is less of misery felt than in the chambers of the great, where the exterior garb of opulence or of rank meets our eyes with its fascinating power. In the enjoyment of food the poor man sits at his scanty board with a better zest than he possesses whose table is heaped with the most costly dainties.

The man in a humble condition of life would indeed be unhappy if he compared his situation with that of a prince or nobleman. But this is not the case. How well adapted to the order and harmony of society is that law which confines the spirit of emulation to its own just bounds! The servant does not compare himself with his master, the farmer with the mechanic, the merchant with the scholar; but each feels a satisfaction in comparing himself with others of the same condition and like profession. Did not this principle pervade every circle of society, jealousy and envy would at once distract all social order and the machine that now moves with so much harmony in all its parts would become deranged and ungovernable.

The finer feelings of the heart are not enjoyed exclusively by any one class or order of society. The peasant in his cottage knows the joys of social life, he loves not less tenderly for being poor, nor is he less beloved by her who is the companion of his cares and the object of his tender regard. All mankind are subject to the same feelings and sensibilities, all are exposed to hope and fear, love and hatred, joy and sorrow, friendship and enmity—and as the happiness of life flows from these sources, who can say that this or that man is excluded from it.

Why then should the poor man repine and bring upon himself a misery which nature has not inflicted; he may sigh in discontent because he is not rich as a neighbor or friend; with this same discontent, after having gratified his first wishes he may look at the palace of a king with an eye of envy; and having obtained this, sigh for more, until he has at his disposal the whole world, and then sigh with tears because he has found a restraint to his ambition and finally die in misery.

The characters of man which are displayed most conspicuously are commonly by those that have striven for power and domination. But such alas! are only happy in the battle-field with some new title or large conquest, and as such days are few, the remainder of their lives, like the sluggish ant, becomes the more sicken by its own inactivity. The events that have transpired in the history of nations give us a full picture of the human character, some colors of which are bright with the glorious deeds of virtue and patriotism, while others are dark with acts of cruelty and blood. He whose ambition is bounded by the welfare of

his country, and with this incentive only braves danger and death, is rewarded with a double enjoyment—the honor bestowed upon him by his country, and the consciousness of having done well which dwells within his own bosom. But he whose ambition is excited by a love of arbitrary power, and whose only aim is self-gratification, lives ever after in the disquietude of his own conscience with the execrations of mankind thundering upon his head. Nay! all the thousands who from age to age read his name in the annals of history, curse him again and again and his name descends to posterity accumulating its load of guilt as time hances it down from one generation to another.

If we open the pages of romance or poetry we shall find the scenes of domestic bliss laid out in high but in humble life. In describing a happy man the poet does not invest him with great wealth, power, or knowledge; but places him in the mediocrity of society, regarding this state the most favorable to happiness; nor does he make it to consist in equipage and state; but in the exercise of the refined feelings of our nature, connected with simplicity of style in his mode of life.

After passing in review the different grades of human life we have an opportunity of laying before ourselves the characteristic features incident to all; all are excited by the same object, possess the same resources and are looking forward to the same end. But alas! how many come short of their purpose! While they heedlessly embark on the stream of life and are carried down by the current of time they even cling to the delusive hope of regaining their former station till another breeze of disappointment adds fresh speed to their downward course and quickly bears them on to the regions of despair. But how different those who make life happy by continued advances in the attainment of virtue and gain for themselves the highest degree of felicity in this world with the full assurance of a happy futurity.

Rural Repository.

PARENTAL AFFECTION.

We believe it is admitted by all, who call themselves christians, that God is the 'Father of all spirits of all flesh.' It is also contended by many of that class who are partial to their views, that our heavenly Father placed our first parents in the garden of Eden, amidst a profusion of fruits and flowers of every desirable taste and hue with a certain injunction, that of every kind they might freely partake except that which grew on a particular tree, to eat of the fruit of which would place them beneath the penalty of 'death temporal, death spiritual, and death eternal'; and not only they, but the whole of their posterity! They did eat.—What then!—they died. Temporally, spiritually and eternally! No! God forbid.—In the day thou eatest thereof thou shalt surely die, was the sentence. They ate and died; but by that death they obtained a knowledge of 'good and evil,' pain and pleasure. They were not in consequence abandoned by their heavenly Father.—No!—His love for them stood firm—their wanderings moved his pity—not his hatred.—nor were they cursed, but blessed with promises of endless and substantial joys beyond the grave. The affection of the Father of all, is not less fervid, lasting and sincere, than that of earthly parents. Let us then inquire what would be the dealings of a good mother with

her infant children, under such circumstances. She has two little innocents, a son and a daughter whom she dearly loves: she has a garden, beautiful and pleasant, in which are trees laden with the choicest fruit, delightful to behold—delicious to the taste and 'good for food.' Her beloved cherubs are ushered into this little paradise, with this command: 'My beloved children, here are fruits of every kind of which you may freely eat, and flowers of every pleasant scent and hue, for your enjoyment; but in yonder shrubby plot grows a tree, the fruit of which you must not attempt to pluck; for serpents lurk beneath whose bite is death.' With this command and caution the mother leaves them to regale themselves amidst a profusion of sweets. They wander from beauty to beauty, until they survey and taste the fruit of every tree, save that forbidden one; which now they eye with restless curiosity. The fruit was 'pleasant to the eye, and hung down in golden clusters, within their reach. They were tempted—they approach—they pluck—they eat; but serpents fangs soon pierce their tender flesh, and death-like pains ensue! The mother hears their screams—She hastens to the spot. What now, kind reader, would be a mother's conduct? Would she tell them that they had disobeyed her commands, and thereby incurred her displeasure, which should never cease—that she, had forfeited her love—that her just vengeance now burned against them, which could never be satiated; that she would have then thrown into a filthy dungeon, there to be tormented while the last spark of life remained? No! no! She would clasp them to her bosom with increased affection, and hasten to extract the poison, heal their wounds and wipe their tearful eyes. This would be the effect of a mother's love. And shall He who hath said, 'A woman may forget her sucking child, yet will I not forget thee,' act a part toward his offspring which would disgrace the most infamous being that ever existed? Mothers of imitator faith, look at this—ponder well the subject; ask yourselves these questions, 'Am I more merciful and just to my children than God is to his? Would I deal with my offspring as my religion teaches me to believe God will deal with a multitude of his?—Do I chastise my offending little ones because I love them, and wish their reformation? Why then should I attribute to a God of love and tender mercy, the character of a vindictive and cruel demon? Look at a mother love—not say God loves less

Scarfieri.

WHO IS A BIGOT.

A bigot is one who has embraced, no matter how, a set of opinions, which he or she adheres to with a death-like grasp, in spite of all the powers of reason and common sense. A bigot would persecute, and even put to death, his neighbor, did that neighbor presume to hold, and fearlessly, and honestly advocate an opinion on theology contrary to his. A bigot is a heartless creature—void of all the good feelings man ought to possess. He is a tyrant of the very worst character. Give him power, and you must either yield to his faith, or forfeit your life. Not a particle of justice or mercy can be found in the composition of a bigot; free, candid, and open investigation is to him, and his preconceived opinions, rank poison. A bigot is a fool of the lowest grade, he knows nothing himself, and is constantly exerting all his powers to prevent others from knowing more than he does.—

Reason, to a bigot, is like the rays of the sun to the eyes of the bat.

It is truly lamentable, that even here in the land of boasted light and liberty, such a host of bigots should exist. We have bigoted schoolmasters, bigoted priests, bigoted postmasters, bigoted legislators, bigoted lawyers, bigoted judges, bigoted doctors, bigoted magistrates, and even bigoted editors! Where there exist, the sun of science never shines—the rays of gospel light never enter—justice finds no resting place, and learning is a stranger. O Father of mercy, of light and of love, how long will this gloomy cloud of terror hang over a portion of thy children?—Rend, O rend the veil of superstition from their beighted optics—lift up the flood-gates of light, and sweep from the world the demon of darkness and death: then shall they know the truth, no longer deal out anathemas of vengeance against their brothers and sisters, because they trust in the living God, who is the Saviour of all men, especially of those that believe.”—/6.

INQUIRER AND ANCHOR.

SATURDAY, AUGUST 1, 1835.

GLEANINGS.—There is no better place than a stage coach, for glancing the odds and ends of conversation upon all subjects, from religion and politics, down to fashions of dress and neighborhood gossip. There persons from various parts meet, and those whose modes of thinking and political, as well as religious creeds, are more distant from each other, than the places of their abode, are brought in close communion, without the power of saying, stand by thyself, I am holier than thou. In such a place it gives us much pleasure, to sit in *cois* and without appearing to notice what our companions may say, to listen and glean some fragments of instruction or subjects of meditation from their conversation. We had a precious opportunity of this kind, a few days since, when we are tempted to give for the special edification of those who chance to read, and should this by some strange mishap fall into the hands of any of our companions in travel, we assure them that all their conjectures about our being a Doctor and Lawyer, and Merchant, are vague, for we are none other than a veritable Universalist minister, and have received no degrees of honor, are only from the pious of the day, that of M. H. which being interpreted meaneth ‘*Hereticus Haereticorum*,’ or heretic of heretics. We know not that we have ever received this, but we opine that we are in a fair way soon to be ‘*counted worthy*’ of the honor. But to our tale. We were snugly seated inside of a small coach with eight others, besides children not a few. Being the last to enter, our seat was of course by the door, and after the usual preliminaries, of placing feet in a condition to be found again when wanted for use, we took a peep at our fellow-travelers. Directly before us sat a man in black with a bald head, like a good husband and father; holding a small child, while the wife and mother—a respectable lady-like matron sat by his side, eyeing the little cherub in his arms, with a look which spoke at once, a mother’s pride, and a mother’s affection. On our right sat a man of forty years, more of years, of somewhat large dimensions, light pantaloons and a pale red hat. He appeared to be one of those good natured men who practice upon the imagination ‘*laugh and be fat*.’ It was not long before the ‘*fag-glenes*’ and he of the bald head were in conversation, at first of a humorous and afterwards of a more serious character. We soon discovered that they were both ‘*Episcopalian*’ and the ‘*fat man*’ gave us a truly ludicrous account of the sundry applications of bick to

which he had submitted, from his grandmother of old, on account of divers blunders and mistakes, perpetrated in the recital of the ‘*Westminster Catechism*.’ Soon however the conversation took a more serious turn, and the gentlemen above alluded to, were assisted by two Ladies, who sat convenient. The subject was, the common vice of tattling and slander, and after a somewhat protracted conversation, it was mutually agreed among them that there was no more wicked and despicable character in society than the man or woman, who would traduce the character of the respectable and the innocent by speaking evil of them to their fellows. Right, thought we. But if it is a sin to speak evil of one, how much more aggravated is the evil to traduce the character of the God of all. If a man should come to any of you gentlemen or ladies, and tell you that one of your neighbors was building a furnace, in which he intended to burn one of his children alive, you would call him a vile ‘*falsifier*’; but at the same time you all revere and cherish as patterns of virtue those who are constantly proclaiming to the world, their own dark suspicions, that God their Father, has prepared a furnace of endless fire, in which he intends to burn a large number of his intelligent offspring forever and ever. Is this slander or shall we give it another name?

This matter being disposed of, ‘*the blue Laws*’ came in for a moiety of conversation. The ‘*fat gentleman*,’ contradicted that too easily, but some other lady was worse than useless, and that they increased the very evil which they were intended to suppress. For instance, while the law against ‘*card playing*’ was enforced the evil was much practiced, but no sooner did the law cease to be enforced than the practice died of itself. The man with the bald head contended that the principle laid down by his friend would go to destroy all laws, and make them useless; and after some argument they mutually agreed upon the following position.

Laws with just and proper punishments are useful in restraining the vicious. But when the punishment is severe, and bears not a proper proportion to the crime, the tendency is to increase the number of transgressions. Very well, thought we and if you could only reason as well upon gospel as law, you would see at a glance that the principle here adopted will upturn the foundation of the popular dogma of endless hell torments. What proportion is there between the endless and unutterable torments of hell, and the acts of finite worms of the dust? Evidently none at all. Surely then such a doctrine will tend directly to lead men into sin instead of inducing them to refrain from it. Whoso readeth, let him understand.

I. A. W.

We find the following article in the ‘*Monitor*’ a Unitarian paper published in Concord N. H. We give it a place in our columns, because it gives a view of some facts that ought to be known. It is truly a matter of much encouragement to the friends of truth, that the different denominations of professing Christians, are as it were, by a simultaneous and irresistible impulse, leaving the darkness of error, and moving forward to the land of Gospel light and liberty. Our joy however proceeds from a view of the subject somewhat different from that of the Editor of the ‘*Monitor*.’ He rejoices that they are approximating the doctrines of those who bear witness to the simple unity of God;—we rejoice with joy unexpressed full of glory, that they are approximating ‘*the faith once delivered to the saints*,’ as held by those who ‘*have seen and do testify*’ that the Father sent the Son to be the ‘*Savior of the world*.’ If the Editor of the Monitor will look again, he cannot fail to discover, that the most wonderful changes wrought in the religious world have been in the views which have been entertain-

ed relative to the ultimate destiny of the human race. A few years ago and hell was in the language of the witty poet.

‘*A vast, unbottomed, boundless pit,*

Filled from of lowly brunstane,

Waved scorching flame, and raging heat,

Wad melt the hardest whunstone.’

This fearful abode was peopled with an innumerable multitude, of all ages ranks and conditions, and old men and children, young men and maidens with infants a span long, were all tumbled into hell in one promiscuous ruin, and left to wall with devils impaled and unbeliever world without end. But it is not so now. Hell has been cleared of its fire and brimstone, and made a comfortable dwelling compared, with its former horrors. In fact some say it is not a place, it is only a state where men suffer some mental anguish. There are no infants there now, and even the number of adults is greatly diminished. Dr. Beecher says their number is not greater in proportion to the whole family of man than the number of convicts in our states prisons compared with the whole community. If the Dr. had broached such an idea twenty years ago, he would have been scouted from the Church ‘*Sans Ceremonie*.’ But now after a strong effort to convict him of heresy he has been acquitted. Even Dr. Eli, the champion of opposition to Universalism, admits that three fourths of the human family will be saved. These are changes worth having. With us it is a small thing whether God exists in three persons or one, when brought in comparison with the mighty question whether half the world is to be saved or everlastingly damned? If all christendom should believe in the simple unity of God and still retain the same views of his character and purposes what good would it do? We beg the editor of the ‘*Monitor*’ to think of this question. For us we frankly say, if God is being who will ‘*cast off forever*’ in the common acceptance of the term, we care not a farthing, whether he exists in three persons or one. We would as soon have the world damned, by a Presbyterian Trinity, as by Unitarian Unity.

We rejoice then, with the editor of the ‘*Monitor*’ yet, and we will rejoice; not so much that men are coming over to the faith of the ‘*simple Unity*’ as that the character of God is being disrobed of those dark, unseemly garments of vengeance that superstition has thrown around it; and the doors of hope are opening wider and wider upon the lost children of earth. But here is the article, peruse it, kind reader, and remember that these things are to them, ‘*an evident token of perdition*, but to us of salvation.’

There are signs in the horizon of the religious world which should give us encouragement, and which all ought to know, for the establishment of their minds in the love of truth. Many have been accustomed to regard orthodoxy, as it is popularly called, as the same, the world over—to look upon the books and creeds which inculcate it, as unalterable—and, from the long hold which they have had upon the public mind, as what must be standard truth. It has pleased God in his Providence that that spell should be broken. The great body of this class of Christians in New England States are now divided the one against the other, and many among the most learned and able of them, who once were advocates for all the tenets of Calvinistic theology, have made such approximation to that form of religious truth which we have gathered from the gospel of the Son of God, that they were disowned of their own body. Institution is arrayed against institution, and Papers and Periodicals against Papers

and Periodicals. Yes, even those epistles which we had once supposed were confined to those of us who for conscience sake bear witness to the simple unity of God, are now dealt out with no sparing hand upon those who are one of one and the same communion and fellowship. It is indeed painful to see these factions in the church of Christ, where all should be members of one another, and the only consolation is that God will cause the wrath of man to praise him in the spread of his truth, and that they will learn of each other a tolerant spirit and brotherly love and charity, by experiencing how hard it is to be persecuted for conscience sake; and that the remainder of wrath he will restrain.

If we look to the far West, the same signs of approximating to the simple and holy truths of the Gospel are manifest. Truth is going forth in its own divinity and might. Those who went out from among us—and who while here dealt out to us, as a body of believers, the severest denunciations, are receiving the like measures at the hands of those who once greeted them as fellow helpers and are being brought to human tribunals by those who take it upon themselves to call Christ's servants to answer to charges of heresy and false doctrine. These are signs that error's spell is broken and the simple truth of Scripture is beginning to find fearless and determined advocates.

If we look to the great body of the Presbyterian Church, bound as it has been supposed to be by its book of discipline, its rules, and its constitution, in triple bands, we shall find that those bands have become as burnt flax in the broad blaze of Gospel truth and the light of Christian Liberty. A division of that vast body the members of which are scattered over the whole of our wide Union has taken place; the one part have taken liberal and more Christian ground and are approaching that point in the progress of truth which we now stand. And yet too, we grieve to say it, have learnt to bestow on their brethren opprobrious charges which we had once supposed exclusively appropriated to those who sympathize with us in faith. And in the fact, that of that vast body, the majority at their last meeting were found on the side of Gospel liberty and Christian toleration, is a sign which ought to cheer and to animate those who for so long a time have suffered reproach for conscience sake. These openings by which light has entered those ancient bonds, fortified by every measure human wisdom could devise, should teach us never to despair of the final triumph of the truth as it is in Jesus. They should rouse us to greater energy and that too, always in the spirit of charity, in behalf of the truth. It is glorious to behold with the eye of humble faith the way which the Lord is preparing for the accomplishment of his purposes and the triumphs of truth.

The physiology of man, and close observation of daily experience, proves him to be a *feeling*, not a thinking animal.

A MAN OF GENIUS.

The above is taken from the 'Temple of Reason' so called—a paper published in Philadelphia under the management of R. Canfield, and devoted to the cause of infidelity. The Editor directs the particular attention of his readers, to an article on natural metaphysics, over the signature of 'A man of genius'; and it is from this article that we cut the extract above. 'A man of genius' has made the wonderful discovery that 'all the systems of mental science now extant are radically wrong.' He has found out that man does not think but only feels, and 'close observation of daily experience (made without thinking) proves that man is a *feeling*, not a thinking animal.' We had thought of making a few remarks upon these wonderful discoveries in 'natural metaphysics' for the special benefit of 'A man of genius'; but on further reflection we have concluded that it is of no use, for this 'man of genius' is not a 'thinking animal,'

and we do not wish to contend with animals that cannot think. Peradventure, however, some of his readers may belong to a race of 'animals' that think, and we offer a remark for them. Reader did you ever hear a sceptic cry out against feelings, and denounce the practice of following after feelings and prejudices? If you have, we want you to think, (for you can think) what a wide leap this 'man of genius' has taken from the ancient landmarks of infidelity. How long have infidels talked about liberty of thought and liberty of speech, and how fondly have they sounded the praises of reason, and exhorted men to think for themselves! But it is all gone now! The 'man of genius' has discovered that man is not a 'thinking animal.' Science and philosophy have wrought their wonders without any thought at all; and henceforth men are to feel their way to all knowledge, for they cannot think! Verily if 'A man of genius' had said that he himself, was not a 'thinking animal,' we should not feel disposed to dispute the point with him, but we strongly object to the principle of measuring others by the scanty line of his own stature. We think these is truth in that scripture which saith, 'the fool hath said in his heart there is no God.' Reader what do you think? Can you think at all? Or are you an animal that can only *feel*?

I. N. W.

P. S. We beg pardon of 'A man of genius' for insinuating that he cannot think. On looking over his article a second time, speaking of the different systems of mental science he says, 'That of Home comes nearest the truth, still he is *not* *perfectly* deficient.' The dear man does think after all. Hence we conclude, that his 'genius' towers above the 'vulgar herd' of men, who are not 'thinking animals.'

I. N. W.

FLATTERING WORDS.—We take the following from the Connecticut Observer, when it appears as an extract from the London Missionary Register. We commend it especially to the attention of the Clergy, and those who write circulars for our Associations and Conventions, as well as to writers, and editors, who give accounts of dedications, ordinations &c. We think, if we examine ourselves, we shall find that we are not altogether free from the improprieties here reprobated. Look and see.

Exceptionable Manner of Reporting some Missionary Meetings.—We notice with pain the manner in which some recent meetings, held in the United States, N. A. are reported; and we here mention the subject, because the evil occasionally discovers itself, though in a less degree, in this country; & we cannot but hope, that, when once set in its proper light, the conductors and reporters of meetings for religious purposes will labor to feel and speak and write in a manner more accordant with the spirit of the Gospel.

In reference to one of the meetings, it is said: 'A very appropriate prayer was offered:—A Farewell Address was delivered, replete with sound sense, clothed in words that burned.'—One spoke in a chaste and elevated style. 'He was eloquent and impressive.' Another 'exceeded himself.' 'The choir performed admirably.'—The hymns were sung with such taste and spirit.'—

One 'produced an electrifying effect.' Of another meeting, it is said, in reference to one speaker, that 'he addressed the meeting in a calm, dignified, and impressive manner'; of another, that he 'followed in a most pertinent speech, replete with Christian philanthropy'; and it is added, 'of some missionaries about to sail, that they delivered "chaste and touching addresses." The self-devotion of these young men to the best of causes, the unshaken confidence and trust in God, expressed in firm, unflinching language, awakened

indestructible emotions in all present.' One speaker delivered 'eloquent and powerful speeches,' receiving, as it justly merited, the admiration of the crowded auditory. It was, in fact, one of his best efforts. To crown all, it is added, of an unarmoured female, about to embark as a teacher, that she 'was prevailed upon to make a few remarks,' and that her 'moving and pathetic strains melted the assembly of heart.' It was truly a sublime spectacle to behold a young lady, of fine education and accomplished manners, sacrificing her prospects as a civilized and polished citizen—severing the most delicate ties of life for the holy object, the noble satisfaction, of instructing the benighted children of Africa—of 'directing the young idea how to shoot' for this world and for eternity.' The reporter remarks—

'It is not intended to draw any distinction touching the relative merits of the different addresses; they were all of the best style and taste: the very words were spoken as they ought to have been—of the proper number—in the happiest way—and at the precise time; but there were some remarks of the Rev. Mr. Nevitt so well conceived, so admirably put, that we cannot feel that they were overdone.' While the proposition for the fifteen was carried so handsomely, you gave, said Mr. N., alluding to the recent expenditure on the balloon ascension, '\$5000 dollars to see a man go half a mile toward heaven—how much will you give to send a constant stream of precious souls all the way to glory?' The effect of this appeal was electric; and without thought, the audience gave a general burst of applause by clapping their hands. The President mildly suggested 'Order!' and, recollecting themselves, the gravity becoming the place was resumed. Surely disorder never appeared so orderly nor passed off with so fine a grace!

The distinguished part taken by the choir, in that evening of this memorable evening, entitled it to more honorable mention than any feeble praise can give. At any time, and under any circumstances, it is one of the best in this country, to go no further in the circle of comparison. On this occasion, the members caught a full share of the delighted spirit abroad in the assembly, which gave to their performance the most enchanting and encouraging effect. Never were tones touched more tastefully—never were they felt more effectively.

But what shall we say to these things? There is still more extravagant eulogium in the report than that which we have quoted. We notice the error with the more seriousness, because these statements appear in the accredited organs of the great society; and though not given with official authority, they cannot appear there without compromising a body, to whose concerns that publication is exclusively devoted.

The writer seems to be a well-designing man; but, surely, he should have been admonished to cherish in his own mind far other thoughts, and to avoid representations which tend to foster vanity, and must be highly offensive to Him who delights only in true humility of spirit.

MAINE CONVENTION.—We are glad to perceive that the 'Maine Universalist Convention,' at its recent meeting, passed a resolution approving the constitution of the United States Convention, and appointing delegates to that body. The cause of Universalism is represented as being highly prosperous in this state. So may it always be, until the North shall give up and the South keep no longer back.

I. N. W.

EPISCOPALY.—We some time since received a letter from an aged friend in Canada, from which we take the liberty to make the following extract.—Our friend will excuse this liberty, and we doubt not that our readers will be benefited by a perusal of the extract. We have often said that Universalism was the only redeeming angel whose voice can penetrate

tate the darkness of infidelity with any prospect of bringing its votaries out, into the light and liberty of the gospel. We know our enemies are clamorous in their cries that Universalism is infidelity, and its professors are in the broad road to scepticism, but it is grateful to us, to be able to meet such slanders with facts. The instance of our aged friend is not a solitary one of the kind, and we pray that many by the instrumentality of our labours may find that there is joy and peace in believing. I. D. W.

I do not know by whom the paper was first sent me, as I have no recollection of ordering the same, but conclude that my worthy friend and brother C. F. LeFevre directed it. Be that as it may I have to observe that the perusal of its pages has given me great satisfaction, and not only so, I have been more than compensated by having it in my power, to put it in the hands of many others who were seeking for that gospel which gives peace to the believer. Sad experience has taught me to sympathize with those who have been led astray by the creeds of men. I was first of all taught to believe that God from all eternity, had elected a part of the children of men, to be happy in the immortal state, and had reprobated the remainder to everlasting torments. In consequence of which I became (also taking a superficial view of the gospel of our salvation, and reading under the influence of my education) a confirmed *Deist*. I am conscious you will not be surprised at this, but I am really astonished for myself that every intelligent man who believes that his Bible teaches the contradictions that are ascribed to it by our partial brethren does not throw it to the wind. I have myself all a Universalist (though I still find) works, because being of infinite power, and all thought goodness. From the conclusion that it was as easy for a being of infinite power to be good as evil, and reasoning from analogy, I said, man was of the highest grade of being we have certain knowledge of, and that his greatest happiness consisted in making others happy, and as I found it was possible (as I have said) for any person, unless his sympathies were chilled by false education, to be as happy in view of misery as he would be in contemplating nothing but happiness. The only difficulty arising from this mode of reasoning, I found in the sufferings of this life. I however soon obtained satisfaction with respect to this, upon the following principle, viz: by ascertaining that suffering is a necessary consequence of our greatest happiness, for instance, hunger, thirst, &c., this furnished sufficient data to conclude that all present evil would eventually redound to our best good, though at present unseen. I saw in the works of creation infinite wisdom, power, and goodness, and in this belief found greater happiness than what I ever had in any other belief or creed, and it appeared for more reasonable. I am now the husband of an affectionate wife, and have a family of six children whose happiness is as desirable to me as my own. Do not be surprised Brother when I say to you, that I should rather they would all be *Deists* than to belong to any Partialist church, I have valued their spiritual freedom, and we are not driven to this barren shores of *Deism*. I do not find *Deism* as an anchor to the soul, both more, and steadfast, and I very much doubt its happy influence on any, though of creeds I would choose the last. God has been pleased in mercy, to call my attention to the words of divine truth. There I find peace to my soul. Instead of meeting with inconsistency, partiality, and cruelty, I find consistency, impartiality and mercy. I find that in doing my duty there is great reward, and that vice and misery, are inseparable. To conclude I am happy to say, the cause of truth is progressing; there are many warm friends to liberal Christianity, and others, not a few, that would be glad to see the cause of truth prosper, but are detained from manifesting their sentiments, for fear of being cut out of the popular church, and losing their good names. • • •

New Work—discussing Universalism.—By the following advertisement, it will be seen that the interesting discussion of the question relative to the final salvation of all men, that has recently been carried on between Dr. E. S. Fly and Br. A. C. Thomas of Philadelphia, through the columns of the 'Philadelphia' and the 'New York Christian Messenger' is about to be published in a book form. We are much gratified with this intelligence, for we have no doubt that, by Universalists, the work will be read, both with pleasure and profit. And if orthodox people can be persuaded, to read it, we are sure that the work will do good; for every candid reader, we are very confident, must perceive, after an attentive perusal, that Dr. Fly's attempt to prove the action of endless misery is a complete failure.

We have now in press the very interesting controversy between EXA BRATES ELIZ. D. D. and ASER. C. TENNANT, on the conjunct question, *Is the doctrine of Endless punishment taught in the Bible—or does the Bible teach the Final Holiness and Happiness of all Mankind?* which has been given through the Messenger and other papers within the twelve or eighteen months past.

The very great degree of interest, with which these discussions were received throughout the whole country, and the firm conviction that it is calculated to do great good from the talent existed in it, and the amicable spirit in which it was conducted, has induced the Publisher to present it to the public in a neat Book form. It will make a volume of near 300 large 18mo pages, small type, and will contain several new letters (in addition to those already published, in our periodicals) from Mr. TENNANT, carrying out his affirmative of the question, and comprising the leading proofs of Universalism. The whole forming a very interesting examination of the great question—the final destiny of man—and one, we flatter ourselves, which will be deemed valuable to the community.

This work will be executed in the best manner, and the paper, for must be bound and retailed at 12 1/2 cents. The customary deduction by the quantity. It will be ready for delivery on or before the first of September.

We purpose having a large quantity of them at Hartford, Conn. during the session of the General Convention. Individuals desirous of obtaining the work in various sections where it is difficult transporting packages, or where there are no Bookellers who would take an interest in circulating them, might make up their orders, or signify their wishes to some one who was to be at the Convention, and the books be taken in charge by them on their return. Preachers might look around in their respective parishes and soon learn probably how many would be taken. In this way, they might be put in circulation, very generally, and reach a vast number of places in two or three weeks, where they would not otherwise find their way in many months. Will our ministering and lay brethren who intend to be at Hartford, and us in this getting the work before the public?

If it will not be asking too much, our editorial brethren will do us a great favour in giving this notice, or the substance of it, in an early number, so that it may be sufficiently known before individuals leave home for the Convention.

P. PRICE.

NEW PAPER.—We have received the first number of the 'Gospel Banner, and Universalist's Family Monitor' published at Augusta Maine, by Wm. A. Drew, and afforded to subscribers at two dollars per annum. It is a large well printed and well filled sheet, which would do honour to any denomination. Br. Drew has been long and favorably known as the editor of the Christian Intelligencer, and having associated with him in the editorial department of the Banner, Brs. Calvin Gardner and George Bates, cannot fail of making it every thing that a Universalist

paper should be. We wish him abundant success.

I. D. W.

CHRISTIAN PILOT.—This paper has passed into the hands of Br. Z. Thompson, as editor and proprietor, and is to be issued at North Yarmouth. The first number of the fourth vol. is before us enlarged and improved in its typographical execution. We hope the Pilot will be well sustained, as we doubt not that it will be found worthy of an extensive patronage. I. D. W.

Will the editors with whom we exchange send a copy of their papers to each of our offices? We will in exchange if they please send them two copies of our paper. I. D. W.

ASSOCIATIONS.—The Otsego Association of Universalists met at Hartwick Village, June 24, 1835—delegates were chosen to attend the New York State Convention at its next session—the Otsego county was represented by—*a letter of fellowship* was granted to Br. W. H. Wagoner, as a minister of the New Testament—ordination was conferred on Br. Lewis Hyatt of Otsego—some other business was done, and the Association adjourned to meet at Richfield Springs, on the 4th Wednesday and following Thursday in June 1836.

The Black River Association met at Mexico, Oneida Co. N. Y. June 17, 1835—delegates were appointed to attend the next session of the Convention of the state of New York—voted to hold an extra session of the Association at South Champlain, or Burlington, Oct. 7, 1835—the Committee of Discipline made a report unfavorable to the moral character and veracity of Br. Wm. Sias; and after hearing the cause of complaint, it was voted 'that he be suspended from his ministerial labors till the extra session in October.'—After some other business, not of general interest, the council adjourned to meet at Watertown, on the 3d Wednesday and Thursday in June 1836.

A Conference of Universalist clergymen will be held at Saratoga Springs on the 2d Wednesday and Thursday next. Divine services will be attended at the church on each day, morning, afternoon, and evening. Ministering brethren are respectfully requested to attend.

Religious Notices.

Br. Scriegley will preach at Hitchcockville on the 2d Sunday in Aug. and at Stafford on the 3d in exchange with Br. Willis who will preach at Broad Brook—at Uggis Middletown Friday evening Aug. 21—at Durham Saturday evening 22, and at Killing worth on Sunday 23.

There will be preaching at Poquonick on the 2d Sabbath inst. and at Suffield centre at half past 5 o'clock same day.

Br. J. P. Fuller will preach in Granby on the 3d Sunday inst. and at Sturtevant at half past 4 o'clock same day.

Br. R. O. Williams will preach at Millington on the 3d Sunday inst.

Br. I. D. Williamson of Albany will preach in this place (Hartford) next sabbath.

Br. W. A. Suckney will preach in Southington the 1st Sunday in August and a lecture in Meriden at half past 5 o'clock, the same day.

R. O. Williams will preach at Winsted on the 1st Sunday in Aug; at New Hartford at 5 o'clock same day.

Br. W. A. Suckney will preach at New Britain the 2nd Sunday in Aug. at half past 5 o'clock, P. M.

POETRY.

The Resurrection.

BY W. BALLOU.

Original.

Night, sabbie night, had veiled the future
In impetuous gloom. Darkness,
Her impetuous mantle had hung
Upon the cold borders of the grave,
Friend to friend had given the parting
Hand, and none knew aught that they should see
Each other more, as they went to sleep
In the land of their kindred. "Man mourn'd,—
And the question rang from hill to bill
When one did die, '—shall he live again?"
The "babbling echo" only answered
The way-worn pilgrims sad inquiry.
As yet, had no one explored that dark
Recess, to whose shades they were hastening
Fast as the wheels of time could bear them.
"More the pilgrims whose mortal coil was
Shuffled off, and who life's weary road
Had trod; none of the multitude saw
Their steps had retraced to inform them
Of the strange land to which they were bound.
The mother did lay her first-born in
The tomb, and the deep sigh heaved her breast,
While the rumbling clouds echoed back the
Last sad farewell to the departed!
And the old man as he tottered by
Did pause at the open grave before
Him, and shrinking, fear to enter there.
To him, the end of being it seemed:
The sad blotting out of existence!
His dim eye he did raise to heaven
And the anxious parent stare spoke forth
In tones that went up to God—
"Why Almighty power hast thou made me
To chase the phantom of happiness
To this gloomy cell, and here find my
False visions of bliss to end in night!"

Such was man—

Poor miserable homeless wanderer
In a fleeting and unhappy world,
When one did come by God commissioned
Bearing the keys to death's dread portals.
The chains of the grim tyrant were riven
Asunder, and the glittering promise
He bore aloft through his black domains
And stamped on darkness's fatality
The bright star of Hope that lit up death's
Dreary shade with the burning words,—
'Life and immortality for man.'

Heaven smiled!

The grim monster with dread terror quaked
And his yawning abode did send forth
Most dismal notes as the triumphant
Spirit arose on seraph's pinions far
'O' ground where now thy victory
And vanquished death where is thy king.'

FORTUNE.

BY JAMES HOGG.

I believe that no man with a very large fortune
or estate can be truly happy. It is a strange enigma,
but it is true, that he feels no wants but the
want of happiness in those very blessings which
other men covet. I believe that the nobleman
is happier than his sovereign; I believe that the
farmer is happier than his lord; and I believe
that a truly virtuous servant is the happiest of
all. The principle reason for this seems to be,
that what costs dearest we are sure to estimate
highest. We receive the choicest gifts of Providence
with indifference, unless they are obtained
with difficulty. The sweetest diaires, the
richest wines, the softest beds, cloy the appe-

tite, unless they are attained with some difficulty—
they may only cloy the appetite and fatigue the
senses of him who can always procure them.—
There is infinitely more enjoyment in that state
in which relaxation is festivity, in which the
coarsest food has the reasoning—and in this
rest happiness. Now, in this particular the
poor man has greatly the advantage over the
rich, who has no occasion and is under no obligation
to labor.

He has certain stated periods, after short intervals,
at which his enjoyments return; and they are the sweeter, that he has labored to procure them. This is happiness which never cloy, which brings along with it its full measure
of contentment, and which does not distract its possessor, either by a multitude of objects or by unsubstantial hopes. A man born to a large fortune has his relish for enjoyment corrupted from his infancy. He has no restraints on his pursuits after happiness, except those which convince him, at the same time, that it is not to be found. His extensive possessions only diminish hope, without supplying contentment. We ought, then, to deliberate calmly and seriously, whether it would add to our comfort to have every wish of our hearts gratified as soon as it is formed. Let us consult our reason and experience, and say whether disappointment in some things, and expectation in others, are not necessary ingredients in human happiness. The more that fortune places above danger and want, the less qualified are we to enjoy her favors. Abundance may increase, but never can remove chagrin and disappointment; it even makes them more intolerable in proportion as we might have avoided them, while the ease with which we may command enjoyment opens to us endless prospects of pleasure which we can never realize.

UNCOMFORTABLE DOCTRINE.

Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Isa. 55: 2.

How is it possible that the human mind can be satisfied with partialism? Satisfied? Why it cannot be. There is a bitter in every cup of its sweetness—"a cruel bitter," as the eloquent Saurin expressed it; and the more men drink of it, the worse do they find themselves, so far as peace and consolation is concerned.

Smith, in his excellent work on 'Divine Government,' holds the following language in reference to those who believe in the doctrine that God has elected some to eternal life, and reprobated others to everlasting woe. Let our readers show this extract to their partialist brethren.

N. H. Stor.

'But to those who believe that our heavenly Father is partial and capricious in his kindness; that he is the cruel and inexorable tyrant of the great majority of his creatures; that, by an irrevocable decree, he doomed them millions of ages before their existence, to unutterable torments, and that a few only escape this horrid fate; with affectionate and solemn earnestness I would say, how can you be happy? How can you be happy even for yourself? How great are the chances that you are not in the number of the elect! How many thousands are passed by? How few are chosen! How much more probable is it that you are among the thousands than among the few! Why do you believe that you are the favorite of heaven? What mark is engraven on your forehead: what sensations are

peculiar to your heart; what is there in your dispositions or your conduct by which you have ascertained the important fact? You think you are one of the elect. It may be so, but it may not be so. When the chances are so much against you, you cannot be certain of any thing. Is it, then, uncertain, whether you are destined to the enjoyment of unutterable and everlasting pleasure, or to the endurance of endless and unrelenting torments. You flatter yourself that the happy portion will be yours. But men easily flatter themselves. What if you should be buying yourself with a delusive expectation? When such happiness is at stake, when such misery impends, and when both are shrouded in such awful uncertainty, how can you enjoy a moment's peace?

But supposing that you are perfectly satisfied with your own condition, are your attributes confined to your own welfare, and do you care only for yourself? Are you a father—or a mother? Do you love your children, and do you really think of the doctrines you profess to believe? If so, how can you possibly be happy? In imagination I often accompany you into the bosom of your family. I see your eye rest with anxious fondness on your smiling babe. I see the tear start to it. I do not wonder at it. I should be less surprised did your tears unceasingly flow, and your very hearts break. This child of whom you are so fond, whose innocence affects and whose prattle delights you, what will be its eternal destiny? What uncertainty is there! If, when you are in Abraham's bosom, you should look beyond the gulf which divides you, and behold it lifting up its eyes in torments, and imploring you in vain for a cup of cold water to quench its parched tongue; if you should know that this state of dreadful misery will be without end, and that its sufferings will answer no purpose, would heaven afford you the least enjoyment? Could you contemplate with complacency the author of its misery? Could you surround his throne with songs of praise, exclaiming in grateful triumph—"Alleluia, for the Lord God omnipotent reigneth."

MARRIAGES.

In this city, by the Rev. Mr. Davis, Mr. Daniel W. Field, of Providence, R. I. to Miss Nancy Curtis, of Springfield, Mass.

In West Hartford, by Rev. Dr. Perkins, Mr. Amos P. Holden, of Cincinnati, to Miss Mary J. Goodwin, of the former place.

Deaths.

In this city, on the 21st ult. Miss Mary Cotton, aged 18, daughter of Mr. Rufus Cotton.

In Willington, at the residence of her mother, Mrs. Mary E. Grover, wife of Daniel Grover, of Ellington, aged 25.

In East Windsor, July 17th Mr. Jeriah Bussell, aged 84.

In Rome, N. Y. Mr. George Phelps, aged 24, son of Mr. Noble Phelps of Canton, Ct.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Haggles in Main St. a few rods south-west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murdock's store, directly opposite the Eagle Tavern, South Market st.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU SHALT CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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I. D. WILLIAMSON, } EDITOR AND
J. O. WILLIAMS, } PROPRIETOR

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INSTRUCTION OF CHILDREN.
A SERMON.

BY I. D. WILLIAMSON.

Original.

And these words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deut. vi. 6, 7.

It is the object of this discourse to illustrate and enforce the duty of instructing children, in the principles of the christian religion. Whatever may be said upon this subject, will be understood, as being directed more particularly, to parents, who believe in the doctrine of a world's salvation. I cannot find much fault with our opposing brethren on account of any remissness in this particular. The sin lies at our own doors. It is a fact, which I am sorry to name, that Pariares, are generally faithful, to a good degree, in teaching their children error; while we, are grossly negligent in teaching ours, the truth. They are diligent in instructing their children, in a faith, which causes them, too often, to go mourning all their days. While we neglect to instruct ours, in a faith, that will fill their hearts with all joy and peace in believing. We have seen the evil, of teaching children to be sour hearted bigots; and we have gone to the other extreme, and neglected to teach ours, to be calm and peaceful christians. I presume, there will be no difference of opinion in regard to what we would wish our children to be, when they shall arrive at their majority, and go forth, from under our charge, to act their part, in the great drama of human life. We would like to see them, peaceful and virtuous christians, whose minds are deeply imbued in the spirit of the Gospel of Christ, and whose hands, are ready to perform every good work. The question is, how shall this object be effected, and what is our duty as parents in the premises? For myself, I am willing to say, that I know of no other way, but to instruct them; and the question of duty, is settled, in the text. "Thou shalt teach them diligently to thy children."

The objection, which is frequently raised, against teaching children, in matters of religion, is not good. It is this. We want our children to embrace such sentiments, as their reason shall approve, and their more mature judgments decide to be correct. We do not wish to bias their minds, or teach them any thing which they cannot understand. The first part of this objection would go too far. We might, with equal propriety, say, that we will not instruct our children, in science, because we want them to exercise their own judgments, and learn nothing, which their own reason does not approve, and thus, leave them, to grow up in ignorance; so that when they get an education it shall be of their own choosing. And there would, in my view, be quite as much reason, in the proceeding, as, in leaving them without religious instruction, merely that their religion may be of their own choosing. The latter part of it is founded on a mistaken notion, of the nature of religious truth. The first principles of religion are free, and simple. The child can comprehend as much of an infinite God, as you and I; and if you want till their minds are expanded, that they can comprehend infinitely, before you instruct them, you will need more than the patience of Job, to come to that time. The child can understand, that there is a God. He can understand, that God is his friend, and father; and he can understand also, that God has made known his will, to raise us from the dead, and make us holy, and happy in heaven. When you have taught your child these things, and induced in his mind a reverence for God, by talking upon his goodness, you have taught him the first principles of the gospel of Christ; and instilled into his mind the rudiments of a faith, which with proper culture, will grow with his growth, and strengthen with his strength; till he comes to the stature of a perfect man in Christ Jesus. It would be indeed, as improper, to take your child, and with him plunge into abstruse questions of theology, as to put him to studying mathematics, before he has learned to read. We begin, with the rudiments of science, and proceed onward, as the mental faculties expand. So should it be, in their religious education. Begin early, and teach their infant minds, to look up unto God, as a friend, and father. And as their minds are enlarged, leave the first principles, and go on to perfection.

I have given a brief hint at the manner, in which the religious education of children may be conducted, and I proceed to consider the obligations, that bind us, to the performance of this duty.

All the remarks I have made, upon the importance of the principles of the gospel, will bear up

on the point in hand, and direct you to the path of duty. If it is important, that you should know the truth; it is equally important, that your children should know it. If faith in the preserving care, and kindness of God, and a knowledge of his character, and your obligations of gratitude, and duty to him, are necessary to preserve your peace and arm you against temptations; the same faith, and the same knowledge are equally necessary for your children. They are made of the same flesh and blood, subject to the same imperfections, and exposed to the same dangers and temptations, with yourselves, and every obligation that can bind to the performance of parental duty, calls on you to teach these things diligently to your children.

You are bound to provide for their bodily wants, as for your own, and I see no reason, why, you are not bound by the same law, to provide for their moral wants. God has committed them to your charge, and the law of nature, and nature's God, demands that you take care of their bodies, and cultivate their intellectual faculties; and for the life of me, I cannot see, why, their moral susceptibilities should form an exception to this law. All the truths, and precepts of christianity, are as important to them, as they are to us; and all the advantage, that we can reap from faith and hope, will flow down upon our children, through the same channel. If we gather peace and quietude in life, from faith in the universal care, and kindness of God; so will our children. And if in the day of adversity, and the hour of dissolving nature, we can lean with confidence upon the gracious promises of our heavenly father, and pluck immortal fruit from the tree of life, which faith in the resurrection to immortality, plants by the Jordan of death, the same will be true of our children; and in proportion as we love them and would do them good, shall we diligently teach them these truths. Have you my dearer reflected seriously what you are, and what your children are; whence they came, and whither they are going? If not, then pause and reflect. We are the frail beings of a moment, and the strong current time, is bearing us, with rapid haste, down to the shades of death. The crown of human life is often tempestuous around us, and smooth seas, and friendly skies, we may not always expect. There are shoals and quicksands, and rocks, and storms, and dangers, that will meet us, on our voyage; and sooner or later, we must land in the valley of the shadow of death. Such as we are; our children are also. We shall lie down in death, and they will take our places, and buffet the billows for a season; and another generation will succeed and they will sleep by our sides. These are events,

that happen alike to all. The part of wisdom is to prepare the mind, to meet these ills with fortitude, and to pass as smoothly along, as the nature of the case will admit. To this end I know of nought beneath the skies, so well adapted as the gospel of Jesus Christ. It is this, that offers, 'a healing balm for every wound, and a cordial for our fears.' Here, and here only, is health for the sick, consolation for the mourner, a refuge for the afflicted, a guide to the youth, a support to the middle aged, a staff for the aged, and a song of joy, for the feeble voice of the dying; yea, and life for the dead.

We have not done our duty to our children, when we have provided them with a competency, or an abundance of the good things of this world. Nor yet is our duty done, when we have taught them all that science has to teach. There is a legacy more valuable than gold, a jewel, more precious than knowledge, that we may provide for them. You have laid up in store, for your children heaps of shining dust, and you have taught them science, till the whole field of earthly wisdom lies like a map before them. You have fitted them, it is true, for the *business* of life. But if you have neglected, to imbue their minds with the spirit of religion, and to store them with knowledge of truth, and abiding principles of virtue, you have left them utterly unprepared for its duties and its trials. Where is the man who would send his child to sea, in a vessel, which was filled with sail, and yet, had neither a rudder, a compass, or a chart, to direct its course? The gospel of Christ is the compass, and chart, of the mariner on the ocean of life, it is the helm and the pilot, that must guide us to the haven of rest, and teach us to shroud the storm, and escape the wreck. Without it, the frail bark will be driven by every wind, and tossed at the mercy of the waves, with no means of escape. Teach it then, to your children, that they may grow up in the knowledge of the Lord, and be happy in life, and joyful in death.

I am satisfied that parents do not, in general look upon this subject in its proper light. To instruct children in religion, is too often the last thing a parent will do; whereas, its importance imperiously demands that it should be the first. What on earth more important, than that your children should know God, whom to know, is life eternal? What more necessary to their interest in life, than that, they should understand the nature of their obligations to him, and their fellows? What else can you teach them, that will have so salutary an influence upon their characters in life, and their happiness in every day of trial, as the glorious faith, and cheering hope, of life and immortality beyond the grave? The fact is, there is nought beneath the skies that can compare with this. With it, the poor beggar, that sits in his rags at the gate, is more contented and happy, than the proudest monarch, that sits upon the dazzling pavilion of power. But without it, the lofty sons of earth are poor, and miserable; and blind, and naked. I charge you then, that these things be in your hearts, and that ye teach them diligently to your children.

As for the objection, that we may teach them error after all, it would come with a better grace from a doubting sceptic, than from a believing

christian. I will not have a faith that I am afraid to teach my children. And if I cannot have confidence enough in the gospel to teach it, unhesitatingly to my children, then I will no longer call myself a believer in Christianity.

I have hitherto dwelt upon general subjects, and spoke only of the duty, of instructing children in the christian religion, on account of its importance in a general point of view. There are many particular circumstances, which render this duty still more imperative upon us, in this age, and this country. Some of these circumstances I will briefly notice.

1st. There is danger that our children will imbede errors, that are pernicious and fatal to their peace.

The votaries of error, are ever on the alert, and waiting to deceive. Here, the cold breezes of a heart freezing infidelity, that would rob the world of a God and man of the sweetest cup of consolation that earth affords, are desolating the land. There, the devouring flames of a withering fanaticism, worse than Atheism itself, are burning, and destroying every good thing. Here, the Alchemist presents to you the cup, which contains, the cold dregs of unbelief, and invites them to drink; and there, the raving fanatic, holds out the apples of sedition, and threatens them with the burning pitch of hell, if they do not partake. In every avenue of life, are these enemies of peace, to be found, in one shape or the other. To lend them in this way, or that, tracts are thrown around, till like the frogs of Egypt, they come up into our beds chambers, and our kneeding troughs! Our schools are filled with these deceivers. The fountains of science, all poisoned, with falsehood; and under these circumstances, it is altogether out of the question, that the minds of our children can remain a blank upon the subject of religion. If you do not write truth on their hearts, depend upon it, some one will write falsehood there. How shall your children be secured against such evils? Brazen nerves, and a sound mind, will not do it, for even the strong man can be baited, and shown his strength. There is no other safety, but in a knowledge of that truth, which is founded upon a rock, and against which, all the gates of hell cannot prevail. In no other way can you secure your children from dangerous error, but by beginning early, to instruct them, in the things that pertain to the kingdom, and to write the law, and the testimony of God upon their hearts. Let the spirit of my text be fulfilled by parents, let them meditate upon the gospel, and talk of it in the morning and the evening, and teach it diligently to their children, and it will be around them a shield and a buckler, impervious to all the poisoned arrows of deception. So shall they live, and be a comfort to parents, and an ornament to society.

I have known parents who professed faith in the 'living God, who is the saviour of all men,' constantly send their children to a church, where they learned a doctrine at war with every principle of that faith which they profess. Nay, even send them to the Sunday School, to be taught error of the weakest kind. What has been the result? Why, the children have learned to despise their parents, as old, gray bearded Universalists heirs of hell, and children of the devil. They

have seen their children, become melancholy enthusiasts, fall in despair, or commit suicide, and their gray hairs have been brought down with sorrow to the grave. And all for what? Simply they did not consider, and lay it to heart, and teach diligently to their children, those sacred truths, which God has put into their hands, for their own, and their children's good. How long shall it be to the end of these things? How long! Oh! How long! shall we fold our hands; and cry peace, and safety, when the whirlwind of fanaticism is sweeping around us, and the clouds of infidelity are coming like the snow of the desert, and our children are unprotected, in the way? Ah! who can tell how many mother's hearts have been wrung with anguish on seeing their sons, wandering hopeless, and comfortless, rayless and godless, on the barren wastes of time? Who can number the tears that have flowed from stricken parents, as they have seen the objects, of their soul's affections, mourning in despair, or raving in the dungeon of the lunatic, on account of deception upon the momentous subject of religion. Could we see the dreadful picture, as it is, we should be quickened to duty, and feel the importance of teaching truth, diligently to our children. In no other way, can we secure them from the influence of errors, that will certainly prove detrimental to their peace, and may ultimate in the destruction of their lives.

I would not, if I could, induce or induce prejudice, against any system of faith; but believing as I do, that infidelity, on the one hand, and persecution, on the other, are open fountains of misery, from which one drop of comfort cannot come, knowing, also, that persevering efforts are made, by the friends of both, to give success to their views, and that your children are the objects of attack, I could do no less, than, point you to these things, as snarers, from which you are bound to protect your children.

I cannot conceive a more miserable condition, in which the reflecting mind can be placed, than to be 'without hope, and without God in the world,' or what is worst of the two, to believe in a God infinitely worse than none. To look upward and see no directing power, to imagine tyrant or tyrant, and see dark oblivion, or a burning hell, for a home, is more than the mind can endure wisely. To the mind that is strengthened with joyous hope, and firm, unshaken confidence in God, there are trials, which often cause the bitter tear flow. But in every trial the man of faith is cheered and comforted with confidence in that almighty arm which is strong to deliver and mighty to save. From this unbroken fountain, he can draw large draughts of comfort, even in sorrow's darkest hour. But widely different must it be, with him who has learned to reject, and despise the riches of eternal mercy, proffered in the gospel of Christ Jesus, our Lord, or who has listened to the dreadful fables of the heathen, which tell of endless despair. He too, must pass through affliction, and to one of these classes your children will belong. Since then, the storm is coming, I leave you to judge how much more intensely in power will be felt, by him who is sheltered by nothing under heaven but the reflection, that there is no God, and death an eter-

cial sleep, or it he wakes from it, it may be only to dwell in endless burnings. Think of these things, and act in reference to your families as duty calls.

2d. There is danger that our children may fall into vice, and the only safety is in the influence of religious truth.

Ten thousand temptations throng around them, and invite them to depart from the path of virtue. Although we cannot say that any are entirely safe; yet, of this one thing I am certain, that the man who in the morning of life, pays little or no attention to the subject of religious truth, and who is allowed to grow up in ignorance, neither to know, or to care any thing for the doctrines, or precepts of God, or of a Saviour, is in far the greatest danger of becoming an immoral man. In his principles, if he should have any, in after life, he will be likely to be blown about with every wind of doctrine, and when temptation comes, he will fall an easy prey to its power. On the other hand, the man, who in early life is instructed in the purifying principles of the gospel, and who begins in youth, to think and to meditate, upon the religion of his master, and who habitually carries in his heart those sacred truths, from which proceed love to God, and good will to man, has always with him a shield, that will most effectually protect him from temptation. When the deceiver offers him tempting words or sings his syren song, he is ever so sweet, he has music within, that is sweeter still, and a banquet there, which is far more delicious, than the stolen waters of iniquity. Hence he always has, an ever present monitor, that points out the good and righteous way and warns him to walk therein.

It is not so with the man, who grows up without any fixed principles of faith, or action. When the serpent points to the forbidden fruit, and bewitching faeries sing, he is charmed with the music, and the poison coil is thrown around him, with a power too great to be resisted. You have seen a thousand instances of the kind, where the hope and joy of parents have been cut off, and their sons or daughters have sunk down in the very depths of moral degradation. The evil is apparent. The question is how can it be avoided?

In answer to that question I cite you to the text, I point you to the truths, and precepts of Christ, and I say to you 'teach them diligently to your children.' This is the only rock of defence. I profess to you, that I know no other refuge from the storm, but in fixed and deep settled principles of religious truth. Under this banner only are you or your children safe. Confidence in the purity of their intentions, or the stability of their fickle resolutions is misplaced. There must be something in the heart more stable and enduring, some fixed and settled principles to regulate its feelings, to erect an effectual barrier against the floods of temptation that pour upon the young and tender mind.

Your children are resolved to be virtuous, and determined to avoid crime, and all you want of them is to keep their resolves. Are you satisfied with this?

See that young man the joy of donating parents and kind friends. He looks on the bloated countenance and palsied limbs of the drunkard with the deepest disgust. As he surveys the melan-

choly wreck of all that is noble in humanity, he forms the solemn resolves, and ever swears 'the solemn oath' that he will not be like him. He has resolved to be a temperate man, and an angelic voice could not convince him, or his confiding parents, that he will even be a drunkard. But ah! mistaken souls! They lean upon a broken reed that will pierce them through with many sorrows. Time rolls on its rapid course, and the power of temptation presses around, and he becomes the very not that he had so much despised. That parent, instead of depending upon the fickleness of youthful resolves, taught his child the ways of God to man. Had he early, and diligently instructed him, in those rich lessons of wisdom that fell from the lips of Jesus, and taught him to love God, and keep his commandments; he would have found there, a feast more happy than the banquet of the drunkard, and with a mind enlightened, and sanctified with the truth, all the arrows of temptation would have felt harmless at his feet, and he had been safe. Intention, however good and promises however solemn will not answer the purpose. But give us the warmth of unfeigned love, that flows from the gospel of Jesus Christ; let me pour that into the young and tender mind and it will abide forever. It will be a well of water springing up into everlasting life, and nourishing and strengthening the plants of virtue and peace. I charge you then, by your love for your offspring, and by all your desires to see them virtuous and happy, to teach these things diligently to your children. Go to our prisons and penitentiaries, and you will find the facts in accordance with what I have stated.

Where among the wretched inmates of the prison walls, will you find the man, who in early life was well instructed in the principles of the gospel of peace? I know you may find those who were faithfully plied with the 'fear of hell, that language whip, to keep the wretch in order'; but the man who in the morning of life, was taught to view God as his father and man his brother, or who now believes in such a sentiment, cannot be found there. The prison is filled with those who in youth were taught nothing, or pernicious error. I say again then I know of no other fountain of joy, no other safeguard of virtue, but in deep settled principles of truth, embracing a system of benevolence broad as creation, higher than heaven, deeper than hell, and enduring as God's eternal throne. Once more then I say to you in the language of the text. 'These words, that I command you, this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest down, and when thou risest up, and when thou walkest by the way, and sittest in thy house. And thou shalt bind them for a sign upon thy head, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and upon the gates.'

What man in his senses, that has wherewithal to live free, would make himself a slave for superfluities? What does that man want that has enough? or what is he the better for abundance, that can never be satisfied?—*Sir R. L'Estrange.*

The best way to humble a proud man, is to take no notice of him.

COMMUNICATIONS.

THE PLEASURE OF GOD

Original.

John informs us, that God created all things for his pleasure. (Rev. iv. 11.) It cannot be reasonably doubted but God will secure the object he had in view in creating all things. Being the Almighty God, his power will enable him to accomplish all his wisdom has planned. Indeed God says, by the prophet, 'my counsel shall stand, and I will do all pleasure.' This matter being settled, a question of interest arises—what is the pleasure of God in relation to this matter? Let us call two witnesses upon the stand to answer this question. John Calvin, what is the pleasure of God? 'God having out of his mere good pleasure elected some to everlasting life, was also pleased to pass by and ordain the remainder to eternal perdition.' Stand aside. Paul, what do you know about this matter? 'God hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ.' (Eph. i. 9, 10.) Very properly answered—question more. What will be the result of all things being gathered together in Christ? 'If any man be in Christ, he is a new creature; old things are passed away; behold all things have become new.' (Cor. v. 17.) The reader is left to decide upon the testimony. c. w.

West Brattleboro' Vt.

REVIVAL IN KENSINGTON.

Original.

MEMBER EDITORS: I have lately seen a paper called the Christian Secretary, published in Hartford, giving an account of a revival in Kensington, signed 'A Female friend of Christ.' Being somewhat acquainted with the circumstances of this revival, and the manner in which it has been conducted and the effects it has produced, I feel it my duty to notice this account as presented by a *Female friend of Christ.* She says 'after a drought of nineteen years the Lord has at last visited Kensington with a shower of divine grace.' Now it is a fact, susceptible of demonstration, that the meetings held at the school houses in Kensington have been generally conducted in a manner that was a disgrace to society. The two pious young men to which the account alludes, were a fanatical preacher of the Baptist denomination named Waters, alias Waterhouse, and a young man named Warren of the Methodist society. There was considerable unity existing between these two sects—save at the commencement of this revival, so much so, that Waters tried to purchase Warren, and offered him two hundred dollars for a year's service in the Baptist connexion. Waters has been generally in the habit of abusing all that attended his meetings, unless they were of the orthodox faith. I received my full share of his abuse without the least provocation; and I think a 'female friend' must be mistaken, when she says that just so far as Christians labored and prayed, God blessed their efforts; for after abusing me most shamefully, Waters requested all his converts to go

home and pray for me, and told them they might pray all night, and that my soul should be converted before morning or *phew*. Now all these converts prayed for me as Waters requested and God blessed their efforts, I certainly think that I must have felt some effects of it. But I did not, and cannot call such conduct the work of the Lord.

One would suppose from the account given by a "female friend" that all the old friends in Kensington were buried in oblivion. I sincerely wish that this part of the story might have been true. But I am sorry to say that there appears to be much of the old leaves left, and I think it will remain for sixteen years to come.

The next thing I notice, as the affecting sight of little children *praying* in public. By the special request of Waters, I had nearly a dozen prayers offered for me, by these little saints; one which I will notice. After rising and looking behind him, he says, I have been trying for some time to get up, but it appeared as though something held me down by the breeches, and if there is any more held down in the same way, I hope they will get up and bring it up with them. After saying this he took his seat, apparently well satisfied that he had performed his part.

It is true that some professing Christians do doubt whether this was the work of the Lord, and it is equally true that there are some professors that have attended Waters' meetings that do not hesitate to say that he is an *impendent* ignoramus.

That the minds of three "females" should be wrought upon at the same time to know each others minds, is nothing uncommon, for I think it proverbial that women generally wish to know the minds of their female neighbors. The church as a body are still opposing the work. This I also believe to be true, for there are some in the church (congregational church) that are men of sense and discernment, who could not call such conduct the work of the Lord, but that they wished to be a stumbling block in their neighbors way, is, I think, an unwarrantable assertion in a "female friend." She says that some sixty or seventy of all ages, have obtained a hope. This may be true, on my part I have a hope that the Lord in his mercy may visit us with a different spirit at the next revival, even if it is sixteen years hence.

There was a number that professed to have been converted under Waters' preaching. Some joined the Baptist, but I think the greater part joined the Presbyterian church, under the pastoral care of the Rev. Royal Robbins. One of those that joined Mr. Robbins' church, a man named Ira Kent, has since his admittance been guilty of circulating slanderous falsehoods respecting myself. I wrote to Mr. Robbins and stated the facts to him; and, as he did not pay any attention to the conduct of Mr. Kent, I was formed unfavorable opinions respecting the character of Mr. Robbins as pastor of a church. But I have just learnt that the rules of the church do not take cognizance of the conduct of any of its members, unless the complaint is presented by a member of said church. Thus Mr. Kent is secure in his violence from the notice of the church, merely because I do not happen to belong to that incorporate body. This seems to palliate the conduct of Mr. Robbins; and this, too, is a prominent feature of that *pure* Presbyterian religion that is so opposed to conscientiousness!

Much more might be said but those that have been in revivals of this kind know the effects they produce.

EDWIN BARNES.
(Berlin, (Kensington Society,) July 1835.

ORTHODOXY IN LEBANON.

(Original.)

MESSRS. EDITORS.—Perhaps it may not be improper to let the public know how the self-styled Orthodox manage matters, in this place about these days, to support what they falsely call the gospel. About three weeks ago the Society's committee posted a notice for a meeting of the members of the ecclesiastical society in Exeter (in Lebanon) to transact their business relative to the support of preaching &c. At the bottom of the notice, a clause was added, requesting "all the young men, who had not joined the society and all who had withdrawn from the society, to attend and express their views in regard to the support of the gospel." Thinking this a favorable opportunity to advance the cause of liberty, and willing to meet on the broad principle of equal rights, a number of young men, and several of those who had withdrawn, attended the meeting.—But what do you suppose was our surprise when we were told by the leader in the society, that he had in his possession a letter from the "Treasurer of the Connecticut Missionary Society" promising the society one hundred dollars, if they would here preaching a year and that should they allow others to contribute and leave other preaching than Presbyterian they should lose the proffered gift. He also stated that the Missionary society had resolved to stop preaching in every society in the state of Connecticut, which was not able of itself to do it, provided the society would do what they could.

This was indeed a curious introduction in a meeting called for all parties to express their views in regard to the support of the gospel, and proved rather of a damper to us, dissenters and young men, who had been incited by the invitation to attend the meeting. However, after the business was settled and the members of the society had resolved to go in their own ways we, dissenters &c., were called on to express our views on the subject. But what could we, with propriety, say! We were respectfully invited to unite with them and pay our money for that which we considered no bread; and we might all live in harmony, provided we would consent to be led by them, and hold our peace. However, as candles are not to be put under a bushel, we thought it best to say a few words and let them know that we knew our own rights; and that they had "reached without the hour," if they expected to pull us in the manner they proposed. It was proposed by those friendly to liberty in matters of religion, that we would consent to tax ourselves to any extent that the society they proposed on the condition that each one should have the privilege of saying to what preacher his proportion should be paid. On these terms and on these only, we would be willing to unite. You Messrs. Editors, must know the state of this proposition; and so must every one who knows the arrogant tone of uneducated though feeble self-styled orthodox. To these suggestions the Deacon in a pleasant, but rather arrogant, tone replied, that he for one, could not consent to hear the Universalists preach,

and he was sure he could not in consequence cause his children to hear such preaching—and that if he thought the Universalists felt as bad to hear the Presbyterians as he did, or should hear them, he never would ask one to attend meeting with him again. Here the matter ended.

On the whole I am of opinion that no hurt was done, but that the cause of liberty will be promoted by the measure. There are many in the society who are willing to concede to the proposition made by the dissenters; and but for the influence of a few headstrong leaders, aided by the Missionary society, orthodoxy would not be able to hold up her head much longer in this feeble society. But the secret is out. The Missionary society is determined to support old-dame orthodoxy, whether the people will hear, or whether they will forbear. Let all liberal minded persons remember this, and when called to lead their substance in support of the institution, let them ponder well on their doings, lest they assist in raising shackles which are already too closely drawn around the human mind, and be made an instrument of upholding what their best heart disapproves of. Reader ponder these things well and be not afraid to openly oppose such abominations.

Lebanon, July 1835.

J. C.

THINGS ARE CHANGING.

(Original.)

Things are changing. That things, religious things, are changing, and for the better, must be apparent to every man who uses his eyes. Calvinism, once proud erected calvary, stands the places which once knew her, now know her no more. The gold has become dim and the fine gold has changed. Infant damnation, the blessed doctrine, that there are "infants in hell not a span long, and hell is paved with the skulls of infants"—were in this doctrine now! Why it is in the creed, but it is seldom taken into the pulpit. Yes, it is now quite generally conceded, that God would be cruel to torment little infants forever, and the opinion is fast gaining ground that it would be equally as cruel thus to torment grown children!

A bell of real truth. How strangely has this place been modified within twenty or thirty years! It is in the present day—except when such a man as Burleigh gets hold of the bellows—seven times cooler than it was wont to be cooled. Surely things are changing.

The number that will be saved. It was once thought that but few, very few, of the human race would be saved, probably not more than one in a hundred. Now grave divines have concluded to enlarge the "gospel net," and "fishers of men" are quite unanimous in the opinion that more than one half will be caught. I think it is the noted Dr. Beecher, who says, that the number of the damned will bear no greater proportion to the saved, than the number of convicts in our prisons, do to the whole population. Surely this is the road that leads to the glory of your God, of which glorious things are spoken, even great joy for all.

Doctrines are not only changing from bad to better, but the means are fast departing from the hands of the self-styled orthodox, to perpetuate their creeds, confessions, catechisms, &c. Once (see statutes of Conn. p. 375.) every householder was required by law to "keep a supply of orthodox catechisms." Once the Westminster

catechism was taught in all our schools, and the strong arm of civil power exercised to sustain 'Orthodoxy,' and disfranchise those who 'thinking for themselves, thought 'orthodoxy' false, and dared to express it. But things are changing, and changing for the better. In our glorious Bill of Rights, the principle is already fixed, 'Congress shall make no law respecting religion or prohibiting a free exercise thereof.' One more change is worthy of being noted. It was thought that 'the minister' was something more than earthly—a superior order of being. Little children were struck with awe when they beheld him—women paid him the reverence of fear—and old men did not think it possible for 'their minister' to do wrong, or preach false doctrines. But things are changing. Ministers are now respected if they are worthy of respect, and not because they are ministers. That they preach false doctrines is more than hinted; that they are far from infallible is not doubted. The mere assertion of even a D. D. will not pass muster now. People are calling for the 'law and the testimony,' or a 'thus saith the Lord.' That there are some who do not keep pace with these changes, is lamentably true, and all the reflection which they can possibly have to console themselves with, is that they are far behind the intelligence of the age.

W. Brattleboro, Vt.

INQUIRER AND ANCHOR.

SATURDAY, AUGUST 6, 1853.

SELF DECEPTION.—This is the title of an article that appears in the columns of a late number of the 'New York Weekly Messenger' and young Men's Advocate. It treats upon a subject that is not always seriously and duly considered, we deem it not improper to give it entire to our readers—for the double purpose of preserving what is good, and pointing out and correcting what is erroneous.

That mankind should practice deception on each other is not to be wondered at in the present state of things, but that men who are selfish in the extreme, and tremblingly alive to their interests, should endeavor by every possible means to deceive themselves is truly strange and uncomfortable. Yet such is the fact. There is nothing in which mankind are more uniform, than in a regular course of self-deception. It would seem indeed as if their mental energies were concentrated to all their thought to bear upon this single object. To reflect this, the remembrance of conscience are resisted—the dictates of the judgment are disregarded—the teaching of experience is treated with contempt, and a deaf can be turned to the declaration of heaven.

This principle of self-deception extends its influence to every thing, with which man's present or future happiness is connected. For instance, we see vanity, ferocity, jealousy and death, written in plain characters on every earthly possession, so plain that he who runs may read: but while man is constrained to acknowledge that the world has disappointed and deceived all its votaries, still he continues, by some unaccountable process, to persuade himself that he shall be an exception to the general rule, or experience of mankind; that notwithstanding riches, and honors, and sensual delights, have proved bubbles, and phantoms, and thorns, to all who have previously possessed them, yet to him they must and will prove a source of pure and unalloyed felicity. Hence his unbridled and eager pursuit of earthly good, unreminded by repeated disappointments, the approach of death, or the fears of eternal ruin.

Were it, however, only with respect to the things of time, that man acted the part of a self-deceiver, it would be a consideration of minor importance; but when we reflect that his conduct involves his eternal interests, it becomes a subject of deep and serious regret; and this more so, as it is to this cause, that the apathy and indifference of mankind, with respect to their everlasting welfare may be traced; namely, to an irrational and unscriptural conclusion that all will be well with them at last. This conclusion is almost always the result of a long and uncontradicted course of self-deception, of a gradual self-security, from which it is to be feared that but few awake, until their destinies for eternity are sealed.

That men do indeed too often deceive themselves, on almost every point connected with their well being in life, is not to be disputed. The great object which all are desirous of obtaining is happiness; but how few, comparatively, pursue a course that is calculated to secure it. There is a species of self-deception on the subject, there is an inattention to the voice of experience and observation—a partial view of things presented to the mind, an improper bias in favor of particular objects, a bias founded precipitately on slight grounds, that effectually prevents the mind from weighing coolly and impartially all the circumstances that may arise—these things combined too often induce men to pursue a course in which there is little, or nothing, but misery and wretchedness.

We commented this article for the purpose of noticing more particularly the last paragraph in the remark above quoted from the 'Weekly Messenger.' The writer has been taken in subject 'of deep and serious regret,' that men should deceive themselves, 'when we reflect that their conduct involves their eternal interests.' The cause of their apathy and indifference, he thinks, may be traced to an irrational and unscriptural conclusion that all will be well with them at last. We do not exactly understand the meaning of this passage; but if we do not, perhaps, be wrong to infer, that the writer designed to make a blow at the doctrine of God's impartial grace. If it is this case, it appears to us that he labor under a mistake in supposing it an 'irrational and unscriptural conclusion that all will be well with mankind, when death is swallowed up in victory and tears shall be wiped from off all faces. If it is this 'irrational,' then the declarations of scripture are irrational; if its tendency is to make men deceive themselves, to their eternal ruin, then the word of God is a stumbling block, and a snare, and a promoter of self-deception—neither of which can be true. The declaration to us plainly to be understood, that 'all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the heathen shall worship before him.' We can hardly believe, any one really supposes that a man is deceiving himself, when he 'trusts in the living God who is the Savior of all men, especially of those that believe.' Nor is the confidence, in any way calculated to produce apathy and indifference in reference to the pure religion of our Saviour—the concerns of the present and future existence. Are children who know they have kind and tender parents to support them—parents who love and cherish them—indifferent as to what conduct they may exercise towards these parents? The same question might be asked in respect to the Deity, and admits of a similar answer. Men who really believe they have a Father in heaven, kind and merciful to all his creatures, who though they may err and must receive the recompense for their evil doings, yet will eventually be converted, sanctified and share the joys of endless bliss—are not very apt to be indifferent to these important matters, nor careless as to the duty they owe to that kind Parent and their fellow men. They may indeed be indifferent to their 'everlasting welfare,' so far as the fear of endless torture is concerned; this indifference, however, is not occasioned by self-deception, by a correct understanding

and due appreciation of truth, and a just treatment of error.

There is, to be sure, a manner in which men deceive themselves, by the 'irrational and unscriptural conclusion that all will be well with them at last.' It is when they imagine that by a brief period of repentance just before they die they shall escape all punishment justly due to their evil deeds. However much they may believe in endless misery, they seem to think it is no matter what they do; their repentance, just before they die, will be sufficient for them, and 'all will be well with them at last.' Here is the grand secret of their indifference to respect to their eternal condition and the tremendous woe which they believe is their just desert for old father Adam's sin as well as their own. They imagine they are so very pious, or if not they intend to be, that God will not consign them to the flames of hell which he has prepared for others; and though the thunder of damnation is sounded in their ears, it moves them not. They are so involved in a system of self-deception, that they are 'a dream of self-security,' that they heed not the awful judgments which they believe await the ungodly. Such men are, finally, if not finally, deceived. They are deceived in reference to the true character of God, his dispensations in regard to the children of men, and the final destiny of our race. And in the persuasion that all will be well with them at last, they neglect the duties incumbent upon them, cherish the spirit of idleness and indolence, and thus lose the enjoyment of life.

There is another species of deception that men sometimes practice upon themselves. It is the arrogant claim of exclusive piety and holiness—the notion that their souls are 'the church,' the children of God, the chosen and sanctified; while those who are not connected with the same or a similar body of professing Christians, or whose views of the divine economy, do not exactly accord with their own, are 'of the world,' ungodly, children of wrath and heirs of damnation. It is not very frequently the case that men are deceived in this way, especially when men as could not, on any account, consent to go to heaven with their poor wicked neighbors—they are self-deceived in such a degree as to think God they are not so other men, extortioners, unjust, adulterers, or even as that publican whom they despise. And this species of self-deception is often practiced in, with a severity worthy of a better cause. It is unhappy also in its influence upon the feelings and disposition of men. It forces spiritual pride, creates dissensions and divisions among those who would otherwise be united in the bonds of brotherhood, and builds up the 'middle wall of partition' broken down by the gospel of Christ; and takes away the humility, and kindness, and charity which are characteristic principles of the Christian religion. Let us then beware of deceiving ourselves in the persuasion that we are holy, and the favorites of heaven, while others are wicked and heirs of hell.

We need not say more on this subject at present; but will leave it for the consideration of our readers, who are intended to have proper care that they do not deceive themselves.

E. W. W.

ILLUSTRATION OF SCRIPTURE. THINK IS THE KING, HON, AND THE POWER, AND THE GLOBE FORTY—Matt. vi. 13.

A kingdom, is a government; and the man who possesses a kingdom, has a right of administering the government of that kingdom. The kingdom of Great Britain, now belongs to William IV; and by this expression, we mean, that he has a right to the reins of government. All the people, of that realm, are his legitimate subjects, and over them he has a right to reign, according to the provisions of that compact, by virtue of which, he is vested with power. In this manner we are to understand the word 'king'

dom,' in the passage which heads this article. 'The kingdom belongs to God, and he is the rightful governor among the nations. In his hands are the reins of universal government, and it is his, to rule and reign, over all created intelligences; nor, can any being, with the least appearance of right, claim the authority of impeaching him, or saying unto him, what dost thou? Sole author, creator, possessor and benefactor of all, he has a right to exercise government, over all that he has originated, created, preserved and blessed. 'This kingdom ruleth over all,' and each and every intelligent being, is the lawful subject of that kingdom. Our Saviour taught his disciples, that his government was so universal, that even the hairs of their heads were numbered, and not a sparrow could fall to the ground without his notice. It should also be remembered, that God's government is as extensive, as universal, and as particular in the moral as in the physical universe. While he moves the planets in their courses, and 'marks the stars most tread,' his eye sees in darkness as well as light, and comprehends the dust of the balance, and detects the sparrow when it falls. So in the world of mind—While he directs the mighty movements of nations, that shake thrones and empires; the slightest step of the humblest peasant, cannot escape the notice of his eye, or elude the grasp of his omniscience. He rules the king, and the conqueror—he rules also, the beggar and the slave. The same unseen and eternal arm, that ordered the mighty movements of a Napoleon, which shook all Europe, to its centre, also with a hand as unerring, guided the softest step of the humblest soldier in his camp. One of these propositions is susceptible of a clear proof as the other. In fact, it is impossible for one to be true and not the other. 'All are but parts of one stupendous whole, and God cannot govern a part without governing the whole. Events are connected with, and dependent upon one another, and thus there is a continued and uninterrupted chain, that links the whole, in one grand and harmonious system. In this great chain

—Whatever link you strike

Tenth, or ten thousand'th, breaks the chain alike.'

Take away the smallest act, or the most inconsiderable individual that walks the earth, and say this either of these, are not under the government of God and you make a breach in that kingdom which cannot be filled. An act of an humble individual may decide the fate of a nation, and hence, it follows that God cannot control the destinies of the nation, without at the same time controlling the acts of that individual. A nation, say, the whole human family are no more than a collection of individuals, and hence, it is evident, that no being can govern a nation, or family, without governing also the individuals composing that nation or that family. So also, all the wonderful events of the moral world, are effected by a series of individual actions, small in themselves, and great only in the aggregate. Hence, it is evident, that no being can govern the aggregate of human actions, without, at the same time, directing the small individual acts, of which the mighty whole is composed. Can a general command on an army, and yet have no command of the individuals of which that army is composed? It is manifestly impossible. Evidently then, it is equally impossible, that God should govern the great events which occur, on earth, and yet have no control of the indi-

vidual actions by which these events are accomplished. When therefore, we are called upon on the bended knee of adoration to say, 'thine is the kingdom,' we understand it to mean, that God's government pervades all creation, extends through extent, and encircles in its relentless dominion, all human beings, and all the acts, of all the individuals, of all the families of the wide earth. Reader have a care that you take not this sceptre from his hand, to bestow it upon the Devil.

2. 'Thine is the power.' It often happens that earthly rulers, are in possession of a kingdom or possess the right of ruling, and yet have not power to administer the government, and defend the kingdom from the strong hand of the aggressor.

It happens also, full often that the subjects of earthly kings rebel, and there is not power enough in the government, to subdue the rebellious; and the consequence is that the kingdom is trodden down by the usurper. These are importunities, to which all earthly rulers are subject. But it is not so with God. The kingdom is his and the power is also in his hand. He will reign, in the full exercise of his power, till he hath put down all rule, all authority and power, and all thrones and dominions shall serve and obey him. Man, a puny worm of the dust, may rear a standard of rebellion, and bid stout defiance, to the power and government of his maker. He may collect his feeble powers, and gather all his strength, for an onset upon the kingdom of God. But as well may he attempt, to move the everlasting mountains or stop the sun in the firmament. The fist of the omnipotent goeth forth, 'thou shalt thou go' and there poor man must pause.

We are aware that men talk about a revolt even in heaven—how the Devil was able to revolutionize the place, and finally was cast down to hell, but still lives, and carries on a war, and a successful war, against the Almighty. How he has invaded the territory of God, and succeeded in obtaining possession of a greater part of the human family, indeed, that he has established his kingdom so firmly, that all the batteries of heavens artillery will never be able to dislodge him, or take the sceptre from his hand. So poets have dreamed, and we will not deny, that such things make good poetry; but in sober prose, they are nonsense. 'Thine Oh, Lord, is the kingdom, and we may rest assured, that all the devils, in the fabled hell of the heathen world, will never take from him that which is his own.

3. 'Thine is the glory.' It not unfrequently happens that a ruler may possess a kingdom, and full power to administer the government, and defend it, from all enemies, and yet be so abused that power, as to render his reign very inglorious. Such for instance, were Nero, and Caligula in ancient times. They had a kingdom, and power enough, and yet, their names come down to us, stamped with everlasting infamy. Had they employed their power properly glory would have been theirs. But, when they acted the tyrant, and clothed in a 'little brief authority' played such antic tricks, before high heaven, as made even angels weep, the glory departed, and they have received the richly merited execration of the world. But God will not do this. The kingdom, and the power, and the glory are his. Thus the claim is complete, He has the right to rule. He has the power to carry that right into execution, and he will so exercise that power, as to preserve in unadulterated purity, that glory which surrounded him, when he

surveyed the new born work of his hand, and pronounced it 'very good.'

I. D. W.

AN EPIGRAM ET CETERA.—The following brief communication was received, a short time since, from the writer of an article, entitled, 'what is religion?' published in No. 10 current volume of our paper, and preceded by some editorial remarks. It seems designed to correct what the writer supposes to be a misapprehension of the views he advanced—or a mistake as to the object aimed at in the article. Now certainly we had no intention of misrepresenting him; and even now, after a careful perusal of the whole matter, we are not able to perceive that, 'we have accused him of aiming at objects which not one of our considerate readers would have imagined or thought of.' It appears to us that most of them would discover, in the writer's attempt to answer the question what is religion?—in his endeavor to point out 'the religion of nature—a direct thrust—perhaps unintentional—at the religion of the Bible, and a mere passed off at the expense of the God of Christians. If we are wrong, we are altogether unable to understand the meaning of the following sentence—'If we admit his [Mosers] description, the God of the Israelites is a creature comprised being exactly in the image of a man—of the masculine gender—seated on a throne—his arms, a bow and a sword. This personification of an Indian Chief—it suits no other character—is now, as in the time of Moses, called, by its worshippers, the Lord of Hosts.' Is this language—the assertion, that the Lord of Hosts, is the God worshipped by professing Christians at the present day, is the mere 'personification of an Indian Chief' a fit subject to be introduced into the columns of our paper, without adding forth from us a passing remark—a single expression of our disapprobation? Such remarks may indeed be made in 'stealthily pursuing' the 'religion of nature,' 'sobriety and modesty,' as understood by some men, but our 'considerate readers,' we apprehend, will understand it as passing this religion at the expense of the religion of the Bible. Modesty! for heaven's sake we desire to be delivered from such modesty!

As to the pointing out by the writer a 'tornado of abuses,' we had certainly no intention of doing it; and we will leave our considerate readers to judge whether we have, or have not. If we have abused him, as you say, 'very much'; for we are fully convinced that he claims our pity rather than abuse. Indeed it gives us the most painful feelings, when we see men reflecting that what he, we are fully satisfied, is best calculated to comfort them in the decline of life and sustain them in the hour of death.

The writer's 'epitaph' on himself we will give, as he requests, 'without note or comment,' except to inquire, to whom he is grateful?—to God, or something else?

E. D. W.

TO THE EDITOR OF THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

SIR,—In the editorial article in your paper of the 11th of June, which from its composition, appears to have been hastily written, you accuse the author of the piece you criticize, with assuming as objects which, certainly, not one of your considerate readers would have imagined or thought of.—'The subject—very proper for your paper—was, on the religion of Nature, or Natural Religion. And because that he used the same kind of reasoning, and brought forward his historical testimonies to support that reasoning, in the same manner as the most grave and respectable writers on this subject have done; steadily pursuing the single object, soberly and modestly, and without the least deviation therefrom; you, without just cause, pour out upon him a tornado of abuses, all of which are without root or substance, except it be in your own imagination; and, being quite remote from the subject, cannot be replied to by Sir.

Your most obedient Servant,

P. S. He sends for the Inquirer, an Epitaph

on himself, which you are desired to have inserted therein correctly, and without note or comment.

READER:

I have seen,

With admiration and reverence,
The wonderful spectacle of nature:

I have enjoyed life,
With its comforts and its improvements;

AND

Perfectly satisfied,
Recline with gratitude,

My Body
To the

ELEMENTS.

ANOTHER CONVENTION FORMED.—We learn, by the Southern Pioneer, that a meeting of the friends of universal salvation was held in Abington Church Gloucester Co. Virginia, on the 23d of June, for the purpose of forming a State Convention. According to a Convention was duly organized, at that time, and as appears by the first article of the constitution, was "denominated the Virginia State Convention of Universalists." The business that came before the meeting consisted chiefly in the organization of the Convention, the adoption of a constitution, and the choice of committees specified therein. We heartily rejoice to see the onward march of truth in the southern section of our happy country. Our brethren in that region certainly evince a commendable zeal to then attempt to advance the glorious cause of our common Redeemer; and, no doubt, their zeal is directed by a great share of wisdom. But we may be allowed, perhaps, to question the propriety and utility of some particulars that appear in the constitution of the 'Virginia Convention.' It appears to us that, in some points it approximates too near the aristocracy of Methodist church government to comport exactly with that liberty which Christ has made as free as air, who, for example, the third article of the Constitution.

Art. 3. The officers of this Convention shall consist of a standing clerk, whose duty it shall be to keep a faithful record of all the proceedings of the body, and who shall hold his office until another is appointed; of a moderator, chosen annually to preside in council; of a clerk, to record all the proceedings of the session, and a committee of three, who shall have power to grant letters of fellowship, to call converts of education, to station preachers, and perform such other duties during the recess as devolve on the State Convention when in session, and report the same at the next ensuing meeting.

From this it appears that a committee, consisting of three, chosen by the Convention, is empowered to 'station preachers.' In whatever circuit may be deemed expedient by the committee, without consulting the inclination of the preacher. At least there is nothing specified in the constitution to that effect. It is true the 8th article provides, that 'ministers appointed to a circuit, shall have the privilege of an appeal during the session of the Convention.' This clause we do not exactly understand; but we suppose it means, that a minister directed by the committee to labor in a particular circuit, if he is disinclined or refuses, to go at the bidding of the committee, shall have the privilege of appealing his case to the Convention during its session—but at any rate he must go as the committee directs until the session of the Convention, or else be guilty of in-

subordination and very heinous contempt of ecclesiastical authority. And even in case of an appeal, if the Convention decides that he must go, there is no alternative—he must either go, or be guilty of 'conduct'—for the 4th article defining the duty of the committee of discipline does not specify immoral conduct—it may be insubordination, or an unwillingness to submit to spiritual dictation—which might subject him to complaints to be made to the committee of discipline. Not only so, but he must be brought before that committee, and thence perhaps, by appeal, before the State Convention, the 'decision of which shall be final.' And a Convention, which decided that he should labor, whether he was disposed to or not, in a particular place, would be very likely to decide that his conduct was censurable for not doing it. Thus he might be censured, and perhaps expelled from the order, for refusing to submit to spiritual authority.

We presume that such things would not take place at present; but it appears to us that the constitution is open to such abuses. The popularity and influence of the committee and Convention are all that would be required to put these things in execution. We hope the day is far distant when the members of our connection will submit to such dictation as the constitution of this Convention leaves room for.

The following is the seventh article. We give it without comment.

Art. 7. On each circuit, there shall be quarterly meetings, in such places as the preacher in charge shall appoint. The time for holding these, shall be determined by the State Convention. These meetings shall commence on Saturday, and end on the Sunday following. In the afternoon of Sunday, the communion shall be administered to all who desire to partake of the same.

Taking the whole constitution together, it appears to us there is some occasion for the apprehension that this is a mere entering wedge to a complete system of the most absolute ecclesiastical domination.—If we are wrong, we would very gladly be corrected.

MONK VICTIMS.—The following account is taken from the Star and Universalist. We copy it without comment. It well affords a sad comment on the principles of self-willed orthodoxy, and the practice of many of our preachers.

WOMAN TEASED LET HIM UNDERSTAND.
(BR. ADAMS).—As you are a chronicler of passing events, I have thought it my duty however painful, to inform you that two most have fallen victims to the subtle dogms of superstition! Yesterday morning we have been deprived of their reason, and to all human probability, ruined for life, by the doctrine of endless misery—sentenced to never-ending bliss in their death—the deadly error! A widow lady in the prime and vigor of womanhood, who has for some time resided in this village, and who has children depending upon her for subsistence, is now in a state of insanity, in consequence of religious excitement. She has been in this way for about 10 months, and there is at present but little prospect of her ever again enjoying that inestimable blessing of which a cruel theology has deprived her. It appears that she was induced to attend a protracted, or rather a distracted meeting, held first by the Methodists, and then by the Baptists. There she heard the messengers of wrath and vengeance portray the awful doom to which she was hastening. There the dyo was cast. By attending upon those meetings, her peace and happiness was destroyed—reason left its throne—and she is now a maniac. Since writing the above, a friend has informed me that she has been conveyed to her friends at Nottingham, N. H.

The other case is that of a young widow, and occurred in Newburyport Mass. The following are the facts as related by her father, Mr. D.—K.—of Alton, N. H. About a year since she left her home and friends, and went to N. to engage in some employment for a livelihood. After she had been there a short time, a protracted meeting was held by the Baptists. She was influenced by those with whom she resided to attend the meetings.—But the doctrine she there heard preached did not satisfy her. She could see nothing before her but an eternity of misery—and was led to despair of her final salvation. The result was she became morose, and returned to her parents in a state of derangement. At length her reason was restored, and she concluded to return to Newburyport, and settle up her business. She went accordingly—and while there was persuaded by her friends to attend another protracted meeting, which had just been commenced by the Baptists. But the result was the same. The awful things which she there heard proclaimed afforded her no more peace and consolation than before. She was again deprived of her reason, and last week was carried through this village on her way home, to her parents and friends, a raving maniac! These are the circumstances as they have been related to us. Reader, can it be so easily dismissed Redeemer, that produces such disastrous effects? O, my God how long shall it be to the end of these wonders! How long shall a dogma which serves only to make infidels, bigots, and maniacs, be countenanced as the mild and peaceable religion of Jesus Christ!

P. S. The names of the different individuals above referred to, can be given if called for.

WM. C. HANSCOM

Laurey River, July 23, 1835.

List of letters received at this office, (Hartford.)

For the month ending Aug. 1.
R. P. Johnston, Ga.—P. M. Pleasanton, N. Y.—H. B. Preston, E. M. New London—P. M. South Killings—P. M. Fair Village—J. D. Williams—J. C. C. Charleston—E. W. M. Millington—H. A. D. New Haven—C. S. Springfield—P. M. Calverville—P. M. Stamford—P. G. Monticello, Ga.—J. M. Springfield, Pa.—S. S. South Killings—J. T. North Fair Haven—E. T. Fair Haven—J. B. Madison, Ga.—J. W. E. New Haven—P. New York—H. L. Jr. Springfield—S. B. Steens Creek, Mass.—E. G. P. Monmouth—P. M. Elmira—M. K. Knoxville, Ala.—G. T. J. Providence—P. M. Springfield—L. B. Clintonville—E. B. Berlin—P. H. Danbury—T. J. W. Schenectady—C. S. Macon, Ga.—W. A. S. Berlin—P. M. Sanguet—N. L. P. Stafford—J. B. Middle Haddam—A. B. Tonnor—C. C. Meigs Creek—C. J. E. B. Charleston—G. L. Monroe, O.

Mr. Asher Huntington is appointed our agent in Springfield Pa. and its vicinity

Religious Notices.

Br. Shigley will preach at Hethersville on the 24 Sunday in Aug. and at Stafford on the 3d in exchange with Br. Willis who will preach at Broad Brook—at Upper Middletown Friday evening Aug. 21—at Durham Saturday evening 22, and at Killingworth on Sunday 23.

There will be preaching at Popponick on the 24 Sabbath inst.; and at Suffolk centre at half past 6 o'clock same day.

Br. J. P. Fuller will preach in Granby on the 30 Sunday inst. and at Simsbury at half past 6 o'clock same day.

Br. R. O. Williams will preach at Millington on the 3d Sunday inst.

R. O. Williams will preach at Winsted on the 1st Sunday in Aug.; at New Hartford at 6 o'clock same day.

Br. W. A. Stickney will preach at New Britain the 2nd Sunday in Aug. at half past 6 o'clock, P. M.

POETRY.

Lines.

The following lines were written by the late Miss L. S. Gainsworth a short time before her death.

Original.

No hope, no longer cheer my heart
With thy illusive mellowed bliss;
To cheer a soul while affliction's dart
Points to no rest but in the grave.

Oh! I have cherished them, false ones!
Till last thou soothed my mind of care,
Till last thou banished the deep gloom,
And bade me hope but to despair.

As the red bends beneath the gale,
So have I borne affliction's blast;
As clouds rise and warm friends fail,
I could but wish my struggles past.

But I have had my moon of joy,
One short sweet dream of happiness,
Too bright to last without alloy,
And now I wake to wretchedness.

I cannot join in the gay throng,
To taste the gayer cup of bliss;
For I have dreamed so deep and long,
My very thoughts are bitterness.

Then go, false hope, no longer cheer,
On flight incontinence wing;
For I would still feel sad and drear;
I ne'er shall know another spring.

Remunion of Friends in a Future State.

When we ask for Scriptural evidence of the remunion of friends in a future state, we are not answered by every passage from Scripture which speaks of that state as a social one?—and the fact is, that it is spoken of in no other way. Whether the mention is incidental, or direct, it consistently presents leaveen to our thoughts as a place or state in which the righteous shall meet together, not exist separately. If we listen to Jesus, we hear him declare, that where he is his disciples shall be also. If we turn to the Epistles, Paul tells us, that when Christ, our life, shall appear, we also shall appear with him in glory; and the writer of the Epistle to the Hebrews points with rapture to the 'general assembly and church of the first-born, which are written in heaven.' If we pass over to that grand vision which concludes the books of the New Testament, we hear in heaven 'as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, and the voice of harpers harping with their harps.' The blessed in heaven are always represented as being in society, as being with their brethren, with angels, with their Savior, and with their God.

Now hardly any thing can seem to be plainer than that, as heaven is a social and not a solitary state, they who live together there must know each other, and that they who knew each other here must know each other there. And it is one of the most reasonable of all propositions, that if we carry any affections with us into the future state, they will fly first of all to salute those, who in this state were their cherished objects. When a mother joins the heavenly company of the redeemed, will she not, if she retains any thing of her former self and nature, if she has not lost her identity and the consciousness of it, will she not ask for 'the babe she lost in infancy?' If she is herself, she will ask for

it. If God is good, she will find it, know it, embrace it. How she will find it, by what marks know it, and with what exercise renew her love, must be left for immortality to reveal; but the rest, the simple fact of recognition is plain.—so plain that we are disposed to think that the reason why so little is said in the Scriptures of future recognition, is, that it was considered a naturally implied and involved in the fact of a future social state. On such a subject, intuition is equivalent to distinct declaration, and is sometimes even more forcible. Let us see if there are not such intimations of future recognition to be found in the Scriptures, as amount to a declaration of the fact, because they cannot be fully explained except on a supposition of the fact.

Recognition is intimated by exhortations to comfort on the loss of friends. The burden of our sorrow in the loss of those whom we love, is that we have lost their society, which was the very dearest thing on earth to us; the most applicable consolation that can be offered to alleviate this burden, is that their society is not lost to us for ever, that we shall enjoy it once more, that we shall meet again. Now, what says St. Paul, in his epistle to the Thessalonians, 'I will not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.'—'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.' Beautiful words of assurance and comfort! How soothingly they fall on the wounds of the heart! Well counsels the Apostle soon after, 'Wherefore comfort one another with these words.'—And what makes them so peculiarly comforting? Not simply the assurance of restoration to life, a waking up of those who have fallen asleep, but the idea of collection, association, reunion; which the language supposes, and which is so pertinent to the case of separation to which they are addressed. As Jesus rose from the dead, even so God will awaken and bring with him, those who slept in him; and so says the Apostle, 'shall we ever be with the Lord.' We, who have been parted, shall again be united, and Christ shall be our head, and we shall part no more. That is consolation; consolation which meets the case of distress.

The Scriptural evidence in favor of future reunion and recognition, with which the deduction of probability, the inference of reason, and the dictates of the affections will coincide, amounts to this. Heaven is a social state. If we and our friends are found worthy of an entrance into that state, we shall form a part of its society, and consequently remember and know each other. They who were near to us here, if they are also near unto God, will be near to us there; and, other things being equal, they will be nearer to us than others, simply because we have known them more and longer, and loved them better, than others, and have associations with them so interwoven with our earthly or former life, that they can scarcely be destroyed or disturbed except with our consciousness and memory.

Nor can we see that the restoration of friends to each other's society in a future state, is inconsistent with that universal and heavenly love, which will animate the bosoms of all the blessed. Particular affection for those with whom we have been particularly connected, is not inconsistent with a kind and generous affection for

many friends, for all the good from all ages and all countries of the world, to whom the better country will be the great and final meeting-place.—*Ch. Examiner.*

Marriages.

At Winsted on the 24 inst., by Rev. R. O. Williams, Mr. Wm. G. Bacheor and Miss Julia Ann Thayer.

In Collingville, N. Hurdman Marcy, merchant, to Miss Sarah Alderman, both of Collingville.

In Bristol, on the 12th ult. Rev. Oseamus Allen to Miss Adeline Julia Humphrey, both of Bristol.

In Avon, Mr. Henry P. Barber, to Miss Fanny Jane Oxford, both of Avon.

Deaths.

In Ellington, on the 15th ult. Lieut. Eleazar P. Cheney, aged 83 years. He was a Revolutionary soldier; and served in the Northern Army at the time of the capture of Gen. Burgoyne and his troops.

At Bristol, on the 28th ult. Mrs. Ann Sperry, aged 77, wife of Mr. Horatio N. Sperry.

It becomes our painful duty to record the sudden death of Samuel Warrington, Esq., who departed this life on Monday evening, the 29th June. The immediate cause of his death was an apoplectic fit, which in a few minutes deprived him of existence. He was returning from the dwelling of one of his children to his own house between the hours of nine and ten, when he was attacked in the street. He was immediately conveyed into a house opposite the spot where he fell, and though medical aid was almost instantly administered, the vital spark fled the city.

Br. Whittmore had been a resident of the city of New York for the last thirty-two years, during which period he has filled many important stations. Wishing to avoid the language of undue eulogy, the least we can say is, that in every situation in which he was placed, he fulfilled his various duties with honor to himself and to the advantage and well being of those with whom he was connected. As a citizen he was eminently the poor man's friend, and the patron of the industrious and honest mechanic. It was an affecting spectacle at his funeral to see the house and street crowded with those who had been the recipients of his benevolence, and who came to have a last view of their benefactor and friend.

In the domestic relations of husband and father, he was all that wife and children could desire; and the sincere grief of a mourning and weeping family is the best evidence how dearly he was beloved and how deeply his loss is felt.

To the third Universalist society, of which he was a trustee and a pillar, the loss is irreparable. He had laid the corner stone of the new Church now erecting in Bleeker street, and anticipated much pleasure in the prospect of attending the sanctuary. While his heart was devoted to the glorious and heroic cause of Universal Salvation, so his hand was in the work, and the interval, which he left, was plainly demonstrated by his zeal and activity in furthering its progress. We rejoice in the assurance that though not permitted to see the completion of that earthly temple erected for the worship of the Father of the spirits of all flesh, he is the blessed individual who that better temple, 'a house not made with hands eternal in the heavens.'

Br. Whittmore has left, to mourn his loss, an affectionate wife, ten children, a number of grandchildren and a large circle of relatives and friends. Our prayer to God is, that he will graciously minister all needed consolation to the afflicted and be the Father of the fatherless and the widow's God. C. F. L. F.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods south west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murdock's store, directly opposite the Eagle Tavern, South Market st.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU DEMUREST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

VOLUME XIV.

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L. D. WILLIAMSON, } EDITORS AND
J. G. WILLIAMS, } PROPRIETORS.

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The services of the following gentlemen are engaged as regular correspondents.

M. H. SMITH, HARTFORD, CT.
J. BOYDEN, BURLINGTON, MASS.
C. WOODHOUSE, WEST BRATTLEBORO' VT.

Communications.

UNJUST STILL AND FILTHY STILL.

A DIALOGUE.

ORIGINAL.

Partialist.—You contend, if I understand you, Mr. Universalist, that those passages which occur in the Bible relative to the punishment of the wicked, do not fix their eternal destiny.

Universalist. If you mean to ask of me, if I understand any portion of the scriptures to teach endless punishment, I answer no. Therefore, I do not regard any text which speaks of punishment, as expressive of the final or eternal state of man. I believe that punishment will have an end, and that all men will become holy, consequently happy.

P. This is just where I wanted to get you. I am now about to prove that all will not become holy and just, and therefore, according to your own showing cannot be saved. In Revelation xix. 11, it thus reads—He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still.' There! what do you say to that?—What will you do with this positive proof that some will be filthy and unjust eternally?

U. Really, Sir, I am surprised that you should suppose this text to teach that some men must remain 'filthy and unjust eternally.' Have you no stronger text than this to prove your position?

P. None. I'll risk the argument solely on this text.

U. Well then, this is your argument—because, it is said, 'he that is unjust let him be unjust still, and he which is filthy let him be filthy still,' it follows that the filthy never will become clean, nor the unjust, ever become just. What is your premise for this argument? Or upon what ground do you claim such a conclusion, from the text which you have quoted?

P. Upon the use of the word 'still.' I regard this word as meaning the same as if it were said—'Let the filthy and unjust remain so eternally.'

U. I disagree with you. Let me propose a few

questions. The two following passages of scripture you will probably recollect—'When he had said these words unto them, he [Jesus] abode still in Galilee.' John vi. 9. 'Notwithstanding, it pleased Silas to abide there [in Antioch] still.' In these passages the word 'still' occurs, which you say means eternally. Now I wish to ask you, if Jesus abode eternally in Galilee? Or did Silas ever leave Antioch? Come, don't hesitate—Hold up your head speak loud and plain!

P. Why I suppose of course that Jesus did leave Galilee and Silas Antioch.

U. Well, then, why may we not suppose that the unjust and filthy may leave their moral pollution, become holy, and be welcomed into the presence of that God where there is fullness of joy and pleasure? The text you have quoted to disprove my doctrine, you perceive no more proves that some of the human race will be filthy and unjust eternally, than the texts which I have cited, prove, that Christ never left Galilee, or, that Silas remained forever at Antioch. If you examine the text which you have quoted with its connection, you will perceive that it relates to things which have long since taken place. 'Said not the sayings of this book, for the time is at hand?' Then comes the text you quoted, which is followed by the euphonic language—'And behold I come quickly and my reward is with me, to give to every man according as his work shall be. Hereby will observe that the time 'was at hand,' and that the events here spoken of were 'quickly' to take place, nearly eighteen hundred years ago—So they were events of time and have no reference to eternity. It was during the age in which John wrote that Christ was to come, with a reward to every man according to his work. Hear Christ's own testimony on this point: Matt. xvi. 27, 28.

'The Son of man shall come in the glory of his Father with his holy angels, and then shall he reward every man according to his works. Verily, I say unto you, there be some standing here which shall not taste of death, (shall not die) till they see the Son of man coming in his kingdom.'

P. Well, I must confess, that you have a great deal of scripture for your doctrine. I must go.

U. Say a moment. You think we have a great deal of scripture for our faith—I think you have very little for yours. And I think if you will take the trouble to examine your Bible with as little prejudice and as much candor as you would any other book that you wished to understand, you will become satisfied that your 'positive proof' of endless torments, is a cloud without water. Good morning.

W. Brattleboro' Vt.

AN EXTRACT.

Original.

I have seen the youth, upon whose cheeks were painted the rays luna of health, and in whose eyes shone brightly the index of his imagination. His countenance imparted the most fascinating charms, and his mind well stored with the pure principles of virtue, diffused over the whole every expression of joy and innocence. Lightly he traced the flowery paths of youthful innocence, and skipped impetuously over the thorny mazes that occasionally interrupt life's rugged ways. His youthful heart beat high with expectations of the future; while his parents, the guardians of his childhood, were anxiously waiting the period, when he might take a conspicuous rank upon the native stage of life.

His days glided smoothly away, while each added creases hopes to their fond expectations. But alas! how uncertain are the anticipations of earthly enjoyment! Scarcely had he entered the stage of action, ere he felt a pry to all that is vicious and abandoned, and truly became a grief instead of pleasure to his deoting parents. The cheek that had been fresh as the morning rose, was now bloomed and disfigured by every hateful vice; while the eye that once bespoke the happiness within, and shone with all the radiance of the morning sun, was now red and languid, and half eclipsed by the ill-destroyer, then preying upon his wretched frame; and the once keen perceptions of his mind, were locked in the icy arms of forgetfulness!

Do you inquire, kind reader, the reason of this sudden transformation? I answer—Intemperance. I have seen too the man of middle age, in all the pride of manhood, enjoying every comfort of life, honored and respected by all his circle of acquaintance, and worthy their every esteem, frugal and industrious—tender and affectionate—living in peace with all—practicing the pure precepts of wisdom and virtue, and indeed 'an honest man, the noblest work of God.'

But I have seen him again, and what was he? Changed from a man to a demon! comfortless and forlorn—despised and rejected—sloppy and indolent—cruel and revengeful—practicing every evil degrading to human nature, and, in a word, sunk in the depths of shame and dishonor. To you ask the occasion of all this? The reason is obvious—Intemperance.

I have seen too the man, though ripe in years, and advanced in age, who still retained a share of his youthful vigor and sprightliness, notwithstanding he had withstood the mighty ravages of time for four score years. His narrative was like a

history other ages, he had witnessed the rise and fall of the father and the son, and even that of the third generation; whose untimely exit he attributed to a *depraved and insatiable appetite*; who had they obeyed only the common laws of nature, would now no doubt have been still on earth, and numbered among the brightest ornaments of society. And pray Sir, said I, to what do you owe your deliverance from the same common ruin? His answer was ready and emphatic—*Total Abstinence.*

J. W. P.

Leyden, Mass.

A DIALOGUE.

(Continued.)

Miss Partialist.—Good afternoon, Mrs. — I hope you are well?

Mrs. Universalist.—Very well, I am glad to see you.

Miss P. You have some lovely children, how innocent and interesting they are. But we do not know what will be their destiny in their future world. I tremble, when I think, they may *appear* the broad road that leads to endless death!

Mrs. U. I do not wonder you tremble, if you believe that God, has created innocent, helpless creatures, and placed them in circumstances, which he foreknew, (for he foreknew whatever comes to pass) would inevitably lead them down to endless death! But were you a mother, I am persuaded you could not calmly reflect upon such an event, and retain your reason. No, if reason retained its empire, you would give the origin of the doctrine, to the invention of the wisdom of this world to whom it is due. I have been led, myself, by such reflections, to entertain manichean or abhorrent views of our Father in heaven, than faintly. I believe that 'God is love, and love worketh no evil.'

Miss P. Are you a Universalist? I more than half suspected you was getting off from your *first love*; believe me, it is a dangerous doctrine—it is impossible for sinners to go to heaven!

Miss U. You may call me by what name you please; I believe that Christ 'is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' You say 'it is impossible for sinners to go to heaven'; true, it is in *their sins*. But are not all sinners, while in the flesh? St. Paul commemorates sins which his Corinthian brethren had committed—which could inherit the kingdom of God,—and then adds, 'but ye are washed.' We shall, most certainly be cleansed from our sins before we enter an immortal existence; for Christ will 'finish transgression, make an end of sins, and bring in everlasting righteousness.'

Miss P. But the wicked Jews—can they be saved?

Mrs. U. You believe in the efficacy of prayer?

Miss P. Yes, I believe 'the effectual fervent prayer of the righteous availeth much.'

Mrs. U. Christ's prayer, in his last expiring moments upon the ignominious cross, was for those 'wicked Jews'; 'Father forgive them.' And at one time, he says to his Father, 'And I know that thou hearest me always.' Paul says in Romans 13, 26, 'blindness in part hath happened unto Israel till the fullness of the Gentiles be come in; and so all Israel shall be saved.' Will there be

any left, after 'all Israel' and the 'fullness of the Gentiles' are brought in?

Miss P. Well—but where is the second death?

Mrs. U. In Isaiah 25: 8, we read that God will swallow up death in victory; in Rev. 21: 4, 'and there shall be no more death,' and in 1 Cor. 15: 26, 'the last enemy that shall be destroyed is death.' Will there be no more death, after death is destroyed? In Isaiah 55: 11, we read 'so shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' And this is his word by Paul Col. 1: 20, 'and having made peace through the blood of his cross, by him (Christ) to reconcile all things unto himself, by him I say, whether they be things in earth or things in heaven. And in Eph. 1: 10, Paul says 'the (God) hath purposed in himself that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth.'

Miss P. I know there are some passages which appear to favor Universalists; but, I think, you would not feel safe, were it not for the hope that you had experienced religion; you know there is no change after death!

Mrs. U. Our faith, my dear, cannot change the immutable Jehovah. If he has purposed the eventual salvation of all intelligences, can we, frail, finite creatures, alter his purpose? 'He doeth all things after the counsel of his own will,' and he says, 'my counsel shall stand.' You say 'there is no change after death.' Paul says in 1 Cor. 15, 'we shall all be changed—that which is sown in corruption and dishonor, shall be raised incorruption, and glory,' and Jesus says, in Luke 20: 26, 'neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.'

Miss P. Well—we do not think alike, and we will not contend.

Mrs. U. It is a subject, which lies very near my heart,—one upon which I delight to meditate, and converse; and I desire that my friends, who have been all their life time in bondage through fear, may be translated into the glorious liberty of the children of God. The truth shall make us free.

CALISTA.

HOPE.

Original.

'Hope is a pledge of glorious rest;
To weary mortals given;
We cultivate the flower on earth,
And reap the fruit in heaven.'

What a solace to the care-worn, and sorrow-stricken bosom is hope, sweet hope! In the gloom of adversity and affliction, heaven-born hope, whispers, in accents of peace, that rest and comfort are yet in store. It stimulates us to penetrate the dense clouds which hover over us, and enjoy its promised good, while it is only in prospect. Misfortunes and disappointments encompass us about; griefs and sorrows, weigh us down; the heart is drear and desolate—when hope,—angel of mercy,—steals into the desponding soul, and like the morning beams upon the obscure path of the forest, directs our course among flowery meads, and beside still waters. She not only strews her flowers in our path way through this fluctuating world, but she points to the skies—to the blessed

abodes of peace, where the fullness of her promised pleasures are realized. Surely, the hope of rest in heaven is a pledge we will fondly cherish. A flower we well delight to cultivate, whose odors shall cheer us in life and carry us smoothly on to the elysian fields, where we shall feast upon the fruit in full fruition.

CALISTA.

CORRECT KNOWLEDGE OF THE SCRIPTURES.

BY A SABBATH SCHOOL TEACHER.

That the full value of any attainment is known only after its acquisition, is a truth which receives abundant confirmation from the frequent indifference to the possession of many, that trifling effort or sacrifices would secure. Nor is it less true, that, when acquired, their worth is far more easily appreciated, than is a consciousness of it conveyed to the mind of another.

To no kind of knowledge will this remark apply with equal force as to that of the Holy Scriptures. I do not mean that familiarity with the language of Scripture which may be acquired by an effort of the memory. A correct knowledge implies far more than this. Neither would I be understood as referring merely to a critical knowledge of difficult and obscure passages, or the different meaning of words in different connections, or the order in which the events therein recorded occurred, or the times in which the characters lived. Such a knowledge of the sacred volume is invaluable from the aid it affords in understanding the spirit of the religion which it teaches. But if we rest satisfied with its acquisition, it is to be placed in the scale with other intellectual acquisitions, and will weigh no more. A knowledge of the history of the Jews, like that of any other nation, affords a rational gratification. But when we examine it with religious faith, we shall rise from its study more deeply impressed with the belief that the same Almighty hand which so manifestly guided that peculiar people, still holds an invincibly sway over all the nations of the earth, secretly controlling human actions for the promotion of His own glory. When in connection with the perusal of the New Testament we make ourselves acquainted with the influence and rank of the sect of the Pharisees, it excites a deeper interest in every occasion, upon which they were actors. But when we consider the strength of their wilful prejudices, which blinded them to the proof of miracles, and that they were rejecting the Son of God in their opposition to the Savior, and when we regard the ruin which they brought upon themselves and their nation as the punishment for their sins, we receive a lesson upon the sin of prejudice and its consequences, which cannot fail to make us more watchful against its indulgence.

When we regard the haughty spirit in the exercise of which they scorned the Savior, and their jealous rage at the attention with which multitudes gathered around to catch the sound of his voice, and next behold him in the midst of these his enemies, declaring with calm and fearless dignity the counsel of God as his Father, a truth which of all others they most despised, and which he well knew would bring upon him their heaviest indignation, and remember him as our example

we learn anew the duty of a firm adherence to truth and duty which will not fail to animate us in every trial.

And of such a character are the thousand lessons which we shall learn from a correct knowledge of the Scriptures. It is when we sit down to their perusal feeling that they are addressed to us individually and with grateful submission call into exercise the capacities with which our heavenly Father has endowed us to understand the truths that He has revealed, that we may bear His likeness—it is then that we gain a knowledge that is above all other knowledge. It is when we peruse them with an undoubting confidence in their Divine origin and an earnest desire to know their true meaning, that causes us to send upward the fervent prayer that we may be enlightened by the spirit of truth, that their real import is opened with a clearness which removes every doubt, and awakens a spirituality of mind which the earthly affections would persuade the unilluminated, is the fancy of a heated imagination. However unmeaning such views may be to many, there is a purifying, an elevating influence flowing from them upon the minds of those who know their power, which they would not exchange for all the unassisted joys that earth affords. It is an influence, which, if left in its fullness, hallows all the thoughts, purposes and desires. They who have felt it will indeed engage in the ordinary pursuits of life as others, and no human eye, save that of the congenial mind, will note or know the difference of the motives that actuate them. For all the innocent pleasures of life, they will possess a purer relish, feeling themselves forbidden to reject the participation of joys that an infinite friend has deigned it worthy His creature wisdom to provide. It is such the influence of a correct knowledge of the Bible, no importance to individuals will be readily acknowledged.

Do you ask for the importance of its influence upon society? It would require better talents than we faithfully cultivated than mine to do justice to a subject so delightful and so vast. Enter the happy domestic circle. What is it that has awakened the spirit of sympathy, joy and love, and bound all hearts together in indissoluble ties? It is the spirit of the religion drawn from a correct knowledge of the Bible. In social life, what is it that gives the sweetest charm to friendly intercourse, extends the reign of refinement, imparts correct taste, and secretly persuades you that the politeness manifested in every act, does not spring from an unworthy regard to the opinion of the world, but is an impulse of the heart. It is the influence of the same religion, teaching the duty of regarding the happiness of others in the most trifling acts.

In the literary world what is it that awakens the most untiring ardor in the pursuit of various knowledge, directing to a discriminating selection of such as gives ease, purity and elegance to the mind and manners? It is the belief of the Savior's assurance, that the reward will be proportioned to the improvement of the talents.

To public life, what is it that causes the candid search for truth, and a firm adherence to its pursuit, amid evil report and good report? What is it that causes personal interest to be set aside as a consideration unworthy to bias the mind of him

who calls himself a man? It is the resolution to be a Christian—to imitate the example of him from whom we learn by a correct knowledge of the Bible that the applause or censure of a mingling world should be received with equal indifference, when acting from pure motives.

It is asked what bearing those views have upon Sabbath school instruction? We are all adding to educate for some or all these scenes of action.—We cannot impart that knowledge of the holy Scriptures which shall prepare for a dignified and faithful discharge of duty in any of these stations. It is a gift too sacred to be entrusted in human hands. But we may be instruments in imparting a correct estimation of its importance.—And our success will depend much upon the depth of the conviction that rests upon our own minds.—*Monitor.*

ETERNAL LIFE.

Through the infinite mercy of Jehovah to the feeble, dependent offspring, we are permitted in the midst of the numerous ills to which we are exposed in this perishing world, to hope in eternal life beyond the grave. And though bereft of every other comfort in this vale of tears: though weighed down with the accumulated sorrows of mortality; and in the hourly expectation of being locked in the icy arms of death, the true Christian looks forward with emotions of the purest and most soul tranquillizing joy, to eternal life as his portion—his final and everlasting home in the bosom of his Father and his God. How soothing to his spirits, how full of comfort to his aching, throbbing heart is a firm and unshaken confidence that when the earthly house of his tabernacle shall be dissolved by death, he has a house not made with hands eternal in the heavens. What a holy quiet reigns in his soul, and how much of heaven is depicted in his countenance when he is about to exchange the scenes of earth for those bright and glorious prospects promised in the word of his God. He looks around upon the companion of his bosom and a lovely group of children in whom his most ardent and holy affections are garnered up, and while he experiences an unendurable struggle in the thought that the strong ties of nature must shortly be broken and they be left to mourn his departure; the enrapturing vision of eternal life conveys the blissful assurance that he shall meet them all again where there shall be no more death, neither sorrow nor crying, nor yet any more pain; and this thought calms his soul and reconciles him to the dispensations of his heavenly Father's hand.

How consoling is the doctrine of eternal life to the grief-worn parent whose wayward son has found a watery grave in the mighty deep. The sad tidings of his premature and sudden death have well nigh riven his parental heart; tears of grief make deep furrows in his cheek, and his sorrows are indescribable. Yet the sublime hope of eternal life as the portion of that beloved son, soon dries his tears, pours into his soul the living balm of consolation, and enables him with a pious resignation and a submissive spirit to exclaim "Thy will, O God be done!"

With us, this is not a subject of mere conjecture; it is not a mere phantom of a disordered imagination. It is a solemn and joyful reality. We know the excellency and value of this hope

in eternal life. We know its power to sweeten the cup of human woes and to tranquilize our spirits under bereavements and the various afflictions of human existence. We have found it a cordial to our soul in seasons of peculiar trial, and we can most confidently recommend it to our fellow beings as "the one thing needful" at all times and under all circumstances.

Compared with the sure prospects of eternal life, which the Christian enjoys, what are the anticipations of the Deist, or the expectations of the Atheist? Their faith, or rather unbelief, conducts them no farther than the grave. All beyond is involved in total, impervious darkness. Nay, they contend that "death is a certain sleep." According to their system, if such it may be called, man floats for a little while like a bubble on the stream of time, and then sinks in a moment into eternal oblivion! How cold, how gloomy is such a thought! It robs us of the consciousness that we have a Father in heaven, and that precious promises of rest and peace and glory are prepared for us as "an inheritance incorruptible, undefiled, and that fadeth not away, reserved for us in heaven."

We thank God that he has given us this faith; and we would fain bring all men unto its living enjoyment. We would exhort our brethren of like precious faith, to adorn this doctrine by well ordered lives and godly conversation, that they may recommend it both by precept and example, to let their light shine before men, that they, seeing their good works may glorify our Father who is in heaven."

But how shall we attain to eternal life? Can we purchase this inestimable treasure by our feeble exertions? We praise the name of God, there momentous questions are answered to the joy of every Christian, in the scriptures of truth. "And this is the record, that God hath given us eternal life, and this life is in his Son." 1 John ii. 11. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi. 23. The "Record," or the word of God, bears this "unpassable gift" to the sons of men; and by receiving the truth in to our hearts conveyed by this record we are brought to a knowledge of the only true God, and Jesus Christ whom he hath sent, which is life eternal. How ought we then to be engaged in spreading a knowledge of the truth, and in bringing our unbelieving brethren from darkness to light, and from the power of Satan unto God. Brethren, press forward under the banner of truth "for the prize of the high calling of God to Christ Jesus." Amen.—*Gospel Banner.*

We take the following article from the *Utica Magazine and Advocate*. If it is as pertinent to that section of country as it is in this, it must certainly hit in more places than one.—*Pilot.*

SCENE—A Lawyer's Office.

Enter a Presbyterian.

Lawyer. Good morning, Mr. P. Take a seat, Sir. I attended your meeting, yesterday, and was highly gratified with your raw preacher. I admire the warm and powerful style your clergymen are of late adopting. It is certainly well calculated to awaken the thoughtless. If you settle Mr. M. in your society, you may consider me a subscriber. It is true, I am not attached to any order of Christians—but I believe the great bulwark of our national liberties must be the diffusion of knowledge; and I have

always observed that your people are foremost in patronizing and sustaining our seminaries and institutions of learning. By the bye, this reminds me that our election is at hand—I hope Mr. P., we shall have the pleasure of numbering you among our friends, in the approaching contest.

Presbyterians. I will think of it, sir. [Exit.]

Enter Baptist.

Lawyer. Good morning, Mr. B. I laughed you have called. Well, I went down to the river, yesterday noon, to witness the immersion; and I must say that it is a beautiful ordinance; and seems to me, that your mode of administering it is the most simple and primitive. To see a little group stand upon the banks of a flowing stream—unite their voices in that beautiful hymn, "O, how happy are they"—while the candidate goes down into the water, and comes up out of the water, brings forcibly to one's mind the scenes of Jordan and Judea. Besides your clergymen, Elder K., is a very interesting man. Your church government I have always admired—it's so republican. It was Elder L., of your order, I believe, who carried the great Cheshire cheese to Jefferson. He has been a faithful old patriot. Ah, this puts me in mind that the Jeffersonian principles are again to be contested this Fall, and I hope we shall find you Mr. B., as firm a patriot as Elder L. has been.

Enter Episcopalian.

Lawyer. Your most obedient, Mr. E.—happy to see you, sir. Well, I was in New York, last week, and I walked four miles in the morning, to hear Bishop H. He is truly a polished and eloquent man; and there is something in your mode of worship, so systematic—so much in accordance with decency and order, and so much the opposite of that wild ranting kind of worship, that I have fallen in love with it. You are here, I have purchased me a Common Prayer Book. The organ and choir in Bishop H.'s church are superior to any I have ever heard. I called on the Bishop the next morning, and obtained an introduction to him. He does not, of course, take any open part in politics, yet he gave me to understand, in the course of our conversation, that his feelings were on the right side.

Enter Methodist.

Lawyer. How do you do, brother M. I call you brother, because my parents were Methodists, and when I was a child, the preachers used to visit our house, and I used to call them all "brother," from hearing my father and mother call them so. It is singular how strong the impressions of childhood are. Though I do not profess religion, yet I always feel more at home in a Methodist meeting, than in any other. And yet I do not know whether this arises so much from the force of my early impressions as from that simplicity peculiar to your worship, and which is so congenial with my taste. I was riding through G., the other day, and as I came opposite a piece of woods, I heard the sound of singing. I immediately discovered there was a camp meeting in the vicinity, and notwithstanding my business was very urgent, I could not resist my inclination to attend. But I tied my beast to a tree, and after walking a mile, I came to the camp-ground. The first object that met my eye was the Presiding Elder, Brother G., appealing in a most evocational manner to the people, who were seated beneath the shading branches of the surrounding forest. How forcibly it bro't to my mind the mount of

Olivet. I am considerably acquainted with Elder G., and though he takes no part in the political contests of the day, yet in feelings he and I have always concided. [Exit M.]

Enter Universalist.

Lawyer. Ah, how d'ye do, Esq. Well, I attended your meeting in the school house, the other evening, and was well edified with the sermon. Your preachers, whether right or wrong, are certainly men of talents. Mr. S. used most splendid imagery in his sermon, and his arguments, admitting the premises, were certainly irresistible. I should have been pleased to have invited him home with me, but my wife was rather out of health that evening. I cannot see, for my part, why people should be so prejudiced against your sentiments. They are certainly very much misrepesented. There is one thing people say about your doctrine, however, which is true; and that is, that it is extremely captivating. As for its influence, I can say that many of our best citizens are Universalists. Let me see, I believe, Esq., that you have always been a warm politician and on the right side. Well, the approaching contest requires our unanimous exertions. [Exit U.]

Enter Quaker.

Lawyer. Well, Thomas, how is thy health. I am glad thee has taken the trouble to call.

Quaker. I do not trouble gentlemen of thy profession very often; but I have called this afternoon to pay over some money to thee. As we Friends do not believe in training men in the art of killing folks systematically, they oblige us to pay for the enjoyment of our principles; and I understand thee is the man who recites the commutation money.

Lawyer. Yes, and I wish I could get off as cheap as you do; whereas it costs me ten times that sum, besides eight or ten days detention in the year. But what renders the task more unpleasant, is the reflection that always arises when I see the banner flying, and hear the drums beating around me, that the object of all this preparation is to train us in the art of destroying each other. And then I always think of the peaceable settlement of Pennsylvania, by Penn. My grandfather was a Quaker, and I have always admired their plainness of dress, simplicity of language, and pacific sentiments. In short, Thomas, I have often thought that if we were all Quakers, society would resemble the state of our first parents in Eden.

Quaker. Woeah! never be all Quakers, so long as so many of us are hypocrites, and so long as hypocrites have so much influence. If thy grandfather was a Quaker, I am sorry thee has so degenerated from thy ancestors. The scriptures thee professes about thy military duty condemn thee; for thee must be strongly deluded by the devil, to violate thy conscience at so great expense. Thee speaks our language very fluently and admires our dress—thy ordinary dialect, and thy fashionable blue coat, figured vest and gaudy watch establishment, are incontestible proofs of thy sincerity. Thee eulogizes Penn—I have heard thee eulogize Napoleon as highly. I have observed the duplicity thee uses for popularity. Thee reads a sermon for the Presbyterians in the morning, when they have no preaching. Thee goes in the afternoon and leads singing for the Churchmen. In the evening thee goes to the Universalist meeting. Thee admires the immersion

of the Baptists, the camp meetings of the Methodists, and the plain dress and language of the Friends. I will tell thee, friend, thee strongly reminds me of my brown horse. I once employed an honest Irishman to labor for me. I sent Patrick out in the morning to catch my brown horse. Now the brown horse ran into a pasture, in the middle of which was a large square pond. Patrick was gone a long time, and it length returned with the beast, after having chased him several times round the ponds. "Well, Patrick," said I, "on which side of the pond did you find the horse?" "Troth," said Patrick, "and I found him on all sides."

RELIGION.

'Religion! what treasures untold Reside in that heavenly word.'

Are you acquainted, dear reader, with the true meaning of the word religion? Have you heard it used so much by contending partisans, that you are none the wiser for all this controversy about it? Or have you beheld the word surrounded with so much awful mystery as to beget in you a disinclination to its real enjoyment? It is so—turn to the scriptures of truth. Let them speak—and the wisdom of this world be silent.

St. James informs us that "pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." Here we see the works of benevolence, mercy and love enjoined. There is no mystery about it. Any individual of common capacity can understand it, and O, much better would it be for men to heed this language of the Apostle, than to strive with all their might to make proselytes—to get numbers—to become popular—when good works among them are too often regarded as a matter of minor importance!

A beautiful writer has justly said, that 'the aim of religion is accomplished, if it succeeds in making people good. Its diamonds are brightest, when its holy influence disarms man of a blood-thirsty spirit.' Its trophies consist in rubbing people of their enmity towards each other, and in warming their souls with a spirit which retards good for evil. Its most beautiful gems are good works, justice, charity, honesty and mercy. Its noblest duty is done, if it can comfort the desolate widow and provide for the wants of the orphan. Religion! It is the name of all that is good in heaven given to men on earth. It is the purity of faith and the supreme essence of virtue. It is the angel of mercy in the house of death. It sweetens life; it expands and beautifies the affections of the heart. It binds families more firmly together in unity. It is the morning guide of youth in the pathway of duty. It is the staff of old age. It is the companion of man in all situations, time and places. It is the light which illumines the tomb. It gives new courage to the starved senses, when they are called to depart from the earth. It is not satisfied, until it leaves the children of humanity before the throne of God, in the likeness of the resurrection, pure and faultless as the angels of Paradise.—*Nor in the East.*

Cure for Profanity.

A Universalist being told by a Unitarian that "swearing is a natural tendency of Universalism," replied that "previous to being a Universalist, he was in the daily habit of the use of profane language; but becoming such, he was so completely

ly disgusted with the profanity from the limitation pulpit that he had left it entirely off." It is scarcely necessary to add that the limitation remained silent and walked away. *Trumpet.*

INQUIRER AND ANSWER.

SATURDAY, AUGUST 15, 1853.

THE PRESENT AND FUTURE LIFE.—There are men sometimes to be found in the world, who seem to suppose there is but little or no connexion between the present and future existence—that the one is not only altogether unlike, but totally distinct from, the other. It is not our pleasure, however, to belong to that class who entertain this opinion; we view the subject in a light somewhat different. To affirm that an individual, in his future existence, possesses none of the characteristics of his present self—no resemblance, or likeness of what he is on earth—appears to us to be an indirect affirmation that the same individual does not exist in a future state.—Resemblance in some respects, especially in reference to intellectual and moral powers, appears to us to be indispensable to personal identity. However many the changes a man may pass through, after leaving this state of being, still he must retain some traits of his former self, in order to arise from the dead the same individual—he must retain some attributes, or capacities that he possessed here on earth—else it is a new creation, and not a resurrection; and so far as this life is concerned, it is annihilated.

The apostle Paul, it seems to us, designed to show by the analogy of a grain of wheat, that the future existence of man is neither altogether unlike, nor disconnected with, their present mode of being.—Analogy, however, appears to be not always correctly understood. If we mistake not, it is the resemblance between two distinct objects—and not the resemblance which one object has to itself at different periods of time. The grain of wheat, sown in the earth, produces a grain that, bears the similitude of that which is sown. Its vegetative life does not become extinct by the process of vegetation, but is communicated, with other qualities and properties, from one grain to another. This figure, selected as it was by the apostle to illustrate the resurrection of man, precludes the supposition that he retains in the resurrection state, none of the capacities and characteristics peculiar to the present life. No two things in nature, however, are exactly alike, in all their elementary principles, qualities and features. The analogy, therefore, does not hold good in every respect. In some points there is a likeness; in others an almost total unlikeness. Hence there shall be a change, effected by the resurrection and other circumstances combined, as taught by the apostle Paul. Whatever is corruptible, must put on incorruption; whatever is mortal, must put on immortality; whatever is weak must assume a due degree of power; whatever is dishonourable, must be rendered glorious; and whatever is natural, must be made spiritual. "We shall all be changed; and the doctrine of no 'change after death' is unscriptural, erroneous.

In what respect then do men retain in the future world a likeness of their present selves? We think, in their moral and intellectual capacities or susceptibilities. In the endorsement of these, man received

the image of his Maker; and the image, of course, retain of his Original. Consequently the moral and intellectual nature of man must be somewhat similar to that of the Deity, differing chiefly in degree or magnitude. In him these perfections are in suite; in man, finite, and, from the circumstances in which he is placed, liable to abuses. Hence the errors in judgment and moral wrong to which men are liable in this state of existence. Now it is very probable that these capacities, which resemble the moral and intellectual nature of the Deity, will undergo a radical change, and become, in a future world, altogether different from what they are as possessed in this life. In what do angels differ from men? Not in the nature of their intellectual and moral capacities; but in the improvement and perfection of them. These are more enlarged in angels than in men; and in men, no doubt they will be more enlarged in a future state; but their expansion and approximation to the perfections of the Deity, cannot effect a radical change in their nature. This expansion, with the correct exercise of intellectual and moral power, renders men 'equal unto the angels and the children of God.' Indeed the very idea that they are children of God, supposes they possess a moral nature not intellectual powers similar to their Father in heaven; and the correct exercise of these renders them children in character. And those traits of character which constitute them children here, cannot be supposed to destroy that relationship hereafter. Consequently in this respect the present state is 'analogous' to the future—in this, the apostle's analogy of the grain of wheat affords a correct illustration of the future life of man—the vegetative principle, that is communicated from one grain to another, illustrates the continuance and identity of his moral and intellectual powers.

Still 'we shall all be changed.' In what respect? There will at least be a change of circumstances, and a change in the natural constitution of men, and also an acquisition of knowledge. That men are to be changed in respect to their bodies—that mortality will be swallowed up of life, few will deny. But the question is will they retain their evil, 'murderous,' dispositions in the resurrection state? We think not, for various reasons. Among these we name, in the first place, a change of circumstances. It appears very clear to us, and we think it must to others whose minds are at liberty to reason, that the moral evil in the world and the abuses of intellect and moral capacities, arise from ignorance of ourselves and the path we tread, and from the temptations that surround us. We know there are those who are disposed to charge the chief part of the wickedness in the world, to the sin of that good woman whose the first apple. But however great their innate depravity, few men get angry without some exciting causes. None would steal without some temptation; and none would murder, or possess the disposition to murder, without the hope of some advantage—the acquisition of some desired object, or the gratification of some passion—a passion excited by previous circumstances. Remove these circumstances then, these causes of vice—the physical imperfections, appetites, wants, pains, sicknesses and afflictions, which flesh is heir to; and would not the vices to which men are now subject be removed? There can be no vice without action; and no action without a cause. Take away the causes of sin then, and we will venture men will not be sinners. If they should

retain their sinful disposition, they would not be apt to exercise it without some exciting causes. And in a state that is free from the natural imperfections connected with this life, if they should retain their present moral and intellectual capacities, there can be no causes to produce sin and misery.

There is another consideration to be taken into the account. It is the fact that, though now we know but in part, yet when we attain to the resurrection, we 'shall know even as we are known.'—It is our individual opinion, that when the glorious morn of the resurrection dawns upon the children of men, and they awake to enjoy their better inheritance; they will have a full view of their past life, and be endowed with a clear, distinct knowledge of all its bearings and dependencies, its end and object. 'This we say in reference to all of Adam's race.—We shall know as we are known.' As our conduct with all its bearings and final result, is now known to the Deity; so we shall know the same in the fulness of times. And the design and end of all our afflictions and sufferings in this life will, also, be known. And knowing this we shall see that the whole, even in each individual case, is overruled for good—that what is past, is made to promote and perfect that happiness for which we sought, but ignorantly sought, in life, and has indeed wrought for us a 'more exceeding and eternal weight of glory'; and, therefore, there will be no occasion for unhappiness. Possessed of this knowledge, and knowing also that there is no further occasion for evil of any kind, we shall have no disposition to do wrong. Whatever evil disposition we may have possessed, will be removed by a knowledge of the truth in respect to the government of God in the affairs of men—for truth will make us free—and a more ardent love and devotion will possess the soul.

In this way we apprehend sinners will be justified before God and to their own conscience. 'By his knowledge shall my righteous servant justify many.' Men can not stand acquitted by their own conscience before God, until they feel their guilt removed. And how can that guilt be effectually removed, but by the knowledge that the act, or conduct, which occasions it, has been made subservient to the greatest possible good? The mind is so constituted, it appears to us that even an orthodox principles, the feeling of guilt for iniquity could not be removed without this assurance. Reconciliation is effected in the same way—by a knowledge of the true character of God and his dealings with the children of men, so displayed by his 'righteous servant,' Jesus Christ.—Knowledge, thus, communicated according to the purpose and ways of God, is to effect our justification and acquittal. And this knowledge, so far as the object, bearing, and purpose of this life, are concerned, we believe, will be communicated to all without destruction of age, condition, or character, when mortality is swallowed up of life. This constitutes their change—not a radical change in the principles of their moral and intellectual nature, these are the same yesterday to day, to-morrow, because formed after the pattern of Jehovah himself, but a change in their condition, feelings and disposition. Here then we 'commence in a future life'—here all mankind; so far as they are effected by the general plan and purpose of God in their redemption and glorification—perfected in happiness, each enjoying a 'fulness of the gospel of Christ.'

With these things before us, is it saying too much to affirm that the improvements in knowledge and virtue, made in this life, will give men higher attainments in the life to come than if they had made none here? And that with the increase of knowledge and virtue, this

“susceptibility of enjoyment is increased? We think not. And it appears to us that the idea is warranted by the general tenor of the scriptures. The resurrection effect a change—at that time there is added a rich store of knowledge; but none is taken away, except errors—these are corrected, whether of the head or the heart.

The position sometimes taken by apparently discreet theologians, that the difference of intellectual and moral attainment in a future life, ‘will in effect be positive misery,’ or the cause of misery, appears to us to proceed on a principle that may be named *assumption of identity*. Because men enjoy one another here; therefore they will be unhappy in the indulgence of that same serious spirit hereafter. This may be the voice of ‘analogy,’ but logic speaks a different language. If there is no evil in the disposition, there certainly can be no unhappiness on account of a diversity of attainment—no regret on the part of one more than another. With the path of progressive improvement and enjoyment before them, each will press on in eternal approximation to the perfection of the great Supreme.

This is our view of the subject; of its correctness we leave our readers to judge for themselves, presuming we shall be understood. Wrong judgments, we are aware, too frequently found on a misapprehension of the subject presented for examination.

The view we have taken, if correct, is certainly calculated to stimulate men in the performance of every ‘good word and work.’ We begin on earth to be like our Father, and what we gain is not lost. It is happiness here, and will be happiness hereafter. We say then meditate on these things, whether they be correct or whether they be erroneous. R. G. W.

THE SABBATH.—That the institution of the Christian sabbath is beneficial to mankind—salutary in its influence upon society, when properly observed, very few will be disposed to deny. We do not perhaps duly appreciate the blessings resulting from it. Indeed its advantages are scarcely be estimated, so interwoven as they are with other things designed to hold in check the vicious passions of men and promote the principles of virtue and piety. The sabbath must be disregarded and cease to be observed as a religious institution, and even then a long lapse of years must succeed, and mankind be come degenerated through the want of its influence, before its advantages can be duly felt and estimated. We venerate the day for its antiquity and the blessings that attend its observance. We do not design to agitate the question whether it is a divine command? We do not think however, that the day at present observed by Christians as a day of religious worship, is positive, is authorized by any direct or implied command of God. It was the Jewish sabbath that was required to be observed and kept holy. And if the command is now obligatory, it is the Jewish sabbath that should now be observed. Still the precedent of early Christians, together with the great blessings that result from it, is, in one view, a sufficient sanction for its observance. We make these observations, that we may not be misunderstood in what we are about to say.

We have seen, for some time past, a continual harping and lamentation on this subject, in the columns of the ‘Cosmopolitan Observer,’ a familiar paper published in this place—so much so, that from our very soul we pity the poor editor of that paper. He seems sadly apprehensive that the time is fast approaching when the day will cease to be observed in the good old orthodox manner. Possessed, like McFingal of, of a good degree of second sight, he sets himself down in a lonely spot and looks into futurity, and sees great trees walking, and snakes, and rail road cars, and canals, and steamboats, pulling over the sabbath and mangleing them in a most shocking manner. And then follow weeping, and groaning, and the most delirious lamentations. Almost every num-

ber of the Observer for some months past has contained more or less of the effusions of his gloomy mind, or as he calls it, his foreboding condition, on that subject—He seems to have wrought himself into a very peculiar and unenviable state of feeling. The poet says,

‘That in every thing there is a fairness,
 ‘—We may strike some fibre of the soul,
 And move to pleasure.’

But with him, in everything, relating to this subject, there seems to be a *fatalness*, that thumps against his heart and moves to lamentation. A man can scarcely walk the street on the sabbath, even with a vantage of becoming length, without incurring the Editor’s suspicion that he is profaning God’s holy time.

Now the poor man, afflicted as he is with this peculiar and distressing mania, has our most hearty commiseration. And we should not complain were it not for some circumstances which we will lay before our readers. His continual lamentation has fairly bewitched, and seemingly to destroy the wits of our poor ‘devil.’ This we regret very much, for a ‘devil’ is a very necessary appendage in a printing establishment. The poor fellow incessantly reads the Observer—for ‘devil,’ we think, we need of reading orthodox papers—and he has got the notion from it that the sabbath is soon to be put out, unless something is done to prevent the dreadful catastrophe. This he regards as a disaster somewhat like blotting out the sun. His attention to the sad wailings of the Observer has made him very timid. In every thing around him, no matter when or where, he sees an approach towards the profanation of the Lord’s day. And his lamentations are uttered in almost the exact language of the Observer. Recently he has become very conscientious. The other day we entered the office, he sat in one corner of the room, apparently in deep thought, lonely and dejected like a female in domestic sorrow. Presently he looked up with deep anxiety in his countenance and inquired ‘where does the sabbath end?’ Al- though it was Wednesday, he was almost led to charge trespass on ‘holy time.’ A short time afterwards he came running into the office blabbering, stoody and shaking his hands apparently in great distress. ‘What is the matter?’ we inquired. ‘Umph! Umph! how hot I saw a dog in the street!’ Well, what then? ‘Fraid it’s an ‘exacting evil,’ and will help ‘rail road cars’ break the sabbath all to pieces.’ In the name of common sense,’ inquired we, ‘what have dogs to do with rail road cars and the sabbath?’ ‘They run; and I am afraid they will run on the sabbath!’ Now to explain his fears more fully, he imagines a rail road car is a living animal of the dog kind—a notion induced by reading the Observer—about the size and appearance of a rhinoceros; and if these cars break the sabbath, the fears that dogs will also. We endeavored to comfort him as much as possible, and he became more calm and went away, if not satisfied, at least allayed.

Not long afterwards, however, he came in again all in tears and very much frightened. On our enquiring the cause, ‘I’ve found a home shoe,’ said he. We could but smile at the fellow’s simplicity and fear—all occasioned by reading the Observer, for he is naturally a very bright, active boy. He had associated the profanation of the sabbath with an iron sawdusty and ‘the manufacture of iron on that day;’ and having found a home shoe, he supposed the day was soon to be profaned.

We endeavored to reason with him on the subject, but all to no purpose. He could not be made to see that his fear, many of them, were wild, and groundless. Having the Observer at hand he could fortify himself with arguments in all his extravagance. One day after some conversation on the subject he became silent and went away. We had seated ourselves in the big chair and raised our eyes in one of those vacant states which the editorial fraternity is heir to, when, lo! the ‘devil’ again made his appearance with the Observer in his hand—‘There,

there,’ said he, ‘read that!’—pointing to the following paragraph in the last number of that paper. ‘The sabbath is the vital principle of the community. You can no more *entrench* upon it with impunity—whatever may be the appearance, of advantage at first, than you can safely and profitably *entrench* on the powers of life.’—And appeared to be struck with sudden fear, lest the ‘seeming improvements’ of the age should ‘entrench’ on ‘holy time.’ He entertains a mortal hatred of rail roads, steamboats and canals.

Now we complain of these things, because through the instrumentality of Observer, our poor ‘devil’ is kept in such continual fear as completely unfits him for the performance of his duties. We intrust the Editors to be present for a short time, until he has in some measure recovered from this morbid state of feeling. R. G. W.

DIVINE LAW AS IT AFFECTS HUMAN LIFE.—That the requirements of God relative to the moral government of the world, are adapted to the peculiar nature and condition of men, is a truth too obvious to be denied. They were designed to direct us both in the promotion of health and happiness. To set nothing of the honor and glory of God, men are called upon to conform to these requirements for the advancement of their own health and peace. ‘My son forget not my law; but let thy heart keep my commandments; for length of days, and long life, and peace, shall they add unto thee.’ Here is a direct declaration that obedience to the divine law, will not only promote peace, but actually protect the period of human life. It is true in some instances the best of men do not live to so great an age as many who are more loose in their characters. Other circumstances, over which they have no control, may lead to premature decay. But the question is, in nine cases out of ten, would not their lives have been shortened by a vicious course of conduct? And would not the wicked man have attained a still greater age, if he had uniformly been found pursuing the way of obedience?

We believe it is very generally admitted by physicians, that vice of almost every kind, when indulged in is injurious in its effects upon the physical constitution of men. And it seems to us to be a just admission founded on the nature and adaptation of the divine law. If man was designed to be governed by laws, physical, moral and intellectual, then any violation of these laws must bring disorder and disorganization into the whole system. A single infraction affects the whole in a greater or less degree. The mind, for instance, becomes depressed, or troubled, or highly excited by any violation of the laws that regulate our moral or intellectual nature—that excitement, or morbid state of mind, extends its influence to the physical system and produces disorder there. In this way continued violations would soon induce a perceptible decline of health, and finally premature decay. Nothing can exist in a state contrary to the principles of its nature, for so long a period, as in a condition with which its nature perfectly accords. Hence the violations of divine law, whatever character they may assume, naturally tend to shorten human life. It is true some constitutions may endure a long series of vice without being destroyed. But it cannot be successfully disputed, that the same constitutions, if they had been subject to no violations of their natural laws, would have continued a much more protracted period. Hence the requirement is just, benevolent—‘let thy heart keep my commandments; for length of days, and long life and peace, shall they add unto thee.’ Of wisdom it is said that ‘length of days is in her right hand; and in her left hand riches and honor;’ ‘She is a tree of

life to them that lay hold on her.' True wisdom consists in such a study of ourselves as will induce the most perfect obedience to the commands of God—those laws so well adapted to the principles of our nature. This wisdom bears on her pinions, length of days, riches and honors, and peace. Do we then wish to live beloved and respected to a good old age and die lamented? Whatever depends on our own efforts may be secured by the enjoyment and practice of pure religion. At any rate it will secure to us a greater degree of happiness while we are permitted to remain in the earth. Let him that disputes the position go and try it.

B. O. W.

It is.—Dr. J. Gregory has accepted an invitation to become pastor of the Universalist society in Woburn Mass.

The new Universalist church in Haverhill (west Parish) Mass. was dedicated to the worship of God on the 28th ult.

Dr. David Pickering of Providence R. I. has been invited to the pastoral charge of the Universalist church in Plattsburgh New York, of which the late Rev. Edward Mitchell was formerly pastor.

Dr. J. B. Dods has removed from Taunton to Provincetown Mass.

Dr. J. B. Morse has taken up his residence in New Bedford Mass.

Dr. T. J. Greenwood of Northboro Mass. has been invited to take the pastoral charge of the Universalist society in Haverhill, to which place he is to remove soon.

Dr. J. B. Leonard, of the New Hampshire Convention, has been suspended from the fellowship of that body until its next session.

Several clergymen, in Ulster and its vicinity, among whom is Stephen R. Smith, one of the committee of Discipline chosen by the New York State Convention, have recommended to Dr. A. R. Marsh to suspend his labors in the ministry until the next session of the Christian Association, on the 28th inst., in consequence of reports in circulation highly unfavorable to his moral character and ministerial standing.

'ANOTHER CHURCH BURNED.'—A brief note in the Christian Secretary informs us that, 'on Sunday, the 25th of July, the steeple of the first Presbyterian church in Alexandria, Va. was struck by lightning. The building was entirely consumed.' We wonder if this was a judgment of God upon the people for the vile and blasphemous doctrines taught in the house—doctrines, the preaching of which so deteriorated God's holy time that he could endure them no longer and therefore sent his lightning even on Sunday to destroy the house? Or was it a mere accidental discharge of the electric fluid?

'SOUTHERN FLOWER.'—This paper has recently undergone some changes. It has been connected with the Philadelphia Liberator, and is now called the 'Southern Pioneer and Philadelphia Liberator,' and published simultaneously at Baltimore and Philadelphia, under the patronage of the Southern Convention of Universalists.

UNIONIST INTELLIGENCER.—The publication of this venerable and useful paper has been resumed under the editorial management of Dr. N. C. Fletcher, who has heretofore conducted the Telescope at Thomaston Mo. The Telescope is discontinued, and its list of subscribers transferred to the Intelligencer. There are now three respectable Universalist papers published in Maine—the Pilot, the Banner and the Intelligencer. If all these get a good support, we may conclude that Maine is becoming, or has already

become, orthodox in the true sense of the term. It is however the good people in that state are not now all Universalists, there appears to be something of a prospect of their becoming so. With such a plausibility of publications, all ably conducted, great good may be done, and we trust that the good cause will be promoted more effectually than ever.

Discussion of Universalism at Huntington, L. I.—We perceive, by the last number of the New York Messenger, that preliminaries are settled for another discussion of the final salvation of all mankind at the place above named. The discussion is to be held on the 26th, 27th and 28th inst., between Rev. J. A. Ferris, of the Methodist connexion, and Rev. Salmon C. Bulkley, Universalist. The Methodist church in Huntington is to be opened for the use of the parties and congregation. There seems to be an uncommon liberality on the part of the Methodists in this place; and much good, we trust, to the cause of Universalism will result from the discussion.

Dedications.—A meeting house recently erected by the Universalists at Ann Arbor Michigan Territory was dedicated on the 26th of May last. Sermon by Dr. P. Morse of Watertown, N. Y.

On the 28th ult. a Universalist church at Elizabethtown Co. N. Y. was dedicated to the service of God. Sermon by Dr. L. L. Sadler.

Additions to the ministry.—At the recent session of the New Hampshire Universalist Convention, no less than nine young men received fellowship as members of the gospel, viz. Drs. T. J. Tenney, J. L. Watson, J. Royce, C. L. Gibson, N. M. Knapp, W. M. Fernald, J. Parsons, C. S. Hussey, and I. Day.

The Herald of Truth gives the names of Dr. George T. Cook, of Natick, and Dr. Harvey Washburn, of Skeneateles, who have commenced preaching to good acceptance. And the Trumpet announces by Geo. W. Farr, as having commenced the work of the gospel ministry.

ABOLITION.—The subject of the immediate release of the blacks in the slave holding states from their bondage, is being discussed, at the present time in this section of the country with a spirit bordering on fanaticism. The doctrine of amalgamation has created much excitement in various parts of the northern states, even unto the mixing of mobs. And the publications, on the subject of granting freedom to the blacks, sent by the active partisans of immediate abolition into the slave holding states, seem to have created much excitement there also. The people in that section consider it a dangerous and unjust interference 'with their domestic institutions'—whenever, not only be fatal to the welfare of the citizens of those states, but end in a dissolution of the Union. These publications, in the southern states, are denominated 'incendiary tracts'; and in some instances they have produced excitements that have been attended with deeds of violence. Recent a large quantity of these 'incendiary pamphlets' were sent into Charleston, S. C. As soon as it was ascertained that they were lodged at the Post Office, a large number of citizens assembled, the Post Office was broken open, the Abolition tracts were seized, and the whole destroyed in a 'public bonfire.' The public press in those states recommends in the strongest terms against any interference on the part of the citizens of the northern states with their domestic affairs. Speaking of the officious and madly zealous partisans of Abolition, the Richmond Inquirer, says, 'we warn those madmen to beware—Touch not Sa-

lomon—we beg of you—You may apply a spark which may ultimately blow this Union to atoms. Once begun and you know not how far the combustion will spread.'

Now to say nothing of the justice or injustice of slavery—to say nothing of the excitement and spirited opposition, manifested at the South towards every effort for the abolition of slavery—we may be permitted to express our disapprobation of measures usually pursued by Limitarians in this section on almost any subject. They seldom attempt any undertaking without pushing the matter so far and so strenuously, as to produce mobs, excitements, violence, quarrels or distress in some form. Witness the effects of protracted meetings!—the distress, despair, insanity and suicide, that have fearfully followed in the wake of these moral tempests!—They seem determined to push their measures at all events, perfectly reckless of consequences. Acting on the principle that the damnation of a part is indispensable to the good of the rest, they hesitate not to sacrifice human life and happiness, for the promotion of their own interests. In the abolition question, human life is of no consequence, the measure must go at all events. This is the true spirit of endless misery! But we are constrained to inquire, for heaven's sake, when will these things end?

B. O. W.

MISGIVING.—It is the better promoters of religious experiments, in their more sober moments, appear to be visited with occasional compunctions of conscience on account of their reckless course. In a late number of the Christian Secretary the Editor makes the inquiry in reference to excitement—'Is it favorable to both experimental and practical piety? The inquiry is made,' says he, 'because there is thought to be abundant facts to show that it is not so.' During excitement 'believers,' he thinks, 'are liable to subordinate external exerting action and display, which are not religion, for selfishness itself.' This is very true, and a thousand instances might be named in confirmation of it. He thinks its true result, 'that the church is in imminent danger of drowning her internal piety in the flood of external efforts.' Danger of drowning! No, this must be a mistake. The Church has already drowned her piety, in an overwhelming flood of revival efforts. We do not wonder that the votaries of these experiments should feel some misgivings of conscience.—But really they ought to be the last to complain of excitements which they themselves have occasioned. If the 'present is an age of excitement,' it might be a question worthy of serious consideration, whether the present excited state of public feeling on every subject has not chiefly originated in, or at least been aided by its greater impetus from, measures that have been pushed to such an extent for some years past, for the purpose of advancing the cause of Fanaticism?

THE GENERAL CONVENTION OF UNIVERSALISTS IN THE UNITED STATES will meet in annual session at this place (Huntington) on the evening preceding the third Wednesday [16th] of Sept. next. The council, according to the usual practice, will continue in session two days. We anticipate a pleasant and profitable session, and expect a full attendance of delegates and visiting brethren.

Religious Notices.

Dr. J. Shingley will preach at Upper Middletown on Friday evening Aug. 24th; at Durham on Saturday evening 25th; and at Killingsworth on Sunday 26th.

Dr. A. S. Kendall will preach at Upper Middletown 31 Sunday inst. (to-morrow).

Dr. J. Shingley will preach at Powness on the 5th Sunday inst., and at Pine Meadow school house at half past 5 o'clock same day.

Dr. W. A. Stickney will preach at Burlington next Sunday.

Dr. H. O. Williams will preach at Durham on the 4th Sabbath inst. and at the North East School district in Hartland at half past 5 o'clock same day, and at Northfield on the 5th Sabbath inst.

POETRY.

The History Of Life.

I saw an infant in its mother's arms,
And left it sleeping;
Years passed—I saw a girl with mother's charms,
In sorrow weeping.
Years passed—I saw a mother with her child,
And o'er it languish;
Years brought me back—yet through her tears she
smiled,
In deeper anguish.
I left her—years had vanished—I returned
And stood before her;
A lamp beside the childless widow burned—
Grief's mantle o'er her.
In tears I found her whom I left in tears,
On God relying,
And I returned again in after years,
And found her dying.
An infant first, and then a maiden fair—
A wife—a mother—
And then a childless widow in despair—
Thus met a brother.
And thus we meet on earth, and thus we part,
To meet, oh, never!
Till death beholds the spirit leave the hour,
To live forever.

CHRISTIANITY, considered simply as an agent for civilizing and ameliorating society, an instrument for repressing the passions, softening the manners and refining the pleasures of the human race, is abundantly entitled to the respect and gratitude of the benevolent and philanthropic; but, when regarded as having dispelled the darkness and uncertainty that shrouded the highest intellect of the Pagan world, and opened to the vision a new existence, in very deed bringing life and immortality to light, affording the sincere believer in its truths, amidst the heaviest misfortunes and severest afflictions, an unfailing and triumphant source of consolation and support in the hope of a blessed hereafter, it should command the strongest affection and profoundest veneration of all mankind.—*N. H. Patriot.*

Death.

Sooner or later, is the allotted portion of every frail mortal. There is no climate that is exempt from its operations. It is an inheritance with which we have been endowed by the Father of all in every age. It is that climax in our being which we all must arrive at! It is the great bar in our existence which severs us from eternity! It is the brazier of pleasure—the scorching of pain! It averts the high and the low—the rich and the poor! It is the leveler of talents—the destroyer of fame! the counselor of sorrow! It frustrates the expectations of the ambitious statesman! It will accompany the talented Senator through all his political measures! It will follow the learned legislator to the halls of legislation! the 'son of God' to the sacred altar! the brave soldier to the ground of slaughter and blood—and at its mandate the proud monarch will fall prostrate from his throne!

Who, O Death, can evade thy grasp! Thou askest of the beautiful of what avail to them will be the crimson tincture of the skin!—Thou teldest to the rich that the wheels of their splendid chariots must soon cease their motion—and that their pomp, pride and glory, will ere long glide away! Thou wouldst have the midnight reveler to know that with thee is invested the power to draw the curtain upon his gay and festive night! Thou wouldst inform the stag-

gering drunkard that the contents of his bottle will soon run out, and that ere the rising of many summer suns he will reel into eternity!—Thou givest the miser to understand that his filthy lucre must find a resting place in other hands! Thou also biddest man to acknowledge the everflowing mercies of his Creator!—Thou warnest him to prepare for thy coming, and entreatest him to 'lead a sober, righteous and godly life—that in the end he may obtain forgiveness of his sins and life evermore.'

N. Y. Jour. of Com.

Happiness.

Ah, happiness! whether hast thou fled! Thou wert the companion of man in Eden's happy hour. But man left and forsook thee, He did this because he was foolish. 'The foolishness of man perverteth his way, and his heart felleth against the Lord.' When will man learn wisdom from the errors of the past! When will he learn that happiness lies within his reach? That he has but to put forth his hand and pluck the flower, and it is his own!

Mortal man! Dost thou know that the Creator has given thee power and ability to be happy! Art thou convinced that he has placed thee in this beautiful world, and surrounded thee with all the means necessary to thy happiness! Then exert thyself. Remember that the Creator has in wisdom ordered the system of the Universe in such a way, that thy happiness depends in part upon thine own exertions. Be wise then. Spend not thy time and talents foolishly. Happiness thou lovest and desirest. Thou mayest take possession of her. She loves those that love her; and those that seek her early shall find her.

Learn wisdom, O man, from thy past experience. Endeavour to improve thy earthly condition. Let the happiness of a second Eden cheer and bless thee yet once more. Know that God governs the world with a steady hand; that thou mayest be happy if thou wilt; and that thy happiness will increase that of those around thee. Then will man's earthly existence be doubly worth possessing, the millennial day shall have commenced.

J. W.

Hutchman.

Toleration.

Who art thou, vain mortal, that dares intrude thyself between my God and me? If I have an account to settle with Heaven, am I not competent to settle it myself! Can you be more interested than I am? or if you are, why insist—why publish me to the world as the vilest animal in existence! May I not possibly be right, as well as you? If so, by what grant, either of heaven or earth, can you be justified in assaulting the purity of my motives! The great God of Heaven suffers me to enjoy liberty—suffers me to investigate freely, and without any fear, all subjects my mind may chance to pursue, and informs me by the eternal laws of nature, that I can only believe as my understanding directs me. Yet you, you dust and ashes of the earth—arrogating to yourself heaven's power, would do that which heaven refuses to do! You would stay the progress of my mind—you would end all inquiry which did not exactly suit you—you would prostrate me in the eyes of society, and send me headlong to eternal punishment! Away from this land, persecuting spirit!—Away from this fair earth, thou spoiler!

Benjamin Franklin.

If the student waits for seasons of undisturbed calmness in which to exercise his mind, he will in the interval between idleness and employment lose much time, for life is at best a chequered scene in which there is more storm than calm—more that is calculated to unduly excite and dissipate the mind than to preserve in it a healthy and salutary equipoise. He would, therefore, promote his intellectual economy more by disciplining his powers of attention and abstraction to a vigorous and arduous exercise at all times and under all ordinary circumstances, than by postponing his studies to those moments of mental quiet and energy which do not often recur and never last long, and which, of course, seldom make up for the time lost in the interval. Paley had acquired, by habit, such a controul over his mind and thoughts that, it is said, he could pursue the most difficult studies in the midst of a noisy and bacchanalian assembly of his fellow students.

A SUBJECT OF REGRET.—Why should the reasonable creature man become his own enemy, disregard his rational being and happiness, and destroy all that is noble in himself by indulging in intemperance! This, though to the reasonable mind, one of the greatest outrages ever committed on propriety and decency, has become one of the most frequent, which are practiced in our country. This is certainly a subject of regret. Parents, be cautious that the example you set be not such as may lead your sons into this vice. Young men, you are too noble, too glorious, in your reasonable nature to render it that you should be governed by appetite and passion. Be careful that you keep in the path which reason dictates, and you will shun intemperance and avoid its base.

Marriages.

In Berlin by Rev. W. A. Stickney, Mr. Willis Williams and Miss Lucy Peck, both of Berlin.

In Christ Church, in this city, on the first inst. by Rev. Mr. Burgess, Rev. Rayner Minard, to Miss Julia Allen, of this city.

Deaths.

In Berlin, on the 31 inst. of consumption, Mrs. Martha Backley, eldest daughter of Mr. Benjamin Backley, in the 17th year of her age. Soon after we called to record a more afflictive dispensation, than is experienced in the death of this young lady. Of the excellence of her disposition and the amableness of her manners, we need not speak particularly; for they are known to all, who have had the happiness of her acquaintance. May the rich blessing of God be continued to the respected family of which she was a worthy member, and to all who mourn the loss occasioned by this early removal of one that so largely shared their esteem and affection.

At Windham, Mr. William Burnham, of Norwich, aged 30.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Buzley in Main St. a few rods south-west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murdock's store, directly opposite the Eagle Tavern, South Market St.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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Communications.

THE WORD OF GOD

Original.

'Forsake the rain comes down, and the snow from heaven, and returns not thither, but watereth the earth, & maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that shall forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Isa. li. 9-11.

In this passage, the prophet, to illustrate the unfailing certainty of God's word, refers to one of the most common, yet beautiful and valuable operations of the laws of nature—the falling rains of heaven. He seems to have selected this illustration, not only for its appropriateness but from its being so readily comprehended and applied by even the most obtuse intellect. The gentle rain, the sweet distilling shower! Who has not beheld its refreshing, fruitifying influence upon the earth? Who has not witnessed the thirsty ground drink in the grateful moisture of heaven, and testify its gratitude for the precious gift, by breaking upon the passing zephyr, the balmy fragrance of flower and foliage? And who that has a heart to feel, can fail to appreciate the goodness of the indulgent Parent of the world, in thus freely and seasonably imparting those blessings so vitally essential to man's earthly comfort and enjoyment?

The rain it should not be forgotten, falls impartially upon all the children of men. It does not fall upon the land of the rich, and avoid that of the poor—neither does it water the soil of the wise and just, to the neglect of that of the ignorant and sinful. But with all the benevolence which distinguishes the dealings of the impartial Giver, this needed blessing is imparted alike for the benefit of all,—for "he sendeth his rain upon the just and the unjust." Neither should it be overlooked that there is an unerring certainty, in regard to the genial influence of rain. Whenever, and wherever it falls, it fails not to strengthen and invigorate the soil—it fails not to awaken to life and activity, all the latent energies, the valuable properties of earth, and maketh it bring forth and bud.

that it may give seed to the sower and bread to the eater.

What a beautiful figure, to illustrate the impartiality of God and the beneficial results which shall flow from his dealings with his creatures! "So shall my word be that goeth forth out of my mouth." By the 'word,' here mentioned, we should understand the purpose or design of the Deity, revealed to man by the word of inspiration. This 'word' or purpose, is distinctly declared by Isaiah—"I look unto me and I say, all the ends of the earth; for I am God and there is none else, I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow and every tongue shall swear. Surely shall I say, in the Lord have I righteousness and strength, xiv. 22-24." The phraseology of this passage is so similar to that at the head of this article, that it is perfectly evident they refer to each other—the prophet in the 55th chap. declaring the certainty of the accomplishment of that purpose which had been previously revealed in the 45th. As certainly as the falling rains of heaven, water the earth, and make it bring forth and bud, so certain shall be the effect of that word which goeth forth out of the mouth of God—so sure shall every knee bow in willing submission to the mild sway of his parental government, and every tongue thankfully confess their participation in his righteousness and strength! Whenever we behold the falling rain re-ascend to the clouds without watering the earth, without refreshing and invigorating the soil—leaving the ground parched and dry, the flowers withering and vegetation dying—then, and not until then, can we rationally entertain a belief that the word which has gone forth out of the mouth of Jehovah, will return unto him void—failing to accomplish the design and desire of the omnipotent Being who uttered it!

As God has so constructed the earthly soil, that it can receive and be benefited by the falling showers, so has he constituted the soil of the human soul, that it can receive that heavenly instruction, that divine love and moral purity, which shall fit it for a residence in the more immediate presence of its merciful Creator. The soil is always fruitful, invariably buds and brings forth, when it has been properly refreshed by the rains and dews. And the soul of every intelligent creature is so formed, that when it has received a certain amount of instruction and of moral education, it will as certainly yield the heavenly fruits of love and righteousness, as the earth produces her vegetation. For there is not a human being, yes, though he may be the most corrupt and depraved of our race, who does not possess cer-

tain valuable inherent qualities of soul, which by proper cultivation, by due guidance and instruction, can be made to produce the rich fruits of virtue and holiness. And we may rest assured that the ceaseless mine of God's goodness will continue to show the soil of the human soul, and the warm sun of his impartial love beam upon it, until truth, righteousness, holiness and every heavenly plant, shall take deep root therein, and spring forth and afford an abundant harvest! So let it be! Is the devout aspiration of every sincere Christian! Come, thou God of Omnipotence! and in thine own appointed time and way, cleanse the world from every dark stain of sin, and clothe those upon whom thou hast been pleased to bestow life, with the celestial robes of purity and immortal felicity.

Danvers, Mass.

J. M. A.

"The word 'one,' in our English Bibles is an interpolation of the translators, and has no possible connection with the passage.

EXTRACT OF A SERMON.

Original.

In conclusion, christian friends, we are constrained to remark:—First; when we take a view of the human family, we are not only lost in astonishment at the great variety of passion and motive by which they seem to be actuated, but ready to ask, why should men be so unreasonable? Why, so cruel, so brutally cruel to themselves? We see, in some the spirit of revenge; in others, the spirit of avarice; in others, the spirit of pride; in others, the spirit of envy; and all these, when put in exercise produce their attendant evil consequences. Truly it is written, "man hath sought out many inventions to do evil." We are, as saith the apostle, servants to whom we serve; and we must, and ought to expect a just recompense of reward, whether it be the wages of sin, which is death, or the fruits of righteousness unto a spiritual life. And God has so constituted his moral government, as to require the use of means for the production of ends; hence light and darkness are set before us, and we have chosen darkness rather than light because our deeds are evil. Who can say that we might not as well have chosen light rather than darkness? and received all the blessings of this light. But these evil spirits of malice, envy, revenge, hatred one toward another, self love, pride and vanity, are let loose, in all their native deformity upon us and thus produce their natural effects—moral and spiritual death. They are the fruits of the carnal mind, and at war with all that is good and holy, not subject to God's law. Why? Because they are not of the spirit of truth.

2d. We need no better evidence than our own experience, that sin and misery are twin sisters; and, if we practice the first, we must and ought to experience the latter. The justice of God requires it; the honor of his moral government requires it; and we can have no rational views of a just God upon any other ground. It is therefore, declared that 'he that doeth wrong, shall receive for the wrong he hath done, as there is no respect to persons. The light of science, the law of God, with the gospel of Christ, are means, which God, in the abundance of his love, has given us, the better to enable us to refrain from those evil propensities of which we have spoken, and which have involved the world of mankind in moral death and darkness. Here too we see displayed the great goodness and loving kindness of our Father in heaven in making such provisions for our special salvation, teaching us by his love, by his gospel, and by the operation of his providential government, the way to peace and happiness in this life, exhorting us, by the tenderness of paternal love, to obey his laws and keep his commandments. Yet man, poor deluded man! will leave the paths of virtue and of peace, and rush into sin and moral death and darkness, as a horse rusheth into battle; from whence he returneth (if he return at all) sore and wounded. How many there are, who, in their mad career, are (as it were) driven away in their wickedness, adding fuel to the fire of carnal passions, until they are hurled down the broad road of sin into the pit of moral death and despair! Oh! my brethren, my soul sickens at the picture! Well might the blessed Savior weep over them, saying 'how oft would I have gathered you, but ye would not!'

3d. But our master did not despair, neither ought his disciples to faint. His language is, 'Come unto me, all ye who labor and are heavy laden, and I will give you rest; my yoke is easy and my burden is light.' All ye who thirst, come unto the waters of life; yea, come my friends and quench your thirsty souls in this ocean of love. You can have it without money and without price.'

Here, my brethren are some of the invitations of the gospel; and if Jesus and his disciples labored to persuade men to break off their sins, and enter into that special salvation which we believe to exist in this life and in the 'church militant,' they must have had some object in view. And some suppose the object so important that unless we enter the 'church militant,' we can never enter the 'church triumphant.' But, while we urge the first, we deny that it can effect the last. Yet to live without God, as it were, or in other words, to live under the influence of the carnal mind, in this life, is to deprive ourselves of much happiness which God is willing we should enjoy, and which is enjoyed by all who love God and keep his commandments. Hence we are told that in keeping the commandment, there is great reward. God has a special regard for his faithful children here; & has planted his 'church militant' for their benefit, and by rendering obedience to the call of the gospel, we receive the influences of the spirit and become spiritually minded, growing in grace, and in a knowledge of the truth, until we become the perfect man in Christ Jesus. Let us then be re-

solved to seek after these blessings, walking in all the ordinances of the Lord blameless, remembering that to be carnal minded is death, but to be spiritually minded is life. Let us serve God with all the heart, and our neighbor as ourselves, for upon this, hang the law of the prophet.' Amen.

On the absurdity of supposing that the thinking principle in man will ever be annihilated.

It is highly unreasonable, if not absurd, to suppose that the thinking principle in man will ever be annihilated.

In so far as our knowledge of the universe extends there does not appear a single instance of annihilation throughout the material system. There is no reason to believe, that throughout all the worlds which are dispersed through the immensity of space, a single atom has ever yet been, or ever will be annihilated. From a variety of observations, it appears highly probable, that the work of creation is still going forward in the distant regions of the universe, and that the Creator has replenished the voids of space with new worlds and new orders of intelligent beings; and it is reasonable to believe, from the immense agency of Divine Omnipotence, that new systems will be continually emerging into existence while eternal ages are rolling on.

But no instance has yet occurred of any system or portion of matter either in heaven or earth having been reduced to annihilation. Changes are indeed incessantly taking place, in countless variety, throughout every department of nature. The spots of the sun, the belts of Jupiter, the surface of the moon, the rings of Saturn, and several portions of the starry heavens are frequently changing or varying their aspects. On the earth mountains are crumbling down, the caverns of the ocean filling up, islands are emerging from the bottom of the sea, and again sinking into the abyss; the ocean is frequently shifting its boundaries and trees, plains and waving grain now adorn many tracts which once were overwhelmed with foaming billows. Earthquakes have produced frequent devastating, volcanoes have overwhelmed fruitful fields with torrents of burning lava, and even the solid strata within the bowels of the earth have been rent and disordered by the operation of some tremendous power. The invisible atmosphere is likewise the scene of perpetual changes and revolutions, by the mixture and decomposition of gases, the respiration of animals, the process of evaporation, the action of winds, and the agencies of light, heat, and the electric and magnetic fluids. The vegetable kingdom is either progressively advancing to maturity or falling into decay. Between the plants and the seeds of vegetables there is not the most distant similarity. A small seed only one tenth of an inch in diameter, after rotting for a while in the earth, shoots forth a stem ten times greater in size than the germ from which it sprang, the branches of which afford ample shelter for the fowls of heaven. The tribes of animated nature are likewise in a state of progressive change, either from infancy to maturity and old age, or from one state of existence to another. The caterpillar is at first an egg, next a crawling worm, then a nymph or chrysalis; and afterwards a butterfly of the most gaudy colors. The may-bug beetle burrows in

the earth where it drops its egg, from which its young creeps out in the shape of a maggot, which casts its skin every year, and in the fourth year, it bursts from the earth, unfolds its wings, and sails in rapture 'through the soft air.' The animal and vegetable tribes are bleaded, by a variety of wonderful and incessant changes. Animal productions afford food and nourishment to the vegetable tribes, and the various parts of animals are compounded of matter derived from the vegetable kingdom. The wool of the sheep, the horns of the cow, the teeth of the lion, the feathers of the peacock, and the skin of the deer—nay, even our hands and feet, our eyes and ears, with which we handle and walk, see and hear, and crimson fluid that circulates in our veins—are derived from plants and herbs which once grew in the fields, which demonstrate the literal truth of the ancient saying, 'All flesh is made of grass.'

Still, however, amidst these various and unceasing changes and transformations, no example of annihilation has yet occurred to the eye of the most penetrating observer. When a piece of coal undergoes the process of combustion, its previous form disappears and its component parts are dissolved, but the elementary particles of which it was composed still remain in existence. Part of it is changed into caloric, part into gas, and part into tar, smoke and ashes, which are soon formed into other combinations. When vegetables die or are decomposed by heat or cold, they are resolved into their primitive elements, caloric, light, hydrogen, oxygen, and carbon—which immediately enter into new combinations, and assist in carrying forward the designs of Providence in other departments of nature. But such incessant changes, so far from militating against the idea of the future existence of man, are, in reality, presumptive proofs of his immortal destination. For if, amidst the perpetual transformations, changes, and revolutions; that are going forward throughout universal nature in all its departments, no particle of matter is ever lost, or reduced to nothing, it is in the highest degree improbable, that the thinking principle in man will be destroyed, by the change which takes place the moment of his dissolution. That change, however great and interesting to the individual, may be not more wonderful, nor more mysterious than the changes which take place in the different states of existence to which a caterpillar is destined.

—This animal, as already stated, is first an egg, and how different does it appear when it comes forth a crawling worm? After living some time in the caterpillar state, it begins to languish, and apparently dies, it is incased in a tomb, and appears void of life and enjoyment. After a certain period it acquires new life and vigor, bursts its confinement, appears in a more glorious form, mounts upwards on expanded wings, and traverses the regions of the air. And is it not reasonable, from analogy, to believe, that man, in his present state, is only the rudiments of what he shall be hereafter in a more expansive sphere of existence? and that, when the body is dissolved in death, the soul takes its ethereal flight into celestial region, puts on immortality, and becomes 'all eye, all ear, all ethereal and divine feeling?'

Since, then, it appears that annihilation forms no part of the plan of the Creator in the material world, it is reasonable to suppose, that a system

of annihilation is in incessant operation in the world of mind? that God is every day creating thousands of minds, endued with the most capacious powers, and at the same time, reducing to eternal destruction thousands of those which he had formerly created?—Shall the material universe exist amidst all its variety of changes, and shall that nether creature, for whose sake the universe was created, be cut off forever in the infancy of his being, and doomed to eternal forgetfulness? Is it consistent with the common dictates of reason to admit, that matter shall have a longer duration than mind, which gives motion and beauty to every material scene? Shall the noble structures of St. Paul and St. Peter survive the ravages of time, and display their beautiful proportions to successive generations, while Wren and Angelo, the architects that planned them, are reduced to the condition of the cloths of the valley? Shall the 'Noumen Organum' of Bacon, and the 'Optica' and 'Principia' of Newton, descend to future ages, to unfold their sublime conceptions, while the illustrious minds which gave birth to these productions, are enveloped in the darkness of eternal night? There appears a palpable absurdity and inconsistency in admitting such conclusions. We might almost as soon believe that the universe would continue in its present harmony and order, were its Creator ceasing to exist.—Suppose that the Deity, through all the lapse of past ages, has supported the universe by such miracles of power and wisdom as have already been displayed—merely that he might please himself with letting it fall to pieces, and enjoy the spectacle of the fabric lying in ruins!—would such a design be worthy of Infinite Wisdom, or conformable to the ideas we ought to entertain of a Being eternal and immutable in his nature, and possessed of boundless perfections? But suppose farther, that he will annihilate that rational nature for whose sake he created the universe, while the material fabric was still permitted to remain in existence, would it not appear still more incompatible with the attributes of a being of unbounded goodness and intelligence? To blot out from existence the rational part of his creation, and to cherish desolation and a heap of rubbish, is such an act of inconsistency, that the mind shrinks back with horror at the thought of attributing it to the All-Wise and benevolent Creator.

We are, therefore, necessarily led to follow the conclusion: 'That, when the human body is dissolved, the immaterial principle by which it was animated, continues to think and act, either in a state of separation from all body, or to some material vehicle to which it is intimately united, and which goes off with it at death; or else that it is preserved by the Father of spirits for the purpose of animating a body in some future state.' The soul contains no principle of dissolution within itself, since it is an immaterial compounded substance; and therefore, although the material creation were to be dissolved and to fall into ruins, its energies might still remain unimpaired, and its faculties flourish in immortal youth.

Uabari, amidst the web of elements,

The wreck of matter, and the crush of worlds.

And the Creator is under no necessity to annihilate the soul for want of power to support its faculties, for want of objects on which to exercise

them, or for want of space to contain the innumerable intelligences that are incessantly emerging into existence; for the range of immensity is the theatre of his Omnipotence, and that powerful energy which has already brought millions of systems into existence, can as easily replenish the universe with ten thousand millions more. If room were wanted for new creations, ten thousand additional worlds could be comprised within the limits of the solar system, while a void space of more than a hundred and eighty thousand miles would still intervene between the orbits of the respective globes; and the immeasurable spaces which intervene between our planetary system and the largest stars, would afford an ample range for the revolutions of millions of worlds. And, therefore, although every soul, on quitting its mortal frame, were clothed with a new material vehicle, there is ample scope in the spaces of the universe, and in the omnipotent energies of the Creator, for the full exercise of all its powers, and for every enjoyment requisite to its happiness.—So that in every point of view in which we can contemplate the soul of man and the perfections of its Creator, it appears not only improbable, but even absurd in the highest degree, to suppose that the spark of intelligence in man will ever be extinguished.

MY CONVERSION.

'Fear not, for behold I bring you good tidings of great joy, which shall be to all people.'

I was early impressed with an idea of the importance of religion, for such I conceived was a firm and practical belief, that God from the foundation of the world had doomed all to interminable woe, unless they repented and turned to him, and felt it an incumbent duty to warn others to 'flee from the wrath to come'; as I sincerely believed I had already done. Indeed, so great was my desire to see all choosing the good part, that I spared no pains in dealing out the full measure of wrath and anguish, which God in his righteous judgment had reserved for impenitent souls. But in spite of all my efforts, a careless unconcern seemed to have seized upon the flock under my care, and the hottest denunciations which I could shower upon them, served scarcely to prevent them from slumbering away the hours devoted to public worship.

Shocked at so much indifference on their part, I determined to quit them, and, as an dissenting, proclaim these 'good tidings' to all. During my travels, I was not unfrequently called upon to perform the last sad obsequies over some departed friend; and knowing how attentively mourners listen to the voice which tells of the future welfare of those, who were near and dear in life, I concluded that such were opportunities too precious to be neglected, of warning sinners to flee from the wrath of God.

Soon after forming this conclusion, I called at a house whose inmates were in deep affliction, for the loss of an infant, and to whom my sacerdotal appearance and habiliments made me peculiarly welcome at such a time. In answer to my inquiries, I soon learned the parents were out of the ark of safety, and pronounced their late bereavements a judgment from the Most High, to warn them of their danger; that unless they repented they must ere long wall with the damned, and that their lost one was now enduring agony and torture beyond description.

'Hold,' cried the weeping mother, 'is this good tidings, that my babe, so pure, so innocent, the being of a day, the idol of my heart, is now among the damned? Oh! God, it cannot be; I will not believe it.' Wondering that people could feel so indifferent with regard to their soul's salvation, I left the house, consoling myself that I had done my duty. Shortly after, I heard that a deacon near by, had lost his son, a gay, reckless youth, and knowing his family were still in the bonds of iniquity, I thought, surely, I should be the bearer of good news to him, if through the means of this disputation, I could reclaim those who remained. I began by telling them of their danger, of the madness of delaying a preparation for death, as the deceased had done. 'Even your departed brother, were he permitted, would bid you take warning by himself, who put off the day of salvation to a more convenient season, for which, he now has his portion in that lake of fire which is never quenched, where in agony he calls for only a drop of water, and is denied! Do give your father the consolation of knowing that one of his children sally sing with the song of Moses and the Lamb, while the rest are wailing in despair.' 'Never,' cried the father, 'that can never be.' 'But,' said I, 'do you not believe these glad tidings are to all?' 'To nearly all, but God is good, and he will bear my daily prayer for the salvation of my own children! O, did I believe his wrath would extend to them, I would renounce all hope of a future world; far better to know we should all together sleep the dreamless sleep of death!' 'Strange,' I mentally exclaimed, as I left the house; 'did I not know the deacon was very pious, I should give him up as lost.' Continuing my travels, I arrived at a village, whose inhabitants had been peculiarly blessed in all the good things pertaining to this world; but had never been favored with a special outpouring of God's grace. They had not even a settled minister, not that they would not, but because they had never found one to suit them; although some of the most strenuous supporters of John Calvin had repeatedly offered themselves, anxious to obtain the charge of a flock, which promised, if not a plentiful harvest of redeemed souls, at least of golden fleeces. Their constant answer to these solicitation, after hearing the bearer preach, was, 'Your doctrine will never cause us to love our enemies, bless those that curse, and do good to those that persecute us.' At this time, Death had begun among them, and taken one of their number, a man in the meridian of life, a kind husband and a father; a friend to the widow and orphan; an alleviator of affliction, wherever found; in fine, one who took for his guide the golden rule of doing as he would be done by. But still, thought I, one thing lacketh he! At the funeral I labored to prove how little the most godlike life would avail an unbeliever at the great day of accounts, when, instead of lessening the guilt of unbelief, it would render the punishment ten-fold more severe, because unexpected. The soul of your friend, whose body now lies before us, could it speak from its horrid abode, would only substantiate the truth of this remark, in language like this:

'I vainly thought to appease the wrath of an offended God by good works; by feeding the hungry, clothing the naked, and doing good to all; but beware of the fatal delusion. It is the rock on which I, on thousands have split, and now my reward is found in the awful sea

—'Depart ye cursed!' To you, the partner of his bosom, he would say; 'prepare for eternity, if you would not groan and writhe in tortures too horrible to describe. Oh teach our children the fear of the Lord, lest they be doomed to that hell where their father now suffers!' Thus I attempted to awaken conviction in the minds of my hearers, but judge of my disappointment and chagrin to see many quit the house in evident disgust, to see the mourners weeping in anguish, as though they were on the very borders of despair, and strong diabolically depicted upon the countenances of all. 'Oh thou perverse generation,' I exclaimed, as I left village; 'the wrath of God be and abide upon you.'

Again, I was called to perform the funeral rites of a young man, whom I more than half suspected favored the destructive notion, that 'as Adam all die, even so in Christ shall all be made alive.' The circumstances of his death excited a thrilling interest in every heart. Almost from his childhood, Consumption seemed to have marked him for its prey; yet, so slow and deceitful were its ravages, that his widowed mother had fondly clung to the hope that he might be spared her. But the destroyer though slow, is sure, and he only returned from a journey for his health, accompanied by his only sister, in time to receive his mother's blessing and die. He was beloved and respected by a large circle of acquaintance, who were present at his funeral. As usual, I drew liberally from my favorite fountain of eternal woe, heaped everlastingly upon all who remained in sin; but particularly that class to which I suspected the deceased belonged, called them 'ten times more the children of Satan than common sinners, avowed that they justly deserved and surely would suffer the worst punishments of the Almighty.' I was suddenly checked in this career of threatening by a shriek, which I can never forget. The sister fainted, and in that condition was borne from the room; while the mother wildly exclaimed:—'Oh my God, have ye taken her also! Is there no hope? Father of mercies, spare them, spare them!' A silence as of death ensued; but a moment after, with the laugh of a maniac, she exclaimed,—'Oh my child, they said you was dead, and thrown into a burning lake,—I knew you would come to your poor mother!' and pressing her hand to her forehead, rushed from the room. After the services were ended, I left the place; but the scene I had witnessed, was indelibly impressed upon my memory, and even after retiring to rest, my mind was harassed with reflections too painful to allow of sleep.

How strange, thought I that these 'good tidings,' which are for all, should be acceptable to none; of all the attempts I have ever made to apply them as a cordial in distress, none have been successful. Even after wearied nature had found relief in sleep, my thoughts were busy in reviewing past and present scenes, which occasioned the following dream. I was suddenly transported to the village before mentioned, and was one of a vast assembly, composed not only of its inhabitants, but those from the surrounding country.

I was not fully aware of the purpose for which we had met, until a young man, of prepossessing appearance, arose and announced himself the bearer of 'good tidings' to all. As that had been my mission, my curiosity was excited to witness the effect. He began by describing the

power and goodness of God, in creating and supporting the universe, in bestowing unceasing blessings upon its erring inhabitants. He called us all brethren of the same kind father, whose love for us was so great, that while we were yet sinners, he gave his dearly beloved Son to taste death for us, together with all unkind, and dwelt long upon that kind providence, that guides, governs, and supports all, without partiality; that, however ungrateful, we are still objects of his unceasing kindness.

And, said he, 'can we doubt the continuation of this care? can we suppose a being, so perfect, so good, so full of love to his children, will ever change to a worse than demon? that instead of loving he will hate, instead of blessing, he will curse? Believe it not, kind mother, but know, that when the darling of your heart is torn from you by death, it has gone to a parent, who cares for it more than you could have done.'

Or, kind father, when the grave closes over the son of your fondest hopes, know that a kinder Father in heaven has called him to that home, where he has a mansion prepared for you with all the renowned family of man! Yes, kind hearer, believe that in prosperity and adversity, the same all-wise Being watches over you, and although he may afflict for a season, yet he still loves you, and if he takes from you friends who were dear, cheerfully resign them to our common parent, who will do better for them than you can ask or even think. And in believing this heavenly doctrine, practice it; visit the widow and fatherless in their affliction; bind up the broken heart; do good to all; and be perfect, even as your heavenly Father is perfect.

Upon looking round upon the assembly, I was surprised to see the effect produced; peace and love beamed from every countenance; the weeping father, mother, and sister, no longer mourned without hope, but calmly resigned their departed friends to Him who gave them. 'This, then,' said I, 'is good tidings,—how have I been deceived?'—and in the ecstasy of the moment I awoke. Henceforth I have determined to proclaim these 'good tidings' indeed.—*Universalist and Rep.*

TRUE HAPPINESS.

The desire of happiness is general so natural to us, that all the world are in pursuit of it; all have this one end in view, though they take such different methods to attain it, and are so much divided in their notions of it.

Evil as evil can never be chosen, and though evil is often the effect of our own choice, yet we never desire it, but under the appearance of an imaginary good.

Many things we indulge ourselves in may be considered by us evil and yet be desirable; but then they are only considered as evils, in their effects and consequences, not as evils at present, and attended with immediate misery.

Reason represents things to us not only as they are at present, but as they are in their whole nature and tendency; passion only regards them in their former light; when this governs us, we are regardless of the future, and only affected with the present.

It is impossible ever to enjoy ourselves rightly if our conduct be not such as to preserve the harmony, and order of our faculties, and the original frame and constitution of our minds; all true happiness, as all that is truly beautiful, can only result from order.

While there is a conflict between the two principles of passion and reason, we must be miserable in proportion to the struggle; and when the victory is gained and reason so far subdued, as seldom to trouble us with its remonstrances, the happiness we have then is not the happiness of our rational nature, but the happiness—only of the inferior and sensual part of us, and consequently a very low and imperfect happiness, to what the other would have afforded us.

If we reflect on any one passion or disposition of the mind, abstract from virtue, we shall soon see the disconnection between that and solid happiness. It is the essence, for instance of envy, to be uneasy and disquieted. Pride meets with provocation and disturbances upon almost every occasion. Covetousness is ever attended with solitude and anxiety. Ambition has its disappointments to sour us; but never the good fortune to satisfy us; its appetite grows keener by indulgence, and all we can gratify it at present, serves but the more to inflame our insatiable desire.

Virtue is the best guard against many unavoidable evils incident to us; nothing better alleviates the weight of afflictions, or gives a truer relish of the blessings of human life.

What is without us has not the least connection with happiness, only so far as the preservation of our lives and health depends upon it. Health of body, though so far necessary that it cannot be perfectly happy without it, is not sufficient to make us happy of itself. Happiness springs immediately from the mind; health is not to be considered as a candidate or circumstance, without which this happiness cannot be tasted pure and unabated.

Virtue is the best preservation of health, as it prescribes temperance, and such a regulation of our passions as is most conducive to the well being of the animal economy; so that it is, at the same time, the only true happiness of the mind, and the best means of preserving the health of our body.

There is no happiness then but in a virtuous and self-approving conduct; unless our actions will bear the test of our sober judgment, and reflections upon them they are not the actions and consequently not the happiness of a rational being.—*Franklin.*

TEST OF TRUTH.

The true doctrines of Christ, are tidings of great joy to all who gladly receive them.—*Hp. Griswold.*

In reading *Hp. Griswold's* Discourse we were struck with this judicious observation. We have thought of it much, and are most thoroughly convinced that it is true. There is not a single doctrine of Christ which considered in its true relations is not pleasant to the mind of man. To all who rightly receive them his doctrines are, indeed, 'tidings of great joy.'

But how is it in relation to the doctrine of endless misery? Can any man receive that in such a manner as to make it tidings of great joy! On the contrary it is not a source of sorrow? If any one can 'rightly receive it,' it must be the sincere and devoted Christian. But so far from being tidings of great joy to him, it gives rise to the most painful thoughts. The doctrine of endless misery suits the ungodly and profane vastly better than the good and virtuous. But according to *Hp. Griswold*, 'The true doctrine of Christ are great tidings of great joy to all who rightly receive them.' Hence we can

clude that endless misery is not a true doctrine of Christ.—*Messenger and Universalist.*

UNIVERSAL AND ANCHOR.

SATURDAY, AUGUST 22, 1853.

AN ESSAY ON UNIVERSALISM.—This is the title of a pamphlet of sixteen pages, recently issued at Brunswick, N. Y., and industriously circulated in that vicinity. As usual, with such productions, it is a *fisher's bait*, no one appearing as its author. It is tolerably *solid*, however, that it was written by the Rev. Mr. Siderland, the Lutheran clergyman of that place. We know not what particular circumstances may have called the gentleman out, in such irreconcilable wrath, upon Universalists, at this particular time. Our readers may remember Brunswick, as the place, where a discussion of this subject was held, between Messrs. Kendall and Le Fèvre, and it may be possible that the powerful workings of the leaven of truth, then infused into the measures of men, has given some reason to fear, that the 'whole lump' will be leavened, unless checked in its operation. This circumstance may have brought the tract into being. But we will not pursue conjectures upon this point. If Mr. S. feels himself called upon, to exert himself to make amends, for the sole disfigurement of his friend Kendall, he has a right to do so, only we should like to see him do it *openly*. Mr. S. is a Lutheran clergyman of some standing, and it is not often that we find a man of this denomination, in the ranks of our opponents. It is on this account, and not 'for any worth or worthiness' there is in the pamphlet, that we give it a passing notice. But to the pamphlet.

The 'advertisement' upon the first page, 'as usual, informs the reader, that the writer's object is, not to provoke controversy,' &c. In this we give the author credit for uttering the truth. We have long been aware that opponents of Universalism, breed a controversy above all things; and we should as soon expect, a thief with stolen goods, to provoke a search, from an officer of justice, as a Unitarian preacher to 'provoke a controversy' with an ardent Universalist. They have learnt to their cost, that collision with the sentiments of Universalists in fair open, and mainly controversy, is not profit able to their 'old wives' fables,' and hence, they usually, manifestly prefer, to skulk in ambush, and from the darkness of their hiding places, to hurl their arrows of calumny and abuse. These professions of aversion to controversy and a desire 'not to provoke controversy,' however, remain us forcibly, of an anecdote, we once heard. A man met his neighbor, in the street, against whom he harbored a most deadly hatred. He drew a stick, and forthwith, commenced a most furious attack, vociferating all the while, 'I want no controversy with you Sir.' 'I do not wish to provoke a quarrel with you at all.' 'I only want you to remain quiet, while I apply my stick a few times, and then we will live in peace!' If the Rev. gentleman can discover the application of the parable, it may teach him the impropriety of disavowing, an intention to 'provoke controversy,' at the very moment, that he is issuing to the world, a most scandalous attack, upon the character of Universalists. Such indeed is the pamphlet before us. We are surprised that a man professing to be a minister of the gospel of Christ, should indite and publish a piece, so replete with wicked slander and abuse; and we are still more surprised, that it should come from a Lutheran, for we know that a large and respectable portion, of the ministers of that denomination are believers in the final retribution of all things. We know that the Rev. Mr. May of that denomination in this city, [Albany,] tho' whom a more worthy man they have not among them, repudiates the doctrine of endless and unmerciful torments, as a doctrine dishonorable to God, and injur-

ous to man, and this too, not only in the private circle, but fearlessly in the desk. We have had it from his mouth also, that his sentiments, upon this subject, are the sentiments of a majority of the Lutheran church, in the United States. All the world knows, that these sentiments are universal, with the Lutherans in Germany, and we are well verified that they are common in the United States. We greatly marvel that Mr. Siderland, who is a Lutheran, and we believe also a German, should put forth so violent a philippic, against the character of Universalists; and were it not for very positive evidence, we could not believe him the author of the tract before us. Does he not know that his sweeping denunciations are aimed at all Germany, the land of his fathers, and also at a large and virtuous portion of his own church in the United States? Does he not know, that there are in his own neighborhood, men who are Universalists, and yet would not suffer by a comparison with others, in point of respectability? Does he not know, that some of the most wealthy, respectable, and virtuous of his own church, cherish this sentiment? He must know these things for they are not hid in a corner. How then must he appear before them as the author of such sentiments—slanders we should have said, as the following?

'The peace of families has been disturbed. Wives, poor defenceless women, who ought to live in peace in a husband's warm and tender arms, a sweet southern firm defender, have been quarrelled with, abused, insulted, and some of them have been beaten by their Universalist husbands to other women, thus, because they would be pious. * * * But when these husbands who had recently taken lessons in the bar-room schools of Universalists, declared that religion had nothing in it, and all would be saved, judge, dear reader, of the anguish of these female sufferers. * * * On! the lightning, withering influence of Universalism! While neighbor-hood, and even towns have exhibited the symptoms of the epidemic, of a vain credence to God, and a weak and wicked morality; profanity in abundance; glows and growling sinful living, many scenes of riot and drinking; many cases of quarrels, slanders and confined hatred. See p. 10.

'Christians are never so hotly opposed, so insulted, treated by any class of their fellow creatures as they are by Universalists. Their rights are often at the bottom of, and generally figure the most in all the clubs that are formed, in all the mobs that are raised, in all the efforts that are made against protracted meetings and revivals of religion, in fact, against all ministers that preach up the thrilling truths of the Gospel. * * * Satan himself could not show more venom, nor direct as many artful insinuations, in the various methods through which it may be conveyed, nor exercise more guile and subtlety in pouring out this venom, this deadly venom upon Christians. I verily believe, that if the stake could dare to be raised again, and the faggots to be placed around the poor bodies of Christians, Universalists would be among the first to light, and apply the torch, and then join in a call for barrels of oil, to be poured upon the blazing, but stupid faggots, that a seven times hotter flame might furiously rage around the lives of many.' See p. 12.

Now reader we want you to remember that these charges come from a man, who professes to be a minister of the gospel, which thinketh no evil; and a servant of that God, who positively commands us saying, 'thou shalt not bear false witness against thy neighbor.' We have copied our columns with these extracts, not because such slanders are worthy of a serious refutation, but for the purpose of showing our readers the spirit of that opposition that is waged against Universalism. It appears impossible for any man to take up arms against Universalism, without resorting to the weapons of slander and abuse. The above quotations bear any thing else, but not the spirit of candor, or of Christ, and discolor what is a reckless rage for truth, than of charity. We unhesitatingly pronounce them unchristianly false, and

challenge their author to the proof. Our columns, for this purpose are at his service; and unless he brings forth his evidence, we shall be compelled, henceforth, to regard him as a wilful slanderer. We aver that he cannot find one instance where a Universalist has quarrelled, or beaten his wife for being pious. We challenge him to produce one instance where a Universalist was the lot of a mob or figured in a riot. We defy him to produce one instance of a town or neighborhood, injured after the manner he names by Universalism. And we tell him plainly that he cannot name a case where a 'Christian' has been injuriously treated by a Universalist. If he can do either of these, let him furnish us the proof, and we will warn Universalists, and the public, against such professors. But no. The gentleman made these statements without proof, dictated by the bitterness of his own heart, and he dare not attempt the proof.

With the arguementative parts of his tract we have nothing to do. It consists of a few quotations of scripture, and a number of state objections, that have been heard and answered an hundred times, and for us to go over the ground again, would be but as a 'tale twice told.' Moreover, we must have some better evidence of the writers love of truth, than this pamphlet presents, before we can controvert doctrines with him. We intended in this article to give him a merited chastisement for his wickedness; and if afterwards, we see, that there is a probability of leading him to repentance, we may begin to instruct him in the first principles of the gospel, of which, at present, he appears most profoundly ignorant. He must, first of all learn to love truth, and speak it, and then, we will take him by the hand and lead him in the good way.

One more slander and we have done. Our author says that 'Universalism is generally given up by its advocates, when they come to die.' He continues—'Should we take a little pains, we might be able to present a long list of cases, which would afford overwhelming evidence of the truth of our statement.'

Now we pronounce this utterly and wholly without foundation in truth. Do Sir, take 'little pains' and give us one instance of this kind? We know that it cannot be done.

But we leave our author to the enjoyment of all the benefit he may be able to reap, from such productions as these. If we have been severe, the circumstances will justify it. When a man, comes out against doctrines, and instead of confining himself to sentiments, attacks the reputation and character of his fellows, he must be dealt with in a severe manner. 'As many as we love, we rebuke and chasten, he zealous thereof and repent.' 1st p. 11.

A COMIC AFFAIR.—There has been a controversy of a somewhat curious nature in progress, in the secular papers in this City, [Albany.] Thus far it read somewhat on this wise. Dr. Sprague delivered a sermon, 'on the danger of being over wise,' which was published, and from which, as our readers may remember, we made some extracts. The discourse was mainly aimed at the 'new measure' of abolishing the use of wine, at the sacramental feast. This the Dr. opposed in an able and judicious manner.—Soon after the publication of this sermon, there appeared, in Zions Herald an article, over a fictitious signature, in which the writer more than intimated, that the said Dr. Sprague, is an habitual drinker of wine. Or that he used it, 'here a little and there a little.' This drew forth from the Dr. a long article, in one of our daily papers, denying the charge, and giving his readers to understand that he drank no wine, save at the communion; though not plainly saying that such was the fact. The Dr. moreover, called for the name of the anonymous writer in the

Herald. This drew forth from the writer in that print, another article, explanatory of his former epistle. He says that his name shall be forthcoming, when the Dr. denies his statements, or even expresses a wish, to see his name in print, and that he is at the Dr.'s service, to prove, that he drinks wine, at weddings, and ordinations and sometimes, when travelling, and on Sundays, when laboring hard in the desk; and this is what he meant by the 'habitual use of wine.' And now comes the best of the story. From that day the Dr. has been silent, and behold, the editors of three daily papers, are out in an article each, in the Dr.'s defence. The writer in the 'Herald' is denounced as a scurrilous scribbler, and the people are told that Dr. Sprague, can 'of course,' have no further controversy with him.

It appears to us, that the Dr. felt that he was about nailed to the wall and needed a little help, and so the Editors above named concluded to help him. But really this a very curious way of getting out of a dilemma; and the abuse showered upon the writer in the 'Herald' appears to us, entirely unwarranted. From the conspicuous stand which the Dr. took, it seems to us, that the public had a right to know whether he did, or did not, use wine, and we can conceive of no harm that should accrue, from a plain and categorical answer to the questions proposed. In our judgment the Dr. has a right to take a 'little wine' for the stomach's sake, and his often infirmities which no doubt be temperately does. And if he does it, we see not why he should call it alcohol, in others to say that such is the fact. If he does not wish to pass in the world, for a little more of a temperance man than his practices will justify, why does he not speak out plainly upon the matter? We feel not much interest in the affair, only we wish to see 'fair play'; and if the Dr. takes a little wine occasionally then let him say so; he has a right to do so, and none but fanatics will deem it a reproach to his character. Come, come, Dr. you know, that you take wine, when you please. Thus you have an undoubted right to do. Why then seem to deny it?

T. A. W.

AWAKENINGS.—Much is said by Unitarians at the present day, about awakening sinners to a sense of their sinfulness and their great danger of being eternally damned, and uniting revival exertions are made professedly for this purpose—that sinners by their awakening, conviction and conversion may secure their eternal salvation. And we frequently read accounts of awakenings in different parts of the country—the Lord occasionally visits divers places, pours out his spirit in 'copious effusions,' and then follow awakenings, and pensive many hopeful converts, and some perhaps are gathered into the pale of the church.

But by observing the 'signs of the times,' we discover an awakening of a different character. The righteous and pious, *crucified sinners* seem to be stirring them selves up to a solemn sense of their sinfulness and great danger—we mean the pious, self-righteous sinners of the Presbyterian domination. The church is already distracted with trials of heresy and divers conflicting heretical notions; and a fear comes over them, 'which calls for deep humiliation before God,' the fear that these distractions will end in something worse, peradventure the overthrow of the goodly doctrine of endless misery but this is 'far from being of a cheering description,' indeed it is the most and disaster that could befall the order!

These remarks were elicited by reading the following

paragraph from the St. Louis Observer, which exhibits the spirit of lamentation in a very great degree.

R. O. W.

SIGNS OF THE TIMES.—These are certainly, in some respects, far from being of a cheering description. If there ever was a time which called for deep humiliation before God, on the part of the Presbyterian Church of these United States, the time is now. What do we see, in the East and the West? The arrangement before, and by their brethren, of such men as Beecher and Barnes, charged with heresy, hypocrisy and slander!—Two more useful, efficient ministers of Christ, could not probably be found in all this land; and this is the result. We shall not compare the persecutions in this matter—Drs. Wilson and Jenkins—with those whom they have arraigned; but we do express our entire conviction that it would be more for the glory of God, and their own credit, if they were more employed in labors for the conversion of souls, and less in bringing accusations against their brethren.

A PROPHECY.—Not long since in conversation with a Presbyterian, who, we believe, belongs to the marginal, New School, Atonist-Calvinistic class, he wished, to make a proposition, which he considered conclusive in favor of preaching Unitarianism, rather than Universalism. We agreed to listen to his proposition without interrupting him until he had closed his remarks; and he in return agreed to hear our reply in full without interruption. Accordingly we sat and heard him through, then inquired whether he had closed his remarks, and his affirmative answer gave us the privilege of replying. But before we had proceeded far he interrupted, and continued his interruption, so that we were finally obliged to desist without completing our reply. He thus fortified his word, and though a clergyman, told us—we do not say a direct falsehood; we leave the subject to his own conscience. Nor need we say that 'all liars shall have their part in the lake that burneth with fire and brim stone.'

The proposition was as follows:—If your doctrine is true, and all men in the end will certainly be saved, I am not, by preaching my own doctrine, leading souls to certain endless ruin. Whatever I may preach, or whatever I, or any one may do, we shall all be saved at last!—From the awful consequences of staining my garments with the blood of souls then, I am perfectly free, so far as the awful miseries of another world are concerned, and it is a matter of little consequence, so far as this life is concerned what I preach, or what I do.

On the contrary, if your doctrine is false and untrue, if it is a fact that those who die impenitent shall certainly and positively be damned; if you are doing so most tremendous evil; by preaching your conscience judging errors, you are leading souls to certain and irrevocable destruction and you yourself will be involved in a deeper damnation. The amount of evil you are doing, and misery you are causing for yourself and others, is incalculable.

This was the substance of the proposition though not given in the same words. And it ended with an 'awful warning' for us to forsake our faith and embrace the goodly doctrine of endless misery—a warning, which came from a man whose countenance and general aspect seemed to indicate that he was laughing in his sleeves at the folly, absurdity, and impotence of, his own warning, even while he was giving it.

When it came our turn to reply, we admitted, very freely that he was not, by his erroneous doctrines leading men to endless perdition; but was not the less involved from responsibility on that account. On the supposition that our doctrine is true, he was leading men into error, moral and spiritual darkness. And in his attempts to save them from an imaginary pit of endless misery, he was involving them in present suffering, in occasional

which all his well meant endeavors would not justify him. The many cases of distress, despair, loss of health, of reason, and of life, for a dissenting religion's sake, were fearful testimonies, standing up in every part of this country, in consequence of preaching endless misery, which should induce him, at least, to pause and reflect before he proceeded farther. The blood of souls, spilt on the earth by infatuated measures to save them from hell, like the blood of the murdered Abel, called from the ground in every direction for vengeance on those whose mad and reckless efforts drew it forth. And we feared a more, deep and abiding, and vicious in the sight of God, had already been set upon their foreheads that told of a day of tremendous retribution. If he had any philanthropy, or yet one drop of the milk of human kindness running in his veins, we presumed he would not consider it a small matter to preach error, if Universalism is true.

As to the other part of the proposition, in the first place, we did not admit that his doctrine is true—we did not admit that those who die impenitent shall be damned eternally. We thought the scriptures afforded positive and indisputable evidence of the final holiness and salvation of all men; and several passages were quoted to that effect. We did not, therefore think we were incurring any very heavy judgments, nor involving others in countless miseries hereafter, in consequence of preaching what we sincerely and devoutly believed to be true.—We thought our opinions, different from his, had a direct tendency to make men virtuous, holy and consequently happy here; and, therefore, did not apprehend that we, and those who became virtuous and holy through our instrumentality, would be cursed with eternal perdition hereafter, even admitting his system true. We did not deem it proper to preach a *revivable* doctrine, and make men miserable in this world, for the purpose of securing their salvation in another. We considered there was less danger to be apprehended from our well meant endeavors to make men holy and happy in the earth—to promote peace and kindness and christian love, and to strengthen the hopes and confidence of men in the Supreme Father of all—than from a contrary course.

Here we were interrupted so effectually that we had no further opportunity to reply to the gentleman's proposition. Interruptions by him had previously occurred in the course of our remarks; but this was final. We hope however the gentleman will hereafter reflect more seriously upon the 'apostle's language' and be more patient in hearing what we now offer.

We were desirous to show that even admitting his doctrine to be true, there could be no blame resting on us for endeavoring to promote the happiness of men on earth; nor any danger to be apprehended of our leading souls to endless perdition, in taking the course we found to be most effectual in the attainment of that object.—(When we take a just course to obtain a laudable object, the attainment of the object will certainly free us from blame in the course pursued. We preach Unitarianism to promote human happiness; and we do know, from experience and observation, that it has been in some measure successful. The advancement then, of virtue, peace and piety, will justify us in pursuing this course admitting his doctrine true.

Nor can there be any danger, that by our efforts, either ourselves or others, will be lost. What does this gentleman believe? In unconditional decrees of election and reprobation—or if not, he believes that the number saved is so definite and certain in the divine purpose, that it can neither be increased nor diminished. How then can our efforts lead souls to ruin? The sinner will go whether we preach or not; and the elect can never be lost by our efforts. God knew his people, according to rod, Calvary, and also according to re-modelled, new school, Calvinism—and those he knew would be saved, and has chosen from the foundation of

the world for that purpose, can never be damned, whatever may be our efforts and influence in relation to them. And those who are left non-elected, no Presbyterian clergyman, however bigoted, self-righteous, overbearing and solemn as he may be, can ever make. Such remarks, there fore, from such a man, and such a warning founded on such remarks, are to us supremely ridiculous! * Thou therefore which teachest another, teachest thou not thyself? We beg of him when warning others to take a portion of it to himself!

B. O. W.

INFLUENCE OF FAITH.—We have sometimes heard it remarked that, no matter what a man believes, if his conduct is correct—this is the main point; and the remark appears to us to proceed on the principle, that faith exerts little, or no influence over human conduct. This, however, we regard as a mistaken view of the nature of man. That faith exerts a greater influence in the formation of character, and in many specific actions of men, than is generally imagined, every observing and reflecting person will admit. The hardened violator of human laws, takes liberties, or is restrained, in proportion as he believes he shall escape the hand of justice. In very few cases—may, we may safely assert that, in no case, however astutely the plan may have been laid, however clearly it may be demonstrated to his own mind, does he positively know that he shall escape detection and punishment, if he violates the law of the land. It is plain to be seen, in cases, which have sometimes occurred, of great criminals who have been grievously troubled with continual fear, lest their crimes should be developed, how much doubt there is in their minds, and in how far their conduct has been induced by the belief that they should escape detection. There was an exercise of faith on their part, and that faith, having a specific object, led them on in their deeds of wickedness.

It must be evident then, to every intelligent person, that a faith, proceeding on the same general laws of mind, whose object and evidence are of a different nature, will induce a different course of conduct. Man acts, in a great measure, from the hope of reward and the fear of punishment—the attainment of happiness is the great desideratum with all; and they pursue that course which they believe will secure the object. The sceptic may say he has no faith; but he either does not possess sufficient discrimination to understand the laws of his own mind and discover it, or else, in making the assertion, he does violence to his own conscience. He acts in reference to faith, and adopts those measures which he believes will promote his happiness, as much as any other person. The object of his faith is of a different character, low and grovelling as the dust of the earth; but it is no less faith on that account. He has none of those high and lofty aspirations that reach upward into heaven itself—no future life, no unfading inheritance beyond the grave, no kind Father in heaven, and no mansion of eternal bliss, and purity, and praise, and glory, as the object of his faith. Audent as may be his desire, he has no hope that "looks beyond the bounds of time." But after all he has faith, confined, it is true, in relation to his object, to things in this world, by which he is attracted as much as the Christian. He contents himself with building castles in the air and constructing fanciful theories, to busy himself until the curtain is drawn and, as he believes, shuts him from existence. In this way he imagines, "faith is substituted for facts." But he must see, and feel too, that not

withstanding all this, he still has faith. The common business of life, the system of debt and credit, is based on the mutual confidence of men in each other—is based on faith. The sceptic, if he over trusts an individual with property and expects to be paid, does it on the principles of faith, because he believes there are faith and its influence upon the conduct, plain to be seen.

We might extend these remarks to a much greater length, but we think it proper to leave the subject for the present. Our readers by exercising their own judgments and reflecting powers, may carry them out to any extent they please.

B. O. W.

* **FOREIGN TOUR.**—The following article, in relation to Br. C. F. LeFevre of New York and his contemplated tour to Europe, we extract from the Messenger and Philadelphia Universalist.

We are permitted to state, for the information of the friends of our cause, generally, that Br. C. F. LeFevre, Pastor of the Third Universalist Society in this city, has determined on devoting some six or eight months to a tour in Europe. A desire to visit once more his connections there, together with the earnest solicitations of a friend, who is about visiting Europe, has primarily led to this determination. Not the least object, however, which Br. LeFevre has in view, is, too soon and learn more of our cause in that region. It is his design to travel preaching the kingdom, & proclaiming the unspeakable riches of Christ, wherever it can conveniently be effected. The Lord willing, he hopes to be able to lift his voice in defence of God's universal and efficient grace, in London, in Paris, in St. Petersburg, and, if possible, in Rome. May God strengthen him, and enable him to accomplish his laudable desires.

He expects to sail for Liverpool the early part of next month (Sept.) and hopes to return by the middle of May next. A ministering brother has suggested the propriety of the General Convention, (which assembles at Hartford, Conn. on the 16th of Sept.) publicly recognizing him as a Delegate to visit the liberal churches in Europe, open correspondence with them, &c. We think the measure a very appropriate and important one, and hope early attention will be given to it in the session. The necessary credentials might be forwarded to some place in advance of him as might be arranged before he leaves. They would be but a few days behind him. His services at all events may be made valuable to the Historical Society.

The Tour cannot but be highly interesting to Br. LeFevre, and from his well known devotion to our cause, we confidently look for especial benefit to that, as a necessary result. May indulgent heaven watch over and kindly protect him during his absence, and finally return him in health and safety to his family—to the beloved people of his charge, and his numerous friends, with renewed zeal and energy in the cause of his Divine Master.

AN INDEPENDENT UNIVERSALIST. He is one who professes to believe the doctrine, yet, for the sake of popularity, attends other meetings—he also who really believes the doctrine and loathes the heresy of Partialism, and yet goes to hear it preached to please his wife and family—and he whose faith in the doctrine is strong, and whose pockets also are strong, on one side, who will pay nothing for its support, but pays an enormous sum for the support of what he disbelieves—and he likewise who claims the name, but denies the power, who professes faith in the doctrine, but is guilty of profanity, impiety and almost every other fashionable vice. The first is a curious sort of animal, politely called a Necessitarian, vulgarly a hypocrite. The second is an ease, pliable sort of thing, very benevolent and condescending, just fit to wear a saddle all his life, and then hang up in the crotch

of a tree with dead lambs. The third is a nondescript, sheep without and an alligator within, or a kind of misceled dog who kills his friends with fawning, and barks only for his enemies—a hancer on good for nothing except to forge fetters for himself. And the last is the foe end of orthodoxy; after the flowers of self-righteousness, laziness, arrogance, intolerance, hypocrisy, and hypocrisy are properly culled and gathered into the church, this is what is left, a suitable subject for death-bed conversion, from professed Universalism to the horrors of endless misery. A combination of the whole constitutes any thing and every thing, excepta Universalist. "Whereas, let him understand."

LOSS BY FIRE. We learn from the New York Christian Messenger that above 1000 copies of the new work, the Discussion between Dr. Ely and Br. Thomas, was destroyed by fire at the recent conflagration in that city. The whole edition consisting of 1500 copies, was in the hands of the binder, with the exception of 94 copies which had been received on the Saturday previous. The fire broke out in or near the bindery, and razed with great violence destroying several printing offices and book binderies in its course, as well as a vast amount of other valuable property.

Br Price states, however, that as the work was stereotyped, another edition will be put to press immediately, and be ready for delivery in a few weeks.

Br J. Whitney of Salisbury N. Y. proposes visiting Ohio and spending a few months in that region. He will be ready to commence his journey about the 1st of October, and will travel as far as Cincinnati, visiting several other places on his way.

Br Henry Roberts of Rochester contemplates taking a tour into Upper Canada and visiting Toronto and Hamilton. He will be at Toronto on Wednesday and Thursday, the 16th and 17th of Sept. next, and at Hamilton on the 20th.

DEDICATION.—A Universalist Church at Hightstown, N. Jersey, was dedicated to the service of the Supreme Father of all men, on the tenth inst. The sermon was delivered by Br. C. F. LeFevre of New York.

Religious Notices.

THE GENERAL CONVENTION OF UNIVERSALISTS IN THE UNITED STATES will meet in annual session at this place (Hartford) on the evening preceding the third Wednesday [16th] of Sept. next. The council, according to the usual practice, will continue in session two days. We anticipate a pleasant and profitable session, and expect a full attendance of delegates and visiting brethren.

The Hudson River Association of Universalists, will hold its annual session in the city of Hudson, on the second Wednesday and Thursday, in Sept.

There will be preaching on the 5th sabbath inst. by Br. Shrigley at Poughkeepsie (and at Pine Meadow at half past 5 o'clock)—and by Br. Williams at Northfield.

There will be preaching on the 1st sabbath in September, by Br. Shrigley at Winsted—by Dr. Williams at Granby (and at Granville at 5 o'clock same day)—and by Br. Willis at Somers.

On the 2nd sabbath in Sept. there will be preaching, by Br. M. Ballou at Rockhamsted—by Br. Williams at Poughkeepsie—and by Br. Shrigley at Millington—Br. Shrigley will also preach a lecture at Hamburg on Saturday evening previous, and at Cutchogue on Sunday evening at half past 7 o'clock.

Br. Bugbee of Guilford Vt. will preach at Granby on the 3d sabbath in Sept.

There will be preaching on the 3d sabbath at Broadbrook.

POETRY.

Stanzas.

From its high throne, a single star
Shed forth its living rays of light,
While, all around it, near and far,
Was drawn the sombre pall of Night—
And as the night more dark became,
Still brighter beam'd that glorious flame.

'Mid thunder-peal and lightning's glare,
And wild winds rushing fiercely by,
How sweet to see it smiling there,
A beacon in that glorious sky!
How sweet to think there's yet a spot
That storm and tempest trouble not!

And thus it is in life, I woo—
Though darkness may obscure its way,
Still, 'through the deepest gloom, is seen,
Some smiling, cheering, soul-felt ray—
A ray of hope, that wraps the soul,
And points it to a brighter goal!

New Yorker.

Universalism.

An article in the New England Magazine, for August, contains the following amusing reminiscence of the introduction of Universalism into Boston:—

Gloucester Democrat.
There stood formerly on the spot now occupied, in School street, Boston, by the Universalist church, (Mr. Ballou's) a small chapel with one gallery in front, and another on the left side of the pulpit, which was semi-circular, built by some of the Huguenots, who fled from France at the time of the repeal of the edict of Nantes, with their minister, Mr. La Masse; and by them it was occupied for many years. One after another died; and their children gave up their worship, and mixed with other societies. The doors were, of course closed for a long time. At length there came along the late Mr. John Murray, the Universalist, and he preached there, for a time, to any audience he could collect. He was earnestly opposed by the ministers in and about Boston, among whom the Rev. Mr. Bacon, then minister of the Old South Church, distinguished himself. It having been given out, that Murray was to preach one evening, Mr. Bacon in his zeal went to hear him, in order to answer him after his sermon. As soon as Murray had finished, Bacon stepped up two or three stairs of the pulpit, and called out—"all that Mr. Murray has said is a delusion. I beg the people to attend, and I will prove it to them."

Among the audience, there were several of Mr. Bacon's parish, who attended in order to hear him "put down Murray." Murray instantly stepped to the pulpit-door, opened it, and begged him to walk in, which he presumptuously declined, not willing even to stand in the same dock with him. Murray, however, earnestly repeated his request, saying—"The people can hear much better Mr. Bacon from the pulpit, than they can from that stair," Bacon, however still declined. After he had finished, Murray rejoined, and excited great laughter, (for he was a great wit) at Mr. Bacon's expense, who grew angry, and attempted a second reply; to which Murray instantly rejoined, producing increased laughter at Bacon. Bacon's friends were irritated, and ran to an old woman's luster shop, who occupied the next building, bought half her eggs, carried them into the church, and threw them at Murray as he stood in the pulpit. He humorously replied—"Well, my dear friends, these

are moving arguments, but I must own, at the same time, I have never been so fully treated with Bacon and eggs before, in all my life"—at the same time, retiring from the pulpit. This brought a roar of laughter on Mr. Bacon, who left the church and never afterwards interfered with Mr. Murray.

AN INCIDENT.—In an obscure village, in the State of Vermont, there lived an aged man, friendless and without connexions, for he was one of the early settlers of the country, and came here alone. During the revolution he took up arms with the rebels, and gave his property for the benefit of the revolutionary army. He endured all the privations which characterized that struggle for liberty, he signaled himself in several battles, and after the efforts of the friends of freedom, were crowned with success, he retired to private life. He became very poor, and was compelled to earn his daily bread by working one day here and next there. His wife died—children he had none. In this state alone, in the world, divested of property, aged and indigent, a creditor seized the few little effects he had, and committed his body to prison. Some of his acquaintances bailed him out to the liberty of the yard. He remained within the limits twenty-seven years—sometimes working for one person, and sometimes for another, at such work as he could perform. Gardening in the summer, and doing chores in the winter, were his usual occupations. Finally he made a bargain with the village tavernkeeper, and bound himself out during life, for his board and clothes. He used to take care of horses, make fires, &c. At this period of his life, there was a conspicuous character travelling through the country, receiving the congratulations and attention of all classes of our citizens. As he hastened through our village, his face went before him, and the people turned out en masse to bid him a hearty welcome. He arrived at the village where the "old soldier" lived, and stopped over night in the same house. The old man knew him, and offered to get access to his apartments, but without success. The aristocracy of the place, the ruffled shirts, and silk gowns, the little masters, and pretty misses, must first greet the stranger. However, the old man made interest with one of his village acquaintances to request an interview with the stranger. "Tell him," said he, "that Capt. B. of the ——— Regiment of Infantry wishes to see him at his leisure." The man conveyed the message. The stranger was electrified. "What," said he, "is he alive? Where is he?" At the same time, leaving his ruffled-shirt company, he went into the bar-room to speak for the old soldier. He found him. "Is it possible," said the stranger, "that you are alive?" They embraced each other, and were so affected that neither could give utterance to one syllable. The spectators wondered, gazed, and were confounded. The best feelings of human nature gained the mastery of the whole assembly. At last, said the stranger to the Old Soldier, "come with me." They retired to a room, alone, and conversed about by-gone times—about the battles they had fought together and the hardships they had encountered. Each gave a particular narration of his life since their separation, and that of the Old Soldier was heart-rending to the illustrious stranger. He told him of his poverty, his troubles, and his incarceration in prison—his present means of subsistence, &c. "How much do you now owe," said the stranger,

"I have been on the limits twenty-seven years for nineteen dollars. The costs and interest now amount to one hundred." "There are two hundred dollar bills," said the stranger, "pay what thou owest. I shall leave a deposit in thee—Banks, where you can draw for two hundred dollars a year as long as you live." By this time, the people without were impatient and could not divine the cause of the privacy between our two heroes. They went out, to some refreshments—the stranger returned to his company, & the Old Soldier went to the lawyer's office and paid his debt. He then went into the tailor's and procured a suit of clothes. The next day the Old Soldier and the stranger departed together, leaving the people to conjecture the cause of the metamorphosis of the one and the strange conduct of the other. The Old Soldier however returned to his village in a few weeks, and the people who before would scarcely speak to him unless it was for the purpose of telling him to get out of their way, were all glad to see him. He, nevertheless, pursued the even tenor of his way. That stranger was GENERAL LAFAYETTE.— *Rochester Republican.*

Prejudice.

Prejudice says a certain writer, may be compared to a misty morning in October; a haze comes forth to an eminence, and he sees at the summit of a neighboring hill a figure, apparently of gigantic stature, for such the imperfect medium through which he is viewed would make him appear; he goes forward a few steps, and the figure advances towards him; the size lessens as they approach; they draw still nearer, and the extraordinary appearance is gradually but sensibly diminished; at last they meet, and perhaps the person he had taken for a monster proves to be his own brother.—*Pioneer.*

Let no one count the number of his friends, till they have been bold in the seizure of his own adversity; for their is much brain in prosperous friendship.

Starlings.

In Amsterdam, on the 5th inst. by Rev. William Bell, Mr. Benjamin H. Hart and Miss Jane Brooks, as of this place.
At Suffolk, on the eleventh inst. by the Rev. Mr. Robinson, Mr. H. B. Loomis of the firm of H. R. Chaffee & Co. Merchants of this city, to Miss Caroline E. daughter of Mr. Hon. Luther Loomis.
At Stafford, by the Rev. Mr. Wells, Mr. Lorenz G. Winter to Miss Eliza Ann Webb.

Deaths.

In this city, Aug. 11th of Consumption, Eber. E. aged 30, formerly of Killingsworth, in this state.
In this city, on the 1st inst. Mr. Samuel Scott, of Le Roy, New York, aged 35.
In Groton, July 31st Capt. Enos Morgan aged 38 years.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Haverhill is removed to the building formerly owned and occupied by Mr. N. Bagley in Main St. a few rods west of the State House square.

The office of the Inquirer and Anchor in Albur is removed to the room over E. Murdock's store, directly opposite the Eagle Tavern, South Market st.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OLD EAFS—YE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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PRIZE ESSAY.

The doctrines of Universal Salvation and of Endless Misery, contrasted, with reference to their respective bearings on the morals and happiness of society.

BY GEORGE ROGERS.

Some two years since, Mr. R——, a respectable partialist clergyman, made me a friendly call as he journeyed through the town, in which I live, and at my earnest solicitation he tarried with me through the night; we conversed freely on our different systems of faith—caussing each others in a mild and a pleasant manner, and occasionally contrasting them with reference to their respective bearings on individual and social life. After some time spent in this way, as he intimated a wish for a full and particular discussion of this point, I walked out with him to a pleasant slope in front of our residence, where, having seated ourselves on a rock in the moonlight, he commenced the discourse as follows:

I must acknowledge there is much plausibility in your doctrine, so much so, indeed, that I find it difficult to resist the conviction that it is true; but, sir, it really strikes me as being unfriendly to virtue, and if such is the case, how beautiful soever it may appear in theory, it must of necessity be false. It is, to be sure, adapted to make men cheerful and happy in the present life, but it also makes them unanxious about the affairs of the life to come—All things are in the hands of a wise and good Being; they will say, 'who will conduct them to a good and glorious issue, and there is no need of our indulging gloomy apprehension of future evil.' Thus the conscience is lulled and stupified nor can it be aroused to a sense of the evils impending in the eternal state. Seriously, sir, I look upon it as a great evil to society to inculcate doctrines of such ruinous tendency!

I was pleased with my friend's apparent earnestness of manner, and fully acquiesced in his opinion, that the truth of doctrines which bear upon practice must be tested by their utility. But do you, I asked, really suppose that religion was de-

signed to begloom the already dark and fearful path of man to his long home? Are there not the alarms and miseries enough in human life, that religion must superadd the more fearful ones which she represents as unweining in the life to come? Was it the office of the Son of God, to open new sources of alarm and sorrow to man in his brief pilgrimage through time? No, my friend, and when your doctrine says so—as in effect it clearly does—it utters a gross libel against the character of the Savior, and of his religion; and this is one of the heinous sins of which the faith of endless misery stands charged. By this means it has driven myriads of human beings into the ruinous vortex of infidelity—rather than embrace a religion which invests the Unity with such odious principles as are ascribed to him by that doctrine, they will leave no religion at all. The Christian is to separate himself from a wicked world around him in his acts—not in his person—he is to deny himself of his follies and vices—not his innocent enjoyments—he is to make Christ his exemplar, who though sinless, and undefiled, and separate from sinners, was nevertheless, no cold recluse—unmolested with human sympathies, but he honored a marriage feast with his presence, and even contributed to its cheer by turning water into wine. We must not, sir, engraft upon the bland and beautiful religion of Jesus Christ—the odious principles of the Cynic school. You see, said I, how dense a shadow lies under the hemlock tree in yonder meadow (the reader will remember we were sitting out in the moonlight) whilst the moonbeams lay like a flood of silver around it. That shadow, my friend, is not mere in contrast with the surrounding light that is the gloomy life produced by the fear of endless torments, with the life of usefulness, happiness and hope, resulting from a faith in the glorious gospel of the blessed God.

Mr. R——, began now to arouse himself, and to muster his energies. You are making out, said he, a heavy indictment against the doctrine of endless misery, and I intend putting you at once upon the proof of your charges. I want no more of your appeals to moonshine; give me straight forward philosophical reasoning on the respective influences of the two doctrines on the interest of human life.

Most willingly, said I, shall your wish be complied with, according to my very limited ability.

1. It must be admitted, that the doctrine of endless misery has proved a fruitful resource of priestly craft, and the main instrument of its power—that by its terrors the priesthood have governed mankind in all ages with the most oppressive despotism. Archimedes, a Grecian philosopher,

thought that if he could but find a place beyond the earth whereupon to rest his machine, he could lift this globe by means of the screw—of which agent in mechanics he is said to have been the inventor. The priesthood have found, what the philosopher wanted, and by means of their bell beyond the grave, they contrive to rule this world at their pleasure. And what wonder? when they carry the keys of this bell in their girdles, and can shut its gates upon souls during their own pleasure! Now it cannot be denied, that the general spread of Universalism will effect the removal of this evil.

2. How many millions of human beings have been made to pass through the fire to that giant Moloch—a persecuting spirit? This spirit is naturally generated by the doctrine of endless misery—for first, if God will turn to all eternity the souls of those who err in points of faith—or who from other causes fall under his displeasure, his worshippers will feel themselves justified in imitating his conduct as far as in their power—they will torture and burn the bodies of their fellow men from similar motives. And, secondly, should they want a smoother plea for the practice, the doctrine furnishes it, as follows: As the heretic is liable to eternal ruin for his unbelief, any exorcises which may be practised on him here to recover him from his dreadful situation, or to prevent the contagion of his heresy from effecting the ruin of others, must be not only right but even meritorious! It was precisely on this ground that the holy inquisitors justified their cruelties. And is not the plea perfectly feasible if the horrid doctrine which yields it be true? As you are conversant with history, my friend, I need not inform you how wide a door of desolation has been opened on the human race in all past ages, by the operations of these fearful principles. May God avert their recurrence!

I must here object said Mr. R—— Every modification of infidelity boasts a tendency in itself to counteract priestcraft and persecution.—And yet, when the Atheists of France had dominion, that convinced the world, that skepticism, as well as superstition, is no wise averse to a feast of blood!

True! I replied, those atheists had been made such by the cruel and absurd tenets of the established religion of the land, and by the corrupt and oppressive practices of its priesthood. And when they seized the reins of power they returned upon the heads of that priesthood, a fearful recompense for the oppressions under which themselves and their forefathers had been made to groan during the many ages of their dynasty. But, sir, you will of course admit a distinction between a sys-

ten that teaches that a man is a brute, and dwells in eternal sleep, and the doctrine, that God is an universal Father—man an universal brotherhood, an heavenly universal home. And the difference between the two systems is a sufficient guarantee, that their respective influences upon human life and happiness would prove upon trial to be different.

Mr. R.— admitted the justice of my conclusion, and I resumed my argument.

3. Amongst the evils pertaining to the doctrine of endless misery, and the least is, that it begets the idea that the main business of this life is to prepare for another. Hence, the duties of this life are neglected, and its innocent enjoyments proscribed. On this principle the anchorite built his cell, and the whole fabric—an all its forms—of monkish seclusion from the world, was undoubtedly reared. Universalism leaves the concerns of the future state in God's hand—where they of right belong, and where alone they are safe, and it teaches that the proper business of this life is to be useful and happy in it, and to contemplate with joy and gratitude the free gift of a blessed immortality beyond it. You may tell me perhaps, that the severities of monastic life are a mere adjunct of popish superstition, and are not practised in protestant countries. But my friend, I must take leave to say, that the principle still operates—though in other forms—and must operate where, and in proportion as, the doctrine of endless misery has influence, for it is a legitimate growth from that faith. Come now, I will sketch you a picture from life. See you that young woman sitting amidst the social circle in apparent abstraction? her countenance of a pale and sickly hue—her brow clouded with perpetual gloom? She seems a subject of nooping melancholy. You would scarcely think those features had ever beamed with the light of smiles. Yet the time has been when she was a light-hearted and joyous creature—the light, life, and ornament of her widowed mother's home, and her sprightly tones, and words of cheer, had ever a commanding influence on the sinkings of that widowed mother's heart. Well, it happened—but no matter how it happened. You see what she is now. Her thoughts continually dwell, and seem to revel in the faded world of woe, and its shadows are constantly flitting over the faint light of hope in her soul. "Alben's Alarm," lies at her elbow, and a tract entitled "Thoughts on Eternity," is open on the table before her, and hark! she is giving utterance to her misery by singing—

"Woe thou, O God, shall stand disordered, in misery as I see,
And sit in judgment on my soul, O how shall I appear!"
The orb of her being is evidently far in the wane, and she is drooping to earth—she whose existence opened with so much beauty and promise—she in drooping under the influence of her gloomy faith, like a flower that is crushed by the pressure of the storm. Can you tell me whom her piety benefits? It feeds not the hungry. It clothes not the naked. It beams not forth in beautiful exemplifications of divine benevolence. It certainly adds nothing to the sum total of human happiness. And yet it is called religion! But if such be indeed the religion of Jesus Christ, how greatly has his divine Author mistaken its proper delineation! You will

not, my friend, charge me with having borrowed from romance the colorings of this picture. Your candor will admit, that it is but too true a sample of one of the bearings of a dark and mystic theology, on the morals and happiness of society.

4. The endless misery belief has a manifest tendency to weaken the ties, and consequently, the obligations between man and man, inasmuch as it divides mankind into two distinct and opposite classes, the one belonging to God, and the other to the devil—destined heirs of eternal bliss or eternal gloom, according as they belong to one party or the other. It must on this account have a pernicious bearing on the nearest and dearest relations of life. The wife for instance is the favorite of Heaven while the husband is the subject of his curse. She is to bask in the eternal smiles of her Creator, while he is to groan forever beneath his frown—a tie will then be severed—all sympathies extinguished—she can even rejoice in his ruin! And can it be wondered at, if this state of things, which it is contemplated will exist in the future world, should, in too many cases be anticipated in the present? It is a true, but true saying, that men are prone to imitate the God they worship, and indeed, we are commanded to imitate God's perfections—to love our enemies—and to do nothing for evil, that we may be the children of our Father in Heaven? It is therefore important to inquire, whether—as Universalists believe—God does indeed forgive his enemies—all his enemies, overcoming their evil with his goodness, and making their sin and death yield to the ultimate triumph of his own purity and grace. Or whether—as the endless misery system represents—the cherishes toward his enemies the most implacable revenge, and for the errors incident to this brief and frail existence, he will throw them down to the realms of unceasing ruins—and doom them—

There to converse with everlasting groans,
Unheeded, unvisited, unreprieved,
Ages of hopeless end."

Tell me my friend, I pray you, which of these representations of the Divine character, will be sater for the interests of society to invite mankind to copy? Is it to the former, or the latter way, that we should exhort them to be merciful as their Father in heaven is merciful? Common sense can be at no loss for an answer to these questions.

5. By holding out mere mercenary inducements to the practice of virtue, your doctrine begets the idea, that religion possesses no intrinsic excellence. And farther, we estimate the character of causes by their effects; by representing, therefore, that virtue produces no happiness, and vice no misery—but that the rewards for the one, and the punishments for the other, shall be arbitrarily administered in a future life, your doctrine leads men to conclude, that virtue is in itself no better than vice—since its direct consequences are not—and therefore bribes are necessary to induce them to prefer the one above the other. Thus the system of endless misery lays the destructive axe at the very root of pure and undefiled religion! An individual presents himself before a wise earthly sovereign, 'Sire,' says he, 'I am come to make you a tender of my feeble services—I know you can derive no possible advantage from them; it is not with that view that I present the offering, neither

is it from any love to your person—or respect to your government. But merely to avert your dreadful displeasure, and to secure the large bounty, which I am told your servants are to receive.' Now my friend, answer me candidly, how would such a wretched wretch deserve to be treated by his sovereign?

Mr. R.— With contempt, no doubt. But those whom this individual is designed to persuade, do not admit that they serve God with such motives. It is true, however, that pulpit addresses, designed to bring sinners to repentance, usually say forth, that the avenger of blood is behind them—hell gaping beneath—and the only chance of escape is to make the service of God their choice while the opportunity is offered them.—Hence, I must own, the service of God is held out to men as expedient for safety. But tell me sir, in your turn, if men can be made better by such measures, why will you object to them?

Because, I rejoined, I have yet to be convinced that men can thus be made better. On the contrary, they have ever had, and still have an opposite tendency. Fear naturally debases the mind, and a debased mind will generate base purposes. The man who is accustomed to being governed thro' the medium of his fears—find him where you will—is almost a brute. I will allow that men of coarse natures may be frightened into resolutions to break off from their more open vices, but they only set upon this resolution while the motive of this fear is present, and their evil propensities will break out with the more violence when the restraint is withdrawn—as a body of water which breaks its dam, is more overwhelling as its effects from having been for a time restrained—and, besides, these propensities—though long opened indulged thus formerly—are secretly acting themselves out in different forms—the individual will perpetrate his villainies in the name of God with such saintliness of manner, and accompanied with much pious ejaculation. An evil tree cannot bring forth good fruit, nor can the fear of endless hell torments possibly produce virtuous living; this is simply assumed by matter of fact. The world is at once overwhelmed with crime, and a belief in endless misery, and the former prevails upon the less on account of the latter; on the contrary, where this superstitious fear most prevails, vice is most triumphant. Look over a map of the world, my friend. Inquire into the religious faith of each nation. Then learn its moral condition, and the result will be no wise creditable to the practical influence of your creed. Let mankind experiment for half a century, on the effects of the Universalist faith upon morals and happiness, and if it shall not be found to make men more virtuous, peaceable, united and happy, than they have been under the influence of the opposite system, let them be spurned as false and pernicious. Think you, Sir, there would not be found less of persecution, animosities and divisions in the earth, and more equality, liberality and love, than have ever been found to dwell in company with the faith of countless internal suffering?

6. By representing the punishment of sin as remote and uncertain, your doctrine strengthens the hands of the wicked by promising him life in his sins. If he should have the misfortune to

die unpardoned one hour after becoming an accountable being, he will be doomed to eternal groans for the sins of that one hour, but should he have eighty years in guilt, and subsequently be pardoned one hour before his exit from time, he receives eternal bliss for the piety of that one hour, and his eighty years of crime goes unpunished! The sinner usually promises himself future opportunities of averting the punishment of his guilt by repentance, and his hands are thus strengthened in wickedness.

Finally—the faith of endless misery throws a deeper gloom upon the valley of death, and invests with inexpressible horrors the awful moment of the spirit's transit from time. John Bunyan, in his 'Pilgrim's Progress,' is allowed to have fairly delineated the Christian life, as influenced by that doctrine. And what a life! There is the 'hell of difficulty,' the 'enchanted ground,' 'giant despair's castle,' the 'formidable apollyon,' and worse than all, the 'valley of the shadow of death,' with its 'quagmires,' 'puddles,' and 'goblins.' Now the author sets forth that when his two pilgrims, Christian and Hopeful—came to the river which separates the present from the future world, Hopeful was afraid to venture into its stygian waters—and when he was in the act of passing them, he often sunk beneath their depths, and the waves rolled over his head. He occasionally, to be sure, caught momentary glimpses of the heavenly city on the other shore, but they were to him as the images of home to the wrecked mariner, which but serve to heighten his misery, by contrast with the fearful depths whose billows rise between his soul and hope. In addition, therefore, to actual observation, we have this high authority for saying, that one out of two of the real believers in endless misery die in despair! Nor is it to be wondered at; when our eternal interests are conceived to vibrate on the pivot of our performances, how fearful is the uncertainty—and oft the thought that the naked soul must endure the scrutiny of infinite purity, and if found wanting, must be drowned down to infinite night. It is overwhelming! The spirit may well hesitate to take its dreadful flight. Oh, thou grim vision of endless wrath, thou art rich in thy trophies of wrecked intellects and broken hearts! Art thou not satisfied with mingling gall and wormwood in the cup of life, that thou must draw the curtains of despair around the dying bed? I have made a poor attempt to poetize the subject of death under these circumstances.

The night is dark, when through the darkened sky
Black clouds before the driving tempest fly,
And lightnings flash around, and thunder roll,
And from the night of death, when on the verge
Of untried waters, where looms the angry surge
Of the dark rolling deep, appears the soul.

But oh! when hope's last glimmer disappears,
And dark despair the dying bosom tears,
When every horror thought can form, harks there—
What tongue—what pen, tho' dipped in shades of hell,
Can the dread state of such a being tell?

Great God! how black the midnight of despair!

Religion came down from heaven to be man's guardian angel through this world of sorrow—to wipe his tears—to stay his sinking heart under the pressure of adversity, and cheer his bosom with the cordial hope of immortality. She offers her offices to smooth the otherwise rugged path

of life, and to shed the light of heavenly bliss on the otherwise dark passage through the valley of death. Happy those who take the celestial stranger—in—enjoy her guidance—walk in the light of her smiles—and experience in health and sickness life and death, her soothing and supporting influences. Such is the religion of the *Prince of Peace*. But man has veiled her beauty by throwing around her his own dark imaginings. And nothing has tended more to obscure her light, than the fogs from the fabled pit of eternal ruin.

I begin, said Mr. R.—, to yield to your opinion, that the doctrine of universal salvation, is far better adapted than that of endless misery, to promote—both in a moral and social sense—the interests of mankind. Permit me to ask one question. What are the principal subjects set forth for the believer's contemplation in your system?

I will answer your question with pleasure, I replied. We teach that God sustains the relation of Father to all intellectual beings—that he regards all with an equal, unbiassed affection—that he is actuated by the purest benevolence in all his dispensations to each and every creature—pursuing the purposes of his goodness in regard to them, amidst all their wanderings and rebellions—and steadily employing his infinite resources for their present and progressive happiness. We represent that all sin is to be overcome and destroyed by the Divine holiness—all sorrow swallowed up in Divine enjoyment, and all death and corruption, in life and immortality. We hold that we were not designed for present perfection, neither in our moral nor physical nature, but to progress through numberless stages of inconceivable glory toward the perfection of the Infinite—that the present life is but the infancy of an existence, which is destined to bloom into perpetually increasing beauty through unceasing duration. We contemplate the renewal of all ties dissolved by the cold touch of death—of all friendly alliances, dissolved by the blighting wand of the destroyer. All securities in the economy of Providence shall then be cleared up—all distrust of the divine goodness removed—all opposition to his government overcome—and a whole universe of reconciled and adoring intelligences shall be overwhelmed by a development of the ineffable perfections, and break forth into united and simultaneous praise for the gift of their being. Such, my friend, are some of the glories in the perspective to which Universalism directs the eye of faith.

Beautiful, indeed, said Mr. R.—, if true!

If true! I replied. Its very beauty is an evidence of its truth: for the Author of truth is infinitely beautiful and glorious, and truth is but a mirror designed to reflect the image of its Author! However, we waive this consideration—let it be subjected to the scrutiny of the understanding, uninfluenced by they affections, and if it will not endure the test let it perish! We ask no favors of it on the score of beauty.

The moon, which had shone with a brilliant light during the preceding discourse, now plunged into a dark bank of clouds, which had skirted the horizon before us, and finding the evening far spent, we arose repaired to the house. 'What a prayer,' remarked my friend, 'if that beautiful moon

should be quenched in that ominous looking cloud and never more reflect the glory of the sun, of which it is so bright a nightly representative!" Greater pity still, I replied, if an immortal spirit, which possesses powers capable of such vast expansion, should be quenched in the night of endless despair, when it might—according to its original destination—beam forth through all future ages, a record of the grace and glory of its Creator!—*Magn. and Able.*

Communications.

THE TEMPERANCE CAUSE.

Original.

Br. WILLIAMS. Having a few moments of leisure, I stepped in last evening to hear the Rev. Mr. Hunt lecture on temperance in the centre Church in Hartford. The lecture was what we might expect, considering that the author was a presbyterian clergyman, and the pulpit, devoted to the same cause. There was a great deal of Presbyterism, a little bit of temperance. One argument used by Mr. H. I wish to notice. He said that the temperance cause was either a good one, or a bad one—if it was good, it should be prayed for; if it was evil, it should be prayed against. Now says Mr. H. you could not pray against. That mother who has a ruined daughter would not let you pray—that father who has a drunken son, would not let you pray—the saints in glory and the angel of light, would not let you pray—the Savior of men, the God of heaven and earth, nay, even your own soul would not let you pray against the temperance cause! Hence he concluded that the temperance cause was a blessed one because it could not be prayed against.

The argument is worthy of improvement—Universalism is an error as fatal to the souls of men, as intemperance is to the body; so Mr. H. believes—if so, it is a dreadful evil, and if it is a dreadful evil, it should be prayed against, and be cast out by fasting and prayer.—Can Mr. H. pray against the Universal reconciliation of all things? Can he pray for the truth of endless misery? That mother who has an insane daughter, once lovely and intelligent, now ruined, now fallen, and all this the work of him, who preached eternal death, she would not let you pray that Universal reconciliation, might be false, or that endless misery might be true—that father, who is almost broken hearted, while he sees the prostrate intellect of his once promised and cherished son, who has drank deep of the waters of death, he would not let you pray—the saints in glory, would not let you offer such a prayer—the Angels who rejoice in the salvation of our soul, would not be the messengers to bear to the throne of the Eternal, a petition, which if granted, would check their joys, untune their harps, and fill all heaven with lamentation and sorrow. The Savior of men, who once was a man of sorrows, but now clothed in garments of light and glory, is seated on the right hand of God, he would not let you offer such a prayer.—He lived and suffered; he toiled and stemmed the buffets of a cruel world; he bled and died for all, and he would not intercede in behalf of that prayer which would frustrate his efforts, and make the blood of the covenant, as powerless as water

upheld upon the ground—the Creator of heaven and earth, would not listen to such a petition, for he has no pleasure in the death of any one. And finally, your own conscience would forbid it; for, guided by that, you must pray that all sin may be destroyed, all misery come to an end, and that the last rebel may be brought lowly and humble at the feet of Jesus.

Admitting then, that Mr. H.'s argument is sound, it follows the universal reconciliation of all creatures to God; the will of God, and is profitable to men; and that endless misery is false in theory and dangerous in practice, for no christian can pray that the former may be false, or that the latter may finally prove true.

M. H. S.

August 24th, 1853.

TO THE READER.

Original

The object of this communication is to render both you & myself justice, in relation to certain remarks which appeared in No. 12 of the Inquirer under the signature of J. B. on an article on water baptism which probably you may not have seen, as it was published in the Magazine and Advocate. When this article was written, though I apprehended it would not be welcome to majority of my brethren, yet I did not anticipate that kind of attack which it has received, or that my statements were in any way contradictory. And I think whoever reads the article referred to by Br. B. will find little to favor the charge, which his communication is intended to establish. It has too often been the case among controversialists, that they have sought, with greater ability, some verbal inaccuracy or technical expression, and have wasted more labor to make their opponent appear ridiculous and inconsistent, than they have been willing to bestow in order to understand each other's meaning, and candidly weigh each other's arguments. I trust the reader, after duly considering upon the unhappy consequences growing out of controversy, as it sometimes happens between brethren, will see other reasons for avoiding it, than those imputed to me by J. B. Such circumstances have created in my mind a disinclination for the truth. I prefer to let every person write and prove their own opinions, if they can, without making personal allusions to the writings or sentiments of another. I am confident that no person can prove falsehood to be truth, or truth falsehood.

But to return—in compliance with Br. B.'s request, I will endeavour to rid his mind of my inconsistencies, and save him all further trouble of stating my opinions for him.

If water baptism be a duty at all, it is a christian duty. But the great difficulty which perplexes the mind of J. B. rests as I apprehend, in an unwarranted supposition, that this ordinance is the test of a christian. This is not my opinion. Though I consider water baptism to be a christian duty, yet I do not believe it would be the duty of every christian to receive it under present circumstances of their minds. To those who believe that the scriptures require of them as professing christians to receive this ordinance, it is a christian duty: and to those who either have no mind established, or if so, in the frame of unbelief in this rite, it is not a duty. But this difference of opinion could not well

have existed among the early christians, who constantly heard the instruction of inspired men on the subject. As long as christians honestly differ as to what is duty, and what is not, we may extend to them the name of christian.—Baptism with water does not make a person a christian. That they may conscientiously receive this ordinance, they should, in the first place, be christians. But it is asked, Has not Christ imposed this duty upon all christians? Yes he not said, 'Keep my commandments?' Unquestionably. But then a person must first know his duty, to discharge it. A person must know what the commandments require, before he is under obligations to fulfil them. He must understand what his duty is before he can discharge it. Though the apostles were commanded to go and teach all nations, yet they were under no obligation to obey and teach all nations, before they were instructed themselves. It is a christian duty to preach the gospel but I do not consider this to be the duty of every christian, for many need to be instructed themselves. No person will pretend to say, that it is the duty of a person to preach the universal grace of God to man, unless he believes what he preaches. Hence so I do not consider it to be the duty of any person to receive the ordinance of water baptism, unless they are fully 'persuaded in their own minds.' Water baptism becomes the duty of those christians, whose investigation of the scriptures has resulted in the conviction of their minds, that it was our Lord's command that his disciples should observe this institution.

You have been correctly informed, that I quoted Matt. xxviii. 19, 20, as proof, that our Lord commanded his disciples to teach and baptize all nations with water. This must include Gentiles as well as Jews. The only question, then, is, what kind of baptism were the disciples commanded to baptize those they taught with? Suppose we say it was the baptism of the holy ghost or spirit; do the records of sacred history furnish us with one instance in which these disciples baptized any person with the holy spirit? Do they furnish us with any account of their power to do it? If we say this baptism was any other than water, we ought to be able to show that they were empowered and did baptize with the holy spirit.—You are, brethren, to take no man's supposition as proof of this subject, but to require of those who inform you, that Christ commanded his disciples to baptize with the holy spirit proof to that effect. Before Br. B. can understand what I consider an 'express command' of our Lord in reference to water baptism, let him show that they ever were commanded, or ever did baptize any person with any thing else than water.—That they did baptize, both Jews and Gentiles, with water, I stand ready to prove. Paul baptized none of you but Crispus &c. This is very true. There were others in that church to attend to this ordinance whom Paul mentions.—And though they did baptize, yet the apostle forbade them not. It seems to have been the object of Paul's election to preach the gospel in different kingdoms, while others attended to the administration of the ordinances. Paul, however, does not say, that he had never baptized any, but Crispus &c.; but that these were the only ones among the Corinthians, implying that there were others in other churches.

But I have neither time nor room to answer

every objection, which may be urged against this institution. As I have said, I shall have no controversy on this subject; these explanatory remarks which have been elicited by the urgent request of J. B. have not been given with any other intention, than justice to myself and friends. I have too much business, on my hands, to enter into a protracted discussion of this or any other subject. Br. Boyden will accept of my thanks for his trouble in pointing out what to him appeared to be inconsistent.

C. HAMMON.

REFLECTION.

It is midnight—solemn, beautiful midnight—and the bright and eternal watchers in the vault above, are looking down as if with smiles upon the lonely city as it sleeps in silence beneath them. Yet all is not still; ever and anon a vesicle rolls along bearing some gay reveller to or from a scene of festivity, and the footsteps of a solitary passenger, a wanderer, perhaps, without a home or a dwelling place, fall with a lonely echo upon the ear. How many at this hour, within the bounds of this metropolis, are suffering beneath the combined pressure of disease and want? Upon how many brows does the hand of sickness press very, very heavily? And how many disenthralled spirits are at this moment rising from their frail tenements, to return to him who gave them? This last is a solemn thought, and will, either by day or night, oft rise unbidden. At such a moment as this, when a hush and slumber has fallen upon the visible world, we seem to hear the waves of time beating around, and hurrying us onward to eternity. At such an hour, if not at any other, we realize the frail nature of the tie which binds us to existence, our own nothingness, and yet—our own immortality. Fifty years hence, and why will be keeping midnight vigils within this apartment—and where will then be the hand which is now writing, and the heart which dictates? Of what moment will it be to that future tenant, that the former was tremulous with weakness, or nervous with strength and passion—that the latter was born down by sorrow, or elated with enduring joy. Where then will be the high hopes of our lives, their glorious aspirations, and their brilliant dreams which have a grasp within the future, which death only can unclasp, and whose power eternity alone can reveal? Are these to perish with the clay tenements which confine them to the earth? A voice that will not be stilled utters a denial, and if a scheme of redemption and everlasting life, as glorious and great as it is perfect, had not been revealed to this world, innate evidence would not be wanting to shadow forth the prospect of a more extended and perfect sphere of existence. In the quiet of an hour like this, who can doubt it. The memory of the dead has power to wake deep thoughts and deeper feelings, and do none of those whom we have loved as we never again shall love the things of this world, and who have loved us with a devotion and fervor with which we never again shall be loved, pass before the vision of any who are now thinking of the past, or dreaming of the future?

He only is worthy of esteem, that knows what is just and honest, and dares do it: that is master of his own passions, and comes to be a slave to another's. Such an one, merits more respect than those gay things who owe all their great-

ness and reputation to their rentals and revenues.—*D. Failer.*

THE INQUIRER AND ANCHOR.

SATURDAY, AUGUST 29, 1835.

THE FEAR OF THE LORD. To fear God and keep his commandments, is said to be the whole duty of man. Again we are told, that the 'fear of the Lord, is the beginning of wisdom.' But what is the fear of the Lord?

1. It is not the fear of the Devil. The scriptures all along, inculcate the fear of the Lord, as an important christian duty, but we nowhere find them inculcating the fear of the devil, as an item of that christian duty.

2. It is not the fear of hell.

We do not read in the blessed book that the 'fear of hell is the beginning of wisdom.' We are aware, that men consider it indispensable to salvation, and the clergy in a vast direction for the salvation of souls, almost uniformly represent the fear of hell as the first part of the work. When they see a poor sinner, who is trembling, in view of the burning hell—they say, he is beginning to be wise, and this horrible fear of hell is considered, at least, to be a good beginning. The worst of it is that he may not be allowed to get the better of his fears. He must continue to fear and if a man is feared who has not the fear of hell before his eyes, he is very sure to be denounced as an heretic, and an heir of eternal woe. Now it is possible for a man to have much of the fear of hell, and very little, indeed none, of the fear of the Lord.

3. The fear of the Lord, is not the fear of punishment of any kind.

A man united with a church, he prays often, gives liberally to all the benevolent operations of the city, and punctually attends to all the ceremonies of religion. For what? Why is he afraid that God will punish him, and perhaps read him down to the dreary prison of hell if he does not. It is easy to perceive that such a man has much more of the fear of punishment, than he has of the fear of the Lord.

4. And positively the fear of the Lord is to hate iniquity.

Thus the wise man has taught us, and thus we believe. He that fears the Lord hates iniquity, not because it exposes him to punishment; but he hates it because it is in and of itself hateful. He sees in God a friend and a father whose mercies are around him every morning, and fresh every evening. He sees that his laws are holy and good; that they originate in the boundless love of God, and forbidding nothing that will make us happy, and enjoining nothing that will make us miserable, there are no laws so lovely in his sight, and 'ain as exceedingly joyful.' With this view of God, and his law, and transgression of that law, he is drawn by love to serve the Lord, and the same love makes iniquity hateful. This is that fear of the Lord which is clean and endureth forever. Reader may the fear of the Lord preserve thee from the evil way.

I. D. W.

SOMETHING NEW.—The following somewhat curious document was put into our hands sometime since, but was mislaid, and has consequently been delayed until now. So far as our knowledge extends, it is an entire new method of procedure, in such cases.

It smacks not a little of that spirit which saith, 'stand by thyself, I am holier than thou,' but it perhaps, after all, preferable to the old mode of issuing a bull of excommunication, against a brother, who may chance to differ, in faith, from the church to which he belongs. It may be proper for the reader, carefully to note, the cause of this extraordinary request. The said delinquent 'believes in the final

restoration of all men to holiness and happiness:—

Oh! the dreadful heresy!! It is true that Paul of old, both labored and suffered reproach, because he trusted in the living God, who is the Saviour of all men, especially of them that believed; and it is also true, that the time of the restoration of all things have been spoken of, by the mouth of all God's holy prophets since the world began; but no matter: such faith as this cannot be allowed in this day—It causes a collision of feeling in the church and ro they request the heretic to withdraw. Whether this mode of procedure originated in christian charity, or whether the character and standing of the individual were such that, they dare not excommunicate, we are unable to say. We can judge the tree only by its fruits, and in this instance, if the fruit is not positively sweet, it possesses, at least the negative virtue, of being free from that bitter spirit of persecution, which is too often manifested. But here is the document.

'We the members of the Protestant Methodist Church, in Brooklyn Township, Warrenville circuit, and Pittsburgh conference, do hereby request, Brother Richard Vaughn, to withdraw from us as a member, and our only reason is, that he believes in the final restoration of all men to holiness and happiness, which causes a collision of feeling in the church. This is our request and not Brother Vaughn's.' Done at Brooklyn this 1st day of April 1835—and this we give him as a testimonial of his moral and christian weak!

In behalf of the class,

Cyrus Brinard, Class Leader.

John Hoover, Superintendent.

Whether Mr Vaughn heeded this request and withdrew, or whether he yet remains a member, we are not informed. At all events, this is a pretty 'broad hint,' that his absence would be quite as acceptable as his company.

I. D. W.

MR. CANFIELD AND HIS CONCLUSION.—Our readers will, undoubtedly, recollect an article, published in the Inquirer and Anchor a few weeks since, in which we offered some remarks on a concession made by Mr. R. Canfield, relative to the merits of the christian religion. As Mr. C. acknowledged the doctrine of Jesus Christ to be a 'pleasant dream,' and a dream, as he termed them, which he had 'richly enjoyed,' we proposed the question, whether, in his change of views, he had found a better system—'a dream' which he had more 'richly enjoyed,' than his former faith in future life and universal holiness and joy? We wished him to point out wherein his present dream is better, more consoling, than the principles he once embraced. Recently in a letter addressed to us, he has offered some remarks with a view of answering our inquiries; but we are sorry to say the attempt is a failure—he has not answered the question, at least, to our satisfaction. He does indeed, assert that, when he changed his views, 'faith' was substituted by facts, hope exchanged for realities—'I was a gainer by the change.' But he has not told us what 'facts' and 'realities' he gained. Whether the object of his former faith, or the full fruition of his former hope, was obtained by the change, or whether he obtained something else, we are not informed. It is true, that in speaking of his condition since he became a sceptic, he says, 'In distress of mind or body, in the prospect of immediate death, the utmost resignation even boasted by the christian, was mine.' We have always thought true christian resignation is apt to remove 'a distress of mind.'—But we may allow all he here claims to be true, and say

nothing of the impropriety, and even presumption, of making such an assertion without an intimate acquaintance with all the causes of christian resignation that have ever occurred in the world; still it does not appear that he was more resigned, or had as rich or enjoyment than he who hopes for immortality. In what respect then was he a 'gainer' by his change of dreams?

We did not ask him whether Universalism is true or false; of its truth, we are fully convinced. Nor did we inquire in what manner he became a sceptic; this, with us, is a matter of no consequence. But we wished to know, and we still have the same desire—whether he has a better dream than faith in God and hope in immortality. If he thinks he has, we presume he will not deem it amiss, if we request him to point out in what respect he thinks it better.—It can be of no service to us and the world, until we discover its superior excellence and utility.

No system of philosophy or religion is truly useful to mankind, only as it tends to improve their moral and intellectual condition, and of course, promote their happiness. And much of our happiness in life depends on the exercise of faith and hope. We are so constituted, that we can have absolute knowledge of but few things—many things, even such as relate to the every day affairs of life, we are obliged to believe and hope for. Now that hope, and the religious or philosophical system which imparts a hope, that is best calculated to promote the happiness of men, is certainly the best, and he is a gainer who embraces it. Mr. C. we presume will not say that 'faith is substituted by facts,' so that he has now no faith on any subject. The veriest child would not believe the assertion. There are often events expected, in the political and religious world, the occurrence of which cannot be previously known with absolute certainty; it is believed, however, that they will occur, and they often do occur in exact accordance with such faith. Even Mr. C. but a short time since, was not a little surprised, when, on examining the Religious Inquirer, not a slip of notice was taken of his reply to our inquiries. And why? Because he believed and hoped that we should notice him. We did not do it, however, because we chose to wait till we ascertained whether he would answer our inquiries. In his present career, in the promulgation of his sceptical notions, he acts under the impulse of faith and hope. The belief and hope of obtaining some laudable object—of being useful to the world and securing his own happiness, stimulate him to persevering effort in the propagation of his present opinions. We say this in charity—for it requires not a little charity to say so much good of Mr. C., and we presume he will not dispute it; at least, we hope he will not accuse us of slandering him. Now the question is, has he anything to communicate—any abstract principles of doctrine, any system of ethics or isolated moral precepts, the reception of which by mankind at large, would be better, make them more virtuous, afford more joy, or increase the sum of human happiness in a greater degree, than the true principles of the christian religion? If he has, it might do the world good to point them out, clearly and distinctly, without reference to other systems.—Men are so constituted that, thrown into a broad and boisterous ocean, with nothing to support them but a mere slab, they would not be willing to relinquish even that, for the distant and uncertain prospect of obtaining an old boat which, when obtained might not be so good as the slab itself. And full

ly believing, as we do, in that revelation which Mr. C. terms a 'literary raiment,' he will not have reason to blame us, if we support it and adhere to it, and perseveringly oppose the wild vagaries which he has adopted, until in candor and kindness, we have been distinctly informed of the thing, or object, or principle, which he would impart, and which he believes to be better than our present views. In imparting this knowledge he need not meddle with our opinions, nor the christian religion at all; but, if he has any new light, let that light shine; if he has any new discoveries, let them be exhibited independent of any other systems—that the world may know what new things or objects he may have discovered. He may labor himself mightily in pulling down other systems, and in his own estimation, demolish the whole fabric of the christian religion; but what then? We can only laugh at his arrogance, or pity him in his folly; and unless he rears a better building, a more comfortable and convenient superstructure, we must leave him to pursue his vain and unprofitable labors alone; nay, our efforts and influence must be thrown into the opposite side of the balance. We should hardly sit quiet to have our eyes put out, for the uncertain prospect of having him, or any other human being, supply us with a better pair. Our *hopes of righteousness* is too much developed to allow of this.

What then, has he that is better than the christian religion, the acquisition of which would make him a 'gainer,' or afford joy and happiness, ever and above what can be obtained by faith in God and the hope of immortality, without diminishing the amount of happiness derived from these? All the blessings worth enjoying, in this life, and all the hopes worth possessing whose objects are confined to this earth, can be enjoyed by the christian as well as the unbeliever. The mere belief in God and the hope of life and happiness hereafter for all mankind, cannot be supposed to deprive the believer of any real enjoyment which he might otherwise obtain in this life.—By this faith he is left free to indulge in any thing and every thing, except what is wrong. And men are so constituted that what is wrong will occasion misery, whether it be done by an infidel or a christian. In addition to all the blessings of this life, the christian has the enjoyment of a hope in immortality. And Mr. C. will acknowledge that there is pleasure in hope; indeed he terms the hope of the christian a 'pleasant dream,' and hence it affords pleasure. He has 'richly enjoyed' it. Now what has he that can supply the loss of this?—that can exceed, or even equal in the happiness it affords, the religion of Christ? What new light that will shine with brighter effulgence than the sun of righteousness? What promised rest and glory in the promulgation of his principles, the anticipation of which will afford enjoyments sweeter and more excellent than the hope of heaven? What finer chord of the heart, touched by a more delicate finger, will vibrate in sweeter and more delightful symphonies? Has Mr. C. any new thing that can elevate the music of the soul? On the contrary, when his system is brought in contrast with the pure religion of heaven, is it not left far in the rear in point of excellence and power to promote the happiness of men? What has he to satisfy that desire of life, and of life beyond the grave, that is so deeply rooted in every human soul? He cannot, and we presume will not pretend, to deny the existence of this desire. And has he any assurance to impart,

any 'facts' or 'realities' that will satisfy it. It cannot be satisfied except with the full assurance that it shall end in fruition. Will he then extinguish it altogether?—will he attempt to divorce the world from it? If so, will not the 'struggles' of divorce, occasion far more, and more enduring misery, than cherishing the harmless hope of the final attainment of its object? Allowing christianity to be all a dream, the mere *belief* of it, as embraced by Universalists, can do no one any hurt, and may do much good. And so long as it is effective in increasing the joys and removing sorrows of life—in suppressing vice and promoting virtue among men, we shall maintain it on this ground; yea we shall set our face as a flint against any 'dreams' whose tendency is to take away three sources of enjoyment, and leave the mind unsatisfied as to its desire of future life. If men desire to turn barbarians, and secure their own selfish gratification at the expense of others, without caring how much misery they occasion, it might serve their purpose well enough to dream the dreams of scepticism. But if they lay any claims to philanthropy, it appears to us that before propagating these 'dreams,' it might be well to inquire whether they are calculated to afford more joy and lasting happiness among men than the principles of that pure religion taught by Jesus Christ—the hope of life and immortality beyond the grave. We presume Mr. Canfield means to be a philanthropist.

Will he have the goodness to state explicitly what there is in his system that is better than christianity? what there is to make amends for the loss of faith in a Supreme Being and hope in the resurrection of all mankind and their subsequent unceasing blessedness.

E. O. W.

CATHOLICS. Those who are acquainted with the movements of this day, are aware that great exertions are being made to create an excitement against the Roman Catholics. If one were to believe what he hears, he would soon come to the conclusion that all the mischief going on, is owing to the pretensions of Roman Catholicism. It appears to be the ruling passion of the day to carry every thing by excitement, and hence we find, in this case, as in most others, the appeals are made to passion and prejudice rather than to reason and argument. We are not anxious to appear as the apologists of the Catholics, from such weapons as are used against them they are able to defend themselves. We seriously believe the Roman Church to be wrong, radically wrong, in their doctrines, and in many of their practices, and we are willing to reason with them, to convince them of their errors, but at the same time we seriously object to the principle of putting them down by force or prejudice, and if we mistake not there is more danger to be apprehended from the continued efforts to raise an excitement against them, than from the prevalence of their doctrines. We know not why a Catholic, has not as good a right to worship God according to the dictates of his own conscience, as a protestant, and that too peacefully, without the danger of having a din raised about his ears, or the 'logs of war' let loose upon him.

We have long been aware that the popular religionists, of the day, work every thing upon the 'high pressure' principle, and that, in all their plans, they depend for success upon the power of excitement, rather than the strength of reason, or the influence of persuasion. We have been led to these reflections from the perusal of an article, which has been going the rounds of the papers, touching a certain Catholic priest at the west. It appeared first, in a Methodist paper, and set forth that the said Priest had been guilty of criminal intercourse with one of the nuns, in a certain catholic institution. Forthwith the cry was raised against catholicism,

and the whole system was denounced as grossly corrupt, and the people were called upon to lend their strength to rooting it out of the land.

Now this is certainly very far in doing into other men's wish others to do unto us. Suppose a catholic Priest has been guilty of this wickedness. In what connection are there not bad men? It would seem that a Methodist priest can do as he likes, and it is no evidence that Methodism is bad in its influence, but when a Catholic is guilty, this alters the case, and the whole denunciation is to be feared for the sin of one man. Have our Methodist friends forgotten E. K. Avery and many more such fellows that have been in their own ranks? And is a Methodist licensed to sin with impunity? Therefore we have said on the supposition that the story is true, and with desire to remind our Methodist friends of this, and to show that those who live in glass houses should not throw stones at their neighbors who do not. But it is proper for us to say, that the story itself, is denied in toto, by the Catholics.

For ourselves we should rejoice to see, those who now bow the knee to the Roman Church, coming out into the light of liberty of the gospel; and it would cheer our hearts to see the march of this system of error, as of all others checked by the power of truth. But mark our words, reason and christian kindness are the only weapons that can be successful, and we forewarn you that we never will check the progress of Catholicism by your present mode of procedure, but you have reason to fear that the excitement you are raising, will react with power upon your own heads.

E. O. W.

CONFERENCE.—A conference of Universalist clergymen was held at Saratoga Springs, on the 11, and 12th of the present month. Sermons were delivered by the following brethren. J. Barber, D. Ackley, J. Whipple, J. H. Williamson and W. Bell. The cause of truth has been languished at Saratoga; but we hope some good was done in the name of the child Jesus.

E. O. W.

UNFORTUNATE.—Mr. John G. Adams in a late number of the 'Star' has an article upon the resurrection, founded on Luke 20, 35, 36. Speaking of the blessedness of that immortal state, he notices as one circumstance that renders the hope glorious, the fact that then there will be single. If he had now, a forlorn wife, we might excuse him, for such an expression; but as it is, the fellow ought, for this offence, to be condemned to a state of 'single blessedness,' as long as he tabernacles in the flesh.

E. O. W.

REFLECTIONS ON THE DEITY.—The following article was written by a very young lady, as a composition at the Clinton Liberal Institute. Though brief it shows how unphilosophical reason looks upon things; and contains some pungent questions, which Doctors of Divinity might do well to remember.

E. O. W.

When we contemplate the boundless extent of creation, and the infinite number of worlds that exist, it appears surprising that there are any, whose belief is in God. And despite these steps of some supreme power; who has created all, and who keeps every thing in its proper order. It is even astonishing that men of science can profess and avow such a sentiment. There are but few such, and we may wonder that there are any.—When we are continually receiving so many benefits for which we cannot account; ought we not to feel grateful for these favors, and to ascribe them to some good being who orders all things, and provides for all our necessities? And if that being is now good, and unchangeable, shall we not expect a continuance of his favors? In *Psalm*, we are told that 'he opens his hand and satisfies

The desire of every living thing, which we have no reason to doubt. When he thanks proper to transplant us to another world, which was prepared before the foundation of this, shall we then be any less objects of his love, than we are at present? L. W.

A NEW HELL.—Not many weeks since, a Methodist preacher to the tune of Coles, held forth to the congregation to which he usually ministers in this place [Stratford], and in the course of his remarks advanced the idea that there is to be a new hell. Terrifying evidence that he could neither dispute or explain away, that the most old and the fewest fathers must eventually be destroyed, he found it necessary for the support of his cherished system, by some means, to establish a new one. He therefore belabored himself very hard, for some time, to effect that object by dint of barefaced assertion. But notwithstanding all his assurance, that assertion was not sufficient to satisfy the minds of all who heard him. Consequently a young man, Mr. Michael A. Moses who heard this sermon, addressed him a letter requesting proof of the new idea he had advanced. In reply to this request, Mr. Moses received the following letter:—

Stratford Aug. 15, 1853.

Sir.—I received yours of the 12th inst. this morning and on your desire a reply, I refer you in proof of my assertions, to Rev. Art. 6. 'Behold I made all things new,' and leave you to explain it on your own principles. If you admit that "all things" means all things, then the point is proved. If you deny it then the argument is at an end.

Yours respectfully,
G. COLES.

Thus, our readers we presume will admit, is a new argument, in support of a new idea relative to a 'new hell.' We hope they will maintain all becoming gravity, and remember that new things are every day brought to light to the extreme detriment of the old notions concerning endless misery. The argument in this matter rests on the position, that 'all things means all things.' *Behold I made all things new.* This admitted it follows also that *men* must be made new—must 'put off the old man with his deeds and put on the new man which is renewed in knowledge after the image of him that created him'—'the new man which after God is created in righteousness and truthfulness.' And being made new in this way—which is to make new men—instead of being cast into a new hell, they will be 'heirs of God and joint heirs with Jesus Christ to an inheritance in heaven.' Hence the old hell being destroyed, when all things are made new, the new hell will be a useless concern without inhabitants. This Mr. Coles cannot deny, unless he should deny 'that all things means all things.'

And not only new men, but there must be a new devil also. The old devil, that 'old serpent'—alas! alas! the poor old soul and his ardent friends—must die! *Yes, miserable devil! pitiful even to think upon!* he is a fair candidate for Davy Jones' locker! If 'old things pass away' and 'all things become new,' there is no help for him—he must go the way of all 'old things,' and his place be supplied with a new devil! But really, it does seem to us that the Almighty is not so well pleased with the devil and devilish things—with hell and hellish subject, that, after these are once destroyed, he will create them anew on purpose to confine them through eternity. The phrase 'all things' in the quotation made by Mr. Coles relates to entities or systems, and not to passions, emotions and their consequences; whereas the word 'devil' in scripture was made use of, figuratively, to signify the evil passions and dispositions of man, and the word 'hell' denotes the unhappy consequences of these passions and emotions. It is true, the word devil sometimes refers to persons—to wicked men; and the word hell sometimes refers to places—to the grave and places on earth, but not to a place or state of endless misery. Hence 'all things' may be made 'new' without reviving,

either the devil or hell—either the bad passions of men or their consequences. These indeed are put off with, the 'old man and his deeds'; and when the 'new man' is put on which 'is created in righteousness and truthfulness,' 'all things,' will be made new and pure.—Consequently after this there can be no more sin and misery in the Universe. 'Is the argument at an end?' If so, it is clearly against the silly notion of a new hell. Mr. Coles must again up some other new argument to support the old belief. H. O. W.

175th travel of membership.—Whereas John W. Whitcomb of Barkhamsted, Ct. has, for above two years past, been a member in full communion with the Presbyterian church in that place, during which time he has sustained an unblemished christian character, discharging the duties, and observing the precepts of the great head of the true church, as far as possible;—and whereas circumstances have recently occurred on the part of the said church in Barkhamsted, which, together with a change of opinions on his own part, render a dissolution of the connection heretofore subsisting between them, both proper and called for in justice to himself.—Therefore, the undersigned is authorized by him to declare and publish, that hereby he withdraws his watch from that church as a body, and from every member thereof individually, not accepting the *Partes*; and, from this time henceforth, he dissolves entirely his connection with it, and no longer considers himself responsible for any conduct on the part of any member or members, nor amenable to any ecclesiastical regulation which the church may adopt. R. O. WILLIAMS.

August 25, 1853.

ATTEND AT TROY. The new and elegant Universalist Church in Troy is in a state of forwardness, and will be completed, and dedicated early in September next. L. B. W.

Our worthy friend C. Carter of Ann Arbor Michigan will please accept our thanks for his favor. The cash came safe to hand, as also did his letter. We would inform him however that the Post Master who remitted the money failed to frank his letter, and thus subjected us to postage 50 cts. besides a loss of discount on the bill sent. Of this we would not complain much, but we presume that our friend got the P. M. to enclose the money in order to have it come free of postage. Whether it was a mistake of the P. M. or whether he purposely omitted to frank his letter, we know not, we do know however that we paid fifty cents for his letter. Post Masters who intend to send letters free should so write it on the outside, and put the name of their office and their own names along with it. We rejoice with our friend in the good prosperity that attends the cause of Zion in the west. With such professors the cause will prosper any where. L. B. W.

Mr. N. Stacy. We learn by a letter from a friend at Ann Arbor Michigan, that Br. N. Stacy has received and accepted an invitation to take the pastoral charge of the Universalist Society in that place. They are now furnished with a neat and convenient house of worship, and with the talents and experience of Br. Stacy, united in a pastor prosperity will attend them. L. B. W.

INSTITUTE AT PORTLAND.—It is stated in a recent number of the Christian Pilot that a young Men's Universalist Institute for the diffusion of moral and religious instruction has been formed in Portland Me. Meetings are holden once in every week.

UNIVERSALIST BOOKS. We would say to our friends, in the city, and vicinity, that the following rare works,

together with a general assortment of Universalist Books, may be had of S. Van Nebraack at No. 392 South Market St. Albany.

Memory of Res. J. Freeman, published for the benefit of his widow.

Specimens Mirror of Fanaticism, &c. &c.

Convention Sermons. Street's Hymn Books, &c. &c. L. B. W.

Dr. J. A. Gurley has received and accepted an invitation to settle over the Universalist Society in Meriden Mass. He has already commenced his labors preaching in that place a part of the time, and the remainder is occupied in the region round about.

'HEAVEN,' says an elegant writer, 'has imprinted on a mother's face, something beyond this world, something which claims kindred with the skies. The angelic smile, the tender look, the waking watchful eye, which keeps its fond vigil over the slumbering babe—these are objects which neither the pencil nor the chisel can touch, which poetry fails to evoke, which the most eloquent in vain would exaggerate—the heart of man can alone paint the picture.

Nature has set the mother upon such a pinnacle, that our infant eyes and arms are first upturned to it—we cling to it in manhood, we almost worship it in old age.'

TO CORRESPONDENTS.—A sermon and a communion sermon from Br. Barber are received, and gratefully acknowledged.

Br. F. Hitchcock has removed to Stratford Ct.

Religious Notices.

THE GENERAL CONVENTION OF UNIVERSALISTS in the United States will meet in annual session at this place (Hartford) on the evening preceding the third Wednesday [19th] of Sept. next. The course, according to the usual practice, will continue in session two days. We anticipate a pleasant and profitable session, and expect a full attendance of delegates and visiting brethren.

The Hudson River Association of Universalists, will hold its annual session in the city of Hudson, on the second Wednesday and Thursday, in Sept.

There will be preaching on the 5th sabbath inst. by Br. Shingley at Pouquonock (and at Pine Meadow at half past 5 o'clock)—and by Br. Williams at Northfield.

There will be preaching on the 1st sabbath in September, by Br. Shingley at Winsted—by Br. Williams at Granville; and at Granville at 5 o'clock same day)—and by Br. Willis at Somers.

On the 2d sabbath in Sept. there will be preaching, by Br. M. Bellou at Barkhamsted—by Br. Williams at Pouquonock—and by Br. Shingley at Millington—Br. Shingley will also preach a lecture at Hamburg on Saturday evening previous, and at Colchester on Sunday evening at half past 7 o'clock.

Br. Hagberg of Guilford Vt. will preach at Granville on the 3d Sabbath in Sept.

There will be preaching on the 3d sabbath at Broadbrook.

Br. J. Boyden Jr. will preach in Cheshire next Sunday and a lecture in Meriden at half past 5 o'clock same day; in Berlin the 1st Sunday in September, and a lecture at Britain at half past 5 o'clock same day; and in Burlington the 2nd Sunday in September and a lecture Colvilleville at 5 o'clock same day.

A funeral sermon, occasioned by the death of Eliha Shepard Esq., will be delivered in the Universalist Church in Hartford, next sabbath afternoon, (tomorrow).

Br. Charles Spear will preach in Somers on the 5th Sabbath in Aug. and in Springfield on the first Sabbath in September.

POETRY.

Adoration.

BY J. O. WHITTIER.

Have I not considered the Heavens?—John.
Look into Heaven!

The sullied solemn stars are shining there,
Like lights lighted in the upper air;
And to the worship of the great God given,
Where the pure spirits of the unsinued dead,
Recaptured from earth and sanctified might shed
The business of prayer.

Look ye above!

The earth is glorious in its summer weather—
The tall trees bend with verdure, and beneath
Young flowers are blooming like unworshiped love;
Yet these must change—Earth's glories be no more;
And all her bloom and greenness bend before
The ministry of death!

Then gaze not there—

For holy skies are o'er ye; and the high,
Mysterious things of God's immensity
Are leading upwards like the wings of prayer!
And heaven's own language to the poor of earth,
Written in stars at nature's mighty birth,
Is borne on the sky!

Oh turn ye thou

And bend the knee of worship; and the eyes
Of the pure stars shall smile with glad surprise,
At the deep reverence of the soul of man;
Aye—kneel in worship, till the stars grow dim,
And the skies vanish at the thought of Him,
Whose light beyond them lies!

THE TWO MILLERS—A FABLE.

In the land of liberty, and through that part of the land towards which the sun riseth, ran a beautiful stream of water. Upon the banks of this stream were many small villages, and the hardy peasantry were subjected to many inconveniences in procuring a comfortable living. There was no grinding mills in the neighborhood, and each one was obliged as a matter of course to prepare his own grain for bread by the use of the pestle and mortar. Mr. P. and Mr. U. two enterprising citizens of the country, resolved each to build a mill for the accommodation of their neighbors. Accordingly they went to work. Mr. U. selected an advantageous site on which to erect his mill. His dam was built against a permanent rock, so that the floods could not move it, and sufficiently large to carry the mill in times of the greatest drought. Mr. P. observing the permanency of his dam, and being sensible that his friend had selected the best chance upon the whole stream, very wisely remarked to him as follows:—Friend U, I suppose, sir, that you have secured all the advantages that can be derived from water power, by your dam. It is fixed, I see, against a rock, that it cannot be moved, and you have a plenty of water, but yet sir, I pity you folly in building upon such a foundation, in such a place. There is no dam below yours upon this stream, and it is not likely there ever will be. If your mills should happen by any means to go off, they must be lost in the gulph below—there is nothing to stop them. On witnessing your danger, sir, I have learnt wisdom and am now determined to go up this stream, nearly to its head, or at least to get above every dam there is upon it so that if my mill should go off there will be something below to catch me.

I know there will not be water enough to carry the mill more than one day out of the

week, but then I will have a double chance in case my mill should go off, and I had better, I think, be upon my guard. So Mr. P. went away upon his enterprise. He followed a small brook, an auxiliary to the river, nearly to its source—he there built a dam of bull-rushes, and has ever since been repairing his mill and patching up his old rush dam, always careful to take pretty good toll when a customer called, and to pass over his neighbor U. in that if his mill goes off, his neighbor's dam will catch him.

Be careful, reader, always to build your dam farther up the stream than any one else—no matter if you have nothing but rushes to make it of, and no matter if it should be a dry dam without a pint of water; you will have as many chances as there are dams below you. Don't you see how wise Mr. P. was?

THE GRAVE—A FRAGMENT.

BY L. W. TRANK.

'Not all the wealth the Indies bear,
Nor all the earth's enchanting bloom;
No sea—no stone, nor conquering host,
Can save a mortal from the tomb.'

The sun, in all the pride of his brightness, shone on the peaceful wave—the earth, adorned with the flowers and garlands of spring, seemed more like a paradise of light and innocence, than the habitation of sorrow and crime. Oh! at that bright period of the triumph of nature, of song, and of melody, what soul could not have participated in the enjoyment—what spirit so unaccustomed, that it could not have bowed down and drank innocence, at the pure and delightful fountain of nature's inspiration. While I was engaged in these pleasing reflections, the funeral train of one who had perished by the dagger of a midnight assassin, slowly approached me. There was the bier, bearing the sable coffin—the mourning friends were there; for the deceased was young, virtuous, and beloved. O man! I exclaimed, mentally, cannot the warnings of heaven—earth's emblems of innocence, or virtue's noble rewards, deter thee from the commission of crime? No, they cannot; thou art the most degraded of beings, for thou hast degraded thyself.

The procession now reached the grave yard—the coffin was lowered and placed beside the grave—never, in my life, did such feelings oppress me. There yawning the awful grave—the coffin rested on its brink—the mourning friends stood around, with sorrow engraven on their countenances; but there was one, whose deep and unfeigned sorrow told that the deceased was the partner of her bosom—still she spoke not, nor complained; but when the coffin was lowered to its final resting place—when the earth sounded on its lid—then her sorrow was insupportable. The grave now contained the companion of her youth, and all her hopes—Overpowered by her sorrow, (she sank in the arms of her attendants, and ere she revived, the turf was o'er the dead.

There is no scene better calculated to inspire melancholy contemplation, than the grave-yard. There, in that repository of the triumphs of death, that land of silence and gloom, repose the proud and the rich, the poor and the humble. Strife is forgotten—the tongue of slander is dumb—the voice of censure is hushed—the guilty and contaminated are beside the child of angelic purity—kings, heroes and subjects, moulder together, and are forgotten. The

fairest sons of genius, lie beside the senseless idiot, and the greatest beauty sinks down by the most degrading deformity—titles are unknown—distinctions are annihilated, and all sleep in forgetfulness in the earth's cold bosom. Is this the end of man? No! There is a fairer world beyond the sea of terrestrial sorrows and anxieties—a realm of consecrated beauty—a clime of unpeakable delight. There the countenance of sorrow is changed to smiles, and delightful and enrapturing joys will repay a life of sorrow and pain.

MARRIAGE.

Marriage always effects a decided change in the sentiments of those who come within its sacred pale under a proper sense of the responsibilities of the married state. However delightful the intercourse of wedded hearts, there is, to a well regulated mind, something extremely solemn in the duties imposed by this interesting relation. The reflection that an existence which was separate and independent is ended, and that all its hopes and interest are blended with those of another soul, is deeply affecting, as it imposes the conviction that every act which shall influence the happiness of the one, will color the destiny of the other.—But when the union was that of love, this feeling of dependence is one of the most delightful that can be imagined. It annihilates the habit of selfish enjoyment, and teaches the heart to delight in that which gives pleasure to another. The affections become gradually enlarged, expanding as the ties of relationship and the duties of life accumulate around, until the individual, ceasing to know an isolated existence lives entirely for others and for society. But it is the generous and virtuous alone, who thus enjoy this agreeable relation. Some hearts there are, too callous to give nurture to a delicate sentiment. There are minds too narrow to give play to an expansive benevolence. A degree of inactivity is necessary to the existence of disinterested love or friendship.—*Border Tales.*

Marriages.

At Wintbury, Mr. Jonathan B. Graham, to Miss Maria J. Loomis, daughter of Mr. Jacob Loomis, of Wintbury.

At Salem, Mr. Charles R. Copeland of Sturbridge, Mass. to Miss Julia S. Cook of this city.

Deaths.

At Sturbridge, Mr. John Demis, aged 80, a soldier of the Revolution.

At Brookfield, Mr. Solomon Banister, (aged 94, a Revolutionary patriot and pensioner.

At Barre, Deac. Noah Hipley, aged 86, a Revolutionary pensioner.

In this City, of the camp, William A. aged 19 months, son of Mr. T. A. Matson.

At Glastenbury, Mrs. Roxana Hough, wife of Mr. Augustus Hough, 21.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by N. Buggies in Main St. a few rods south west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murtlock's store, directly opposite the Eagle Tavern, South Market st.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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C. WOODHOUSE, WEST BRATTLEBORO' VT.

A N E R M O N.

BY J. BARBER, SOUTH COVENTRY, N. Y.

Original.

Now I Nebuchadnezzar praise and extol and honor the King of Heaven, all whose works are truth, and his ways redemption: and those that walk in pride he is able to smite. Dan. iv. 37.

These are the words of the once proud and haughty king of Babylon. The kingdom, over which this haughty monarch ruled, had become wealthy and potent in arms. The pride and overgrown ambition of the people had rendered it the common enemy of mankind, and by their numbers and warlike skill, they were able to subdue and cruelly oppress their contemporaries. That all nations did actually bend under the burden of the Babylonian yoke, is a fact well established by the records of antiquity. The power and extent of that great monarchy is acknowledged by Daniel in his words to Belshazzar. 'O thou king,' says Daniel to Belshazzar, 'the most high God gave Nebuchadnezzar, thy father, a kingdom and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him. When he would, he slew, and whom he would he kept alive.' The rage for conquest, exercised by this haughty power—the wealth accumulated by subjecting the surrounding nations to this monarch, were well calculated to engender in the bosom of frail mortal man unbounded pride and arrogance. The impious demand of this overgrown monarch, for the people, nations and languages, under his wide spread dominion, to fall down and worship the golden image which he had built on the plains of Dura, is a lucid demonstration of his unbounded pride and domination. But that God, who rules in the armies of heaven and among earth's inhabitants—in whose hand is the heart of the king—who turneth it as the rivers of water, whithersoever he will—found no trouble in humbling his pride and inducing him to praise, honor and extol the King of heaven. Even the proud heart of a Nebuchadnezzar could easily be humbled and made to acknowledge the

Most High God, by the purifying skill of him who said to the Jews by the mouth of the prophet, 'Come let us reason together: though your sin be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.'

The free agency of man is thought by many to counteract the strong arm of Jehovah. But the inquirer after truth will see, by our text and context, that Jehovah is able to subdue the most rebellious heart, and make the proudest of monarchs bow to his scepter and acknowledge him as the one Lord of all, whose kingdom is an everlasting kingdom, and his dominion from generation to generation.' The chapter in which our text is found, is a proclamation which the king of Babylon made unto all people, nations and languages, and in this proclamation, he gives an account of the process by which his spirit was humbled and he was taught to acknowledge the God of heaven as the moral Governor of the world. He relates in this proclamation a dream, which he told to all of the magicians, astrologers, Chaldeans and soothsayers in his realm; none of which could interpret it. He at last called to him Daniel, the Jewish prophet, to whom he related his nocturnal vision, and from whom he received an explanation. The interpretation of the dream was that the king should be driven from among men—that he should have his dwelling among the beasts of the field, eat grass as oxen, be wet with the dew of heaven, until seven times should pass over him—(ill thou know, says the prophet,) that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will—all of which he says came upon him. For at the end of twelve months, he walked in the palace of the kingdom of Babylon—and said, 'Is not this great Babylon, that I have built for the house of kingdom, by the night of my power and for the honors of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. And thou shalt drive three times from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, [how long?] until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers and his nails like birds' claws. And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding

returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever and ever, whose dominion is an everlasting dominion and his kingdom from generation to generation: and all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the armies of heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him what doest thou?

This is the humble acknowledgment of this once proud and haughty monarch—he is now willing to allow that there is a being before whom not merely himself, but all the inhabitants of the earth are reputed as nothing. Before his debasement, he thought himself a God—he now acknowledges himself a worm of the dust, as nothing, when compared with the Deity. He does not consider himself able to withstand God.

There is a very popular objection to the doctrine of the final restitution of all things, which is that the obstinacy of man cannot be humbled—his endless misery is a natural consequence of his obstinacy. It is admitted that it is the will or, at least, the desire of Deity, that all men should be saved—but the great difficulty lies in the obstinacy and depravity of the human heart. Now my dear hearer, we would inquire, if God found any difficulty in converting the proud, the haughty king of Babylon? And if this was a difficult case, do you really believe that our heavenly Parent will ever be thwarted? 'O yes,' says our Methodist or Arminian brother. We will produce a case from the last part of the 23d chapter of Matthew. There the compassionate Savior addresses the Jews in the following language, 'O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under wings, and ye would not? Here is an instance, says the objector, to the point. Here the Savior says he would have gathered them together, but they would not; and he fairly wept when he saw them rushing into the arms of destruction—in articulo mortis, as the physician would say, into the arms of death.'

You will recollect, my dear hearer, that a short time before our Savior was crucified, he told his disciples that his soul was sorrowful, even unto death; and he said to them, 'I cry ye here and watch with me.' And he went a little further and fell on his face and prayed, saying, 'O my Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt.' The speechless saint as I recollect, that Christ was made in all spiritual pennan tells us that Christ was made in all pined like unto his brethren. Now it is not strange, that in view of the excruciating death

which he was about to suffer—when he saw the Jewish cross, and other implements of death in horrid array before him—his human feelings should recoil at the torture and agony of the cross—and that he should sweat, as it were, great drops of blood, in view of the moonless midnight of death which he must pass; and being governed by the impulse of the moment, it is not strange that he should pray, that, if it were possible, this bitter cup might pass from him. But is it probable, that he would have evaded this cup, if in his power, when he again took a broad survey of the great plan of redemption to be effected by his death? It is, we think, certain that the Savior would have evaded this death, only while taking an abstract view of it; for after the first prayer he returned and finding his disciples asleep, he said unto Peter, What? could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak! Here he acknowledges that the *spirit* was willing, but the *flesh* weak. He went away again and prayed, saying, 'O my Father, if this cup may not pass away from me, except I drink it, thy will be done.' He prayed the third time, saying the same words. It is again evident that, all things considered, Christ did not wish to evade the death of the cross; for you well remember, my hearers, that, at the time the Savior was betrayed, one of the disciples struck off the ear of the high Priest's servant, and Christ commanded him to put his sword into its place, and adds—'Thoukest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scripture be fulfilled? This proves, we think, that Christ did not wish on the whole to evade this death; he did not wish even to have his disciples endeavor to defend him—but he wished to have the scriptures fulfilled. His prayer, that the cup might, if possible, pass from him, was only an impulse of the moment; for he knew the scriptures—the design of the Almighty Father of all, must be effected. Were it possible for any power to alter the Omnipotent designing mind, he would have removed this bitter cup of death from the parched lips of his own dear Son! And it was not for the want of power, that the Savior suffered himself to be crucified by the Jews. No; it was that he might effect the great plan of redemption. The Jews could not have taken his life against his will. He says, as recorded in the 10th of John, 'Therefore, doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.' By this you will be convinced that it was not a want of power which induced the Savior to give himself up to crucifixion—although he prayed that the cup of death, if it were possible might pass from him—that is, if it were consistent with the plans of infinite wisdom.

So in the case of Jerusalem. It was not for the want of power—that Christ did not gather the Jews together as a hen gathereth her brood under her wings—it was not for the want of power that he did not convert them to Christianity—it was because it was otherwise planned in the courses of infinite wisdom. For proof of this statement I would refer the hearer to the 12th of

John. It reads thus, 'but, though he had done so many miracles before them, yet they believed not on him.' That the saying of Isaiah, the prophet, might be fulfilled, which he spake, 'Lord, who hath believed our report? To whom hath the arm of the Lord been revealed?' Therefore they could not believe, because, that Isaiah said again: 'He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them.' So rely, the same power which blinded their eyes, could open them—the same hand which hardened their hearts, could soften them. But had their eyes been opened and their hearts softened, at this time, by these miracles of the Savior the world of the Lord, by the mouth of the prophet, would have been falsified.

The same proposition which I have here advanced is supported by the apostle Paul to the Romans. He says, 'What then? Israel hath not obtained that which he seeketh for: but the election hath obtained it, and the rest were blinded, according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day.' Notice, my hearer, he does not say that they *never* shall hear and see. No. If he did he would contradict himself before he gets through the chapter, for towards the last end of it he tells us that these very reprobates—the *ill Israel*, shall be saved. God has given them the spirit of slumber, eyes that they should not see and ears that they should not hear unto this day. (The old Calvinistic doctrine was, that they *never* should hear and see. But the most we can say, is that this doctrine and the apostle are at issue.) Had the preaching and miracles of Christ converted them while he was on earth, they would not have crucified the Savior, and the ancient prophecy would not have been fulfilled. Therefore when Christ wept over Jerusalem—he was, no doubt, impelled to it by the tender compassion of his sympathetic bosom, rather than by a wish to alienate his plans of heaven. As he told his disciples respecting his own death, the *spirit* truly was ready, but the *flesh* is weak.

We will illustrate our idea on this point by similitude, that we may not be misunderstood. A parent has a diseased child—his feelings towards the child are extremely tender. But for the benefit of the child he wishes to administer to it a very disgusting, nauseating medicine. He knows that the medicine will cure his little diseased offspring; yet when he comes to administer the dose, and sees the stomach of the little sufferer rise against the nauseating drug, he weeps and says, 'O my child, how gladly would I avoid giving you this sickening dose and heal you without it.' So our heavenly Father, if his wisdom had seen best to have raised the Jews and Gentiles to that state of blessedness which he has designed for them, without hardening their hearts, blinding their eyes and carrying them through the iron furnace of affliction, there is no question but what he would have done it, as infinite wisdom and power are never guilty of using any means to effect their purposes, but the best. The compassionate Savior, in view of the process through which the Jews must be carried to bring them to

God, wept, as weeps the tender mother over her child in view of the medical process through which it must be carried that it may be raised to health. And if the feelings of the Son of God were such as to cause him to weep over the temporal calamities and sufferings of the Jewish nation, what, think ye my hearers, would have been his sensations—the agonies of his sympathetic bosom—had he foreseen their endless misery?—and he believed in the doctrines of our modern churches?

Al! says the objector, 'this is the very reason why he wept! If the Universalist doctrine be true, he had no reason to weep; for, according to their sentiment, these Jews will be just as well off in the future state as if they had never crucified the Lord of life and glory. If Universalism be true, it makes no kind of difference what we do, or what we suffer; we shall all be well off at last. If I believed this doctrine I would never weep at any thing.'

I shall answer this objection by admitting, that, if the doctrine of endless misery be true, every thing else—that is, all other misery—is of minor consequence, and when compared with endless misery, shrinks into nothing; and is not, as my opponent says, worth a tear. We do not wonder that the sincere believer in the doctrine of endless woe, looks upon all other misery as nothing—and deems it, could he escape this, he would not care to fig about all the rest. If we believed it we should feel so ourselves. But notwithstanding this cogent argument of the objector, we think that his theory and practice will contradict each other. For we have seen many who profess to believe the doctrine of endless misery, who did not think that temporary misery was beneath their notice; and wept, as readily as others, at the earthly misery of their fellow creatures. And if those who believe the doctrine of endless woe can weep for a temporary calamity surely the Savior, who, we think, never believed nor taught such a sentiment, must be allowed to weep over the temporal judgments about to fall upon Jerusalem! That the Savior did not believe that these Jews, over whom he wept, would be endlessly miserable, we will now endeavor to prove to you by the following context.

We will first quote the 37th verse, that the hearer may see the connection. O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! The next verse is, 'Behold your house is left unto you desolate' and the next, 'For, I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he who cometh in the name of the Lord.' We wish you would mark this my hearers. These are the same Jews over whom he wept—the same to whom he said, 'Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels—the same whom he sentenced to everlasting punishment, or rather, as it should be rendered, the correction or judgment of the age. He told these Jews that, when they should see him again, they should say, 'Blessed is he who cometh in the name of the Lord.' That God our dear hearers, who could bring the brethren of Joseph to do homage to

lion in spite of their enmity, malice and hatred—who could humble the spirit of a Nebuchadnezzar and make him to extol and honor the King of Heaven—that living who could convert a Sual of Tarsus to Christianity; who find no trouble in making the most obdurate of the human family bow to his sceptre and pay to him their voluntary homage. To say that God is the God of angels of all mankind, and at the same time contented that he has given them a law which will prevent the salvation of a part, is to our view a contradiction in terms or in language. If God ever desired the universal salvation of all, when he made man; as he is infinitely able in his essence, and as his first decree was the best that could be, and forever precludes the idea of a different desire; it is an absolute inconsistency—a contradiction in reason and principle, to suppose that he gave man a law which would preclude the possibility of an accomplishment of his own desires. God is absolute Governor of the moral and natural world. As the Babylonian king declares in our text, "his ways are judgment." The word judgment we think is here used for discernment or decision—meaning that all God's works are works of wise discernment and decision.

The king acknowledges that God is a being of wise discernment, and that he is able to abase those who walk in pride. This Babylonian monarch had learned by experience. Before his abasement, he had no knowledge of the one, only living and true God; for, in speaking of Daniel, the prophet, he says, "in whom was the spirit of the holy God," evidently alluding to the heathen deities, of which there were many. The hearer may at first, object to this statement; as at the time the three Jews who would not pay homage to his graven images, were bound and cast into his furnace, the king said, "lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God. Your speaker has sometimes been asked the question by the Deist, how the king of Babylon, being a heathen and having no knowledge of God, should know that the form of the fourth was like the son of God? This difficulty my hearers, exists only in our translation. Mr. Webster, Lowth and other distinguished linguists, tell us that there should be an article in this place before the word God, and it should begin with a small g. The king's meaning is, that the fourth is like the son of a god—meaning, like the son of a heathen god, according to the notions of a god. After his abasement—when the king had been deprived of his reason, again recovered it—being forewarned of the whole in a vision of the night—he was then ready to inform himself concerning the true God, and probably by the instruction of Daniel, he became convinced that there was a superintending power to whom he was indebted for his dominion and earthly glory—who ruleth in heaven and among the inhabitants of the earth—whose hand none can stay, and unto whom none can say what doest thou?

In the case of the Babylonian monarch we have many friends, a specimen or representation of human nature in general. Man is composed of much materials that a full tide of prosperity engenders in his bosom a spirit of independence and pride. He forgets in those moments, his entire dependence upon the great Giver of every blessing and

like the mighty monarch says in his heart. 'I am not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? It is not only so in things of a temporal or secular nature, but also in the religious world. While mankind are in health, rolling along in the full tide of prosperity, it is then that they build a religious Babylon—a habitation whose top reaches to heaven—it is then that they rely upon the strength of their own arm—it is then that, when asked to give a reason of the hope that is in them, we are referred to peculiar sensations—to a round of religious ceremonies—to a very lucid experience,' &c. &c. But when health fails, when pain sickness begins to undermine the vigor of the constitution, and the dread messenger comes up from the moonless midnight, sombre shades of death, when the once bright eye grows cold and glassy, the world gradually recedes from the sight—it is then that our own works appear as a mere cobweb—it is then that our Babylonian spires and every aerial edifice of our own building seem as nothing—it is then that our own merits, our boasted works of righteousness, vanish into thin air, and we are ready to say, with the humblest king of Babylon, before thee, O God all the inhabitants of the earth are reputed as nothing! It is then that our hope is in the Lord. While man is in health and prosperity, pride compasses him about as a chain—then he feels himself elevated high in the scale of creation, a chosen vessel of his Father in heaven, destined to stand at the right hand of our God, in the eternal world, to the exclusion of a large proportion of his fellow creatures.

We are strongly of the opinion, my dear hearers, that pride keeps it hundreds, ye thousands, from embracing the doctrine of God's impartial goodness. The doctrine is too humiliating for the proud heart of man. He wishes to do something himself towards reaching heaven and happiness in the future world. There is something too simple in the idea of being saved wholly by grace. Like Naaman the Aramian, who went to the prophet Elisha to be cleansed of his leprosy, men wish to do some great thing. The directions of the Prophet to Naaman were, 'Go and wash in Jordan seven times and thy flesh shall come to thee again and thou shalt be clean.' But Naaman was wrath, and went away and said, 'Behold, I thought he will surely come out to me, and stand and call on the name of the Lord is God, and strike his hand over the place and recover the leper.' Naaman evidently wanted some great parade about it, he did not wish to be cured by so simple a process. 'Go wash in Jordan.' Any body could do that!

Ah, says the hearer; but Universalists do not hold so much as that. They believe that mankind will be saved whether they 'go wash in Jordan or not.' Not so my dear friend. We believe that all mankind must be washed in the Jordan of God's love. John declares that 'God is love.' The Psalmist says the earth is full of water. He again says, 'O Lord how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches.' In the vision of the prophet Isaiah, he says the seraphim, which he saw cried, 'Holy, Holy, Holy, is the Lord of hosts; the whole earth is full of his glory. The sweet singer of Israel declares that 'all the ends of the earth shall re-

member; ye shall remember 'and turn unto the Lord,' that 'all the kindreds of the nations shall worship before him.' We believe that God can effect this as well as humble the proud heart of a Nebuchadnezzar.

Proud man wishes to do some great thing himself, to do a something more than he is recompensed for in this world. He is told to trust to the love and mercy of God for himself and the whole family of man. He asks if there is a something better—if there is not another chance?

It was precisely so with the leper, Naaman. When Elisha told him 'Go wash in Jordan,' it was quite too simple a process. Could he swim in Jordan? Would he? Was there not something better? Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? But the proud Chaldean monarch learned that God was able to abase those who walk in pride. The proud spirit of man must be brought down by affliction—this is the iron furnace in which he must be refined. God says to Israel by the mouth of the prophet, (Isaiah 48:10) 'Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.' The pride of nations as well as of individuals must be humbled in the same way. The Jews, God's chosen people, relied on in wickedness until overtaken by the judgments of heaven—until they were plunged into the 'lowest hell'—until their national existence was destroyed. They were plunged into what is in the scriptures denominated everlasting fire. Think not my hearer that this fire is in another world because it is called everlasting. No; there are many things in our world which are called everlasting. We have to account in the scriptures of any everlasting fires for punishment in the future incorruptible state. There mankind are to be as the angels of God in heaven.

The Lord speaking by the mouth of the Prophet Isaiah says of himself, 'whose fire is in Zion and his furnace in Jerusalem.' He also said by the mouth of Jeremiah to the Jews (Jer. 17, 27) 'But if ye will not hearken unto me to follow the sabbath day; and not to fear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kind a fire in the gates thereof, and it shall devour the places of Jerusalem, and it shall not be quenched.' We wish you would notice where this fire was to be, which should not be quenched, in the gates of Jerusalem. God also told this same people, 'As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof, and ye shall know that I am the Lord. Here we have it. Here is the object of this fire—here is the object of punishment. And ye shall know that I am the Lord. The fire in Zion—the furnace in Jerusalem—the unquenchable fire in the gates of Jerusalem; and in fact all punishment is corrective designed to teach mankind that God is the Lord. And a knowledge of God is eternal life.

This was the design of Dity in the punishment brought upon the Chaldean monarch, an affliction punishment had the desired effect as does all punishment in the hand of him who ruleth in heaven. All these fiery dispensations from God our Father are the effect of love. 'Whom the Lord loveth the chasteneth and scourgeth every son whom he receiveth.' Then do not let us, my hearers, repine under the chastening

hand of our Father; for in the very moment of our deepest miseries and afflictions, we are encircled in the arms of redeeming love. We may at all times and under all circumstances say with the Poet,

Within thy circling power I stand :
On every side I find thy hand ;
Awake, asleep; at home, abroad,
I am surrounded still with God.

Communications.

The following letter taken from Jefferson's Works, vol. 2, p. 506, exhibits the religious character of the immortal author of the Declaration of Independence in quite a different light from that in which it has been viewed by some of the orthodox party. That Mr. Jefferson was a genuine and sincere christian, no one can doubt after reading this letter to Dr. Rush and the paper which accompanied it. His gigantic intellect soared far above the petty creeds of the day, and embraced the liberal and happy tenets of true christianity. I scarcely know an example which I would sooner hold up for the imitation of the rising generation than the whole life of this illustrious man.

THOMAS JEFFERSON TO DR. RUSH.
Washington, April 21, 1803.

DEAR SIR :

In some of the delightful conversations with you, in the evenings of 1798-99, and which served as an antidote to the afflictions of the crisis through which our country was then laboring, the christian religion was sometimes our topic; and I then promised you, that, one day or other, I would give you my views of it. They are the result of a life of inquiry and reflection, and very different from that anti-christian system imputed to me by those who know nothing of my opinions. To the corruptions of Christianity I am indeed opposed; but not to the genuine precepts of Jesus himself. I am a christian, in the only sense in which he wished any one to be; sincerely attached to his doctrines, in preference to all others; ascribing to himself every human excellence; and believing he never claimed any other. All the short intervals since these conversations, when I could justifiably abstract my mind from public affairs, the subject has been under my contemplation. But the more I considered it, the more it expanded beyond the measure of either my time or information. In the moment of my late departure from Monticello, I received from Doctor Priestly his little treatise of 'Socrates and Jesus compared.' This being a section of the general view I had taken of the field, it became a subject of reflection while on the road, and unoccupied otherwise. The result was, to arrange in my mind a syllabus, or subline of such an estimate of the comparative merits of christianity, as I wished to see executed by some one of more leisure and information for the task, than myself.—This I now send you, as the only discharge of my promise I can probably ever execute. And in confiding it to you, I know it will not be exposed to the malignant perversions of those who make every word from me a text for new misrepresentations and calumnies. I am moreover averse to the communication of my religious tenets to the public; because it would countenance the presumption of those who have endeavored to draw

them before that tribunal, and to seduce public opinion to erect itself into that inquisition over the rights of conscience, which the laws have so justly prescribed. It behoves every man who values liberty of conscience for himself, to resist invasions of it in the case of others; or their case may, by change of circumstances, become his own. It behoves him, too, in his own case, to give no example of concession, betraying the common right of independent opinion, by answering questions of faith, which the laws have left between God and himself. Accept my affectionate salutations.

THOMAS JEFFERSON.

'Syllabus of an estimate of the Merit of the doctrines of Jesus, compared with those of others, by Thomas Jefferson.'

In a comparative view of the Ethics of the enlightened nations of antiquity, of the Jews, and of Jesus, no notice should be taken of the corruptions of reason among the ancients, to evil, the idolatry and superstition of the vulgar, nor of the corruptions of christianity by the learned among its professors.

Let a just view be taken of the moral principles inculcated by the most esteemed of the sects of ancient philosophy, or of their individuals; particularly Pythagoras, Socrates, Epicurus, Cicero, Epictetus, Seneca, Antonius.

1. Philosophers. 1. Their precepts related chiefly to ourselves, and the government of those passions which, unrestrained, would disturb our tranquillity of mind. In this branch of philosophy they were really great.

2. In developing our duties to others, they were short and defective. They embraced, indeed, the circles of kindred and friends, and inculcated patriotism, or the love of our country in the aggregate, as a primary obligation; towards our neighbors and countrymen they taught justice, but scarcely viewed them as within the circle of benevolence. Still less have they inculcated peace, charity, and love to our fellow men, or embraced with benevolence the whole family of mankind.

11. Jews. 1. Their system was Deism; that is, the belief in one only God. But their ideas of him and of his attributes were degrading and injurious.

2. Their Ethics were not only imperfect, but often irreconcilable with the sound dictates of reason and morality, as they respect intercourse with those around us, and repulsive and antipathetic, as respecting other nations. They needed reformation, therefore, in an eminent degree.

111. Jesus. In this state of things among the Jews, Jesus appeared. His parentage was obscure; his condition poor; his education null; his natural endowments great; his life correct and innocent; he was meek, benevolent, patient, firm, disinterested, and of the sublimest eloquence.

The disadvantages under which his doctrines appear are remarkable.

1. Like Socrates and Epictetus, he wrote nothing himself.

2. But he had not, like them, a Xenophon or an Arius to write for him. I name not Plato, who on a year used the name of Socrates to cover the whimsies of his own brain. On the contrary, all he learned of his country, entrenched in its power and riches, were opposed to him, lest his labors

should undermine their advantages; and the committing to writing his life and doctrines fell on unlettered and ignorant men; who wrote, too, from memory, and not till long after the transactions had passed.

3. According to the ordinary fate of those who attempt to enlighten and reform mankind, he fell an early victim to the jealousy and combination of the altar and the throne, at about thirty-three years of age, his reason having not yet attained the maximum of its energy, nor the course of his preaching, which was but of three years at most, presented occasions for developing a complete system of morals.

4. Hence the doctrines which he really delivered were defective as a whole, and fragments only of what he did deliver have come to us, mutilated, misstated, and often unintelligible.

5. They have been still more disfigured by the corruptions of schismatical followers, who have found an interest in sophisticating and perverting the simple doctrines he taught, by engraving on them the mysticisms of a Grecian sophist, frittering them into subtleties, and obscuring them with jargon, until they have caused good men to reject the truth in disgust, and to view Jesus himself as an impostor.

Notwithstanding these disadvantages, a system of morals is presented to us, which, if filled up in the style and spirit of the rich fragments he left us, would be the most perfect and sublime that has ever been taught by man.

The question of his being a member of the God-head, or in direct communication with it, claimed for him by some of his followers, and denied by others, is foreign to the present view, which is mainly an estimate of the intrinsic merit of his doctrines.

1. He corrected the Deism of the Jews, combining them in their belief of one only God, and giving them juster notions of his attributes and government.

2. His moral doctrines, relating to kindred and friends, were more pure and perfect than those of the most correct of the philosophers, and greatly more so than those of the Jews; and they went far beyond both in inculcating universal philanthropy, not only to kindred and friends, to neighbors and countrymen, but to all mankind, gathering all into one family, under the bonds of love, charity, peace, common wants, and common aid. A development of this head will evince the peculiar superiority of the system of Jesus over all others.

3. The precepts of philosophy, and of the Hebrew code, laid hold of actions only. He pushed his scrutinies into the heart of man; erected his tribunal in the region of his thoughts, and purified the waters at the fountain head.

4. He taught, emphatically, the doctrine of a future state, which was either doubted, or disbelieved by the Jews; and wielded it with efficacy, as an important incentive, supplementary to the other motives to moral conduct.

'O fear the Lord, therefore, all the days of thy life, and walk in the paths which he hath opened before thee. Let prudence admonish thee, let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and

gratitude to Heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of God.'

INQUIRER AND ANCHOR.

SATURDAY, SEPTEMBER 8, 1835.

DEDICATION.—The new Universalist Church, in Troy N. Y. will be dedicated to the worship of the 'one only living and true God,' on Friday the eleventh day of September. Services to commence at two o'clock in the afternoon. Sermon by Mr. L. D. Williamson, ministering brethren and friends who can make it convenient, are invited to attend.

CAPITAL PUNISHMENT.—We perceive from a late number of the 'Trumpet,' that a strong effort is being made in Massachusetts, for abolishing capital punishment in that ancient commonwealth. This is as it should be. Along with the steadily going forth of the truth, as it is in Jesus, we are glad to see, a spirit of benevolence (which we might naturally expect,) at work moulding the hearts of the people into the merciful image of Christ. We hope the holy breathings of that spirit of clemency may continue, and extend, from heart to heart, from city to city, and nation to nation, until every relic of barbarism shall be expunged from the penal code of every nation. Aside from the absolute wickedness of the thing itself, these are in our opinion, many more and grievous evils, which are entailed upon society, by the prevailing mode of inflicting a public, and ignominious death upon transgressors. Not the least among these, may be reckoned the degrading influence, that such exhibitions exert upon the moral sensibilities of the people. We know that man is the creature of habit, and his mind soon conforms itself to the circumstances that attend its associates, and drinks in their spirit. A physician, by habit, soon comes to look on sickness and pain with scarcely an emotion. The soldier in a short time by habit, gets so that he can look upon blood and carnage without a sigh or a tear, and mingle his laugh with the groans of the dying. An effect in some measure similar to this is produced upon the finer moral sensibilities of the multitude, who look upon the death of the malefactor. Suppose, for instance, a man was to be hung in our streets every day. How long would it be before those of the most delicate frame of mind would pass the gibbet with no more uneasiness as they now pass the shambles of the butcher? We can tell by much what a little will do, and we risk nothing in saying that every execution brings the people one step nearer that state of morbid insensibility, in which they can see the life of a fellow, taken, with the most perfect indifference. We might press the question upon the advocates of capital punishment; of whether such a state of feeling if gained, would not of all others, be the most unfavorable to the cause of virtue, and all those charities, and duties, which flow from the finer feelings of the soul? If yes, then why continue a practice that is leading the people by slow but constant steps, into that very state of mind?

By the way—speaking of capital punishment, reminds us of an argument in its favor, which we once heard advanced; and as our readers may like to hear arguments, pro and con, we will lay it before them. We were travelling in the stage in the western part New York, in company with an Episcopalian clergyman of some note, and in the course of conversation we hit upon the subject of capital punishment, of which we found him a staunch advocate. Among the most prominent arguments in its favor he urged the hypothesis, that it was beneficial to the culprit. Whereas those who were imprisoned for life generally remained hardened and impenitent; those who

were executed generally gave evidence of piety, and assurance that they were saved. Our reply was briefly, that it might be a question whether repentance, even if genuine, was the means of saving men from an endless hell; and it might be a still greater question whether repentance produced by the fear of the gallows was genuine. Not allowing the argument to be good, the best thing that could be done was, to erect a gallows in every village, let the Magistrates go to work executing the people to death, and we would have an universal revival, and then by hanging them off as soon as converted, we might do an incalculable amount of good, inasmuch as we might save the great part.

But we have been wandering. We hope the efforts of the people in Massachusetts, will be effectual, that a good and salutary example may be presented for others to follow. Fie, upon the notion that such a measure will encourage murderers, or increase the number of that kind of crimes. The history of the world, from Adam to the present moment, cannot furnish an instance, where crime of any kind, was increased by softening the rigor of laws, and breathing a spirit of mercy in the penal code. But it can give a thousand cases where an opposite course has filled countries with crime.

L. D. W.

PASTORS.—In ancient times God promised to Israel, that he would give them pastors 'after his own heart,' who should feed them with knowledge, and with understanding. The reader is aware that there is a class of men in our day who arrogate to themselves, and those like them the exclusive title of God's Ministers. They preach the burning wrath of the great Eternal, and proclaim, day and night to the people, that his indignation is waxing exceeding yea against them. At the same time they offer themselves as good men and true, tenderly devoted to the interests of the world. They love the precious immortal souls, and would spend due repent, if they could pluck them as brands from the burning. Now we desire to ask one simple and plain question. If God is so very angry, and these ministers are so kind and loving, how can they claim to be men 'according to God's heart,' and that they are not, why call themselves God's Ministers? That's all.

L. D. W.

LICENTIOUS TENDENCY.—There are, no doubt, many Unitarians who would be favorably disposed towards Universalism were it not for its supposed licentious tendency. The belief that all men will finally be saved, they affirm and some perhaps sincerely believe it, is calculated to exert an unhappy influence upon society, removing all restraint and thus undermining the foundation of public morals. And on this ground they would not for the world advocate and support it, even if they believed it true.

Now it will be admitted that no doctrine has any influence upon the morals of men unless it is believed. A wicked man who is an unbeliever, can no more be influenced by Universalism than any other doctrine. Believers, only, are affected by the doctrines—and those alone, in which they believe. Suppose then a man believes in endless misery—it is not for himself, but for some one else. All believers in that doctrine—all at least who make a profession of religion—believe also, that they themselves will be saved. They have no faith in endless misery so far as themselves are concerned. Consequently as a salutary restraint the doctrine can have no influence upon their conduct. What then restrains them from sin? Few are willing to admit that they are restrained, in any degree, by the fear of hell—it is the goodness and mercy of God, as manifested in their salvation, or the provision made for their salvation which restrains them from sin and induces good morals, or a correct course of conduct. Why then will not the same faith, a faith in divine goodness and mercy manifested in individual salvation, exercise the same salutary

influence upon the morals of the believer, even though his faith extend, as to embrace all in the pur chased possession? We cannot discover wherein that individual's faith, who believes that he shall be saved and his neighbor damned, in any more salutary in its influence upon his conduct, than if he believed that he should be saved and his neighbor also. So long as he does not believe that he himself will be damned, that sentiment cannot effect his conduct. Every incitement to good morals is drawn from the same source, as if he believed in the final salvation of all men. The same is true of each individual who believes in the final salvation of himself. Where then is the advantage of endless misery in promoting the morals of community? or where the evils of Universalism in leading to a declension of morals? So long as the goodness and mercy of God, as manifested in the salvation of men, have a salutary tendency, so long the tendency of Universalism must be good—so long the doctrine will exercise a happy influence upon the conduct of all those who believe it.

R. O. W.

A CHARGE OF ERROR.—Limitations are constantly charging Universalists with holding and promulgating error in embracing and preaching the doctrine of the final salvation of all men. And yet they would consider themselves slandered, if it were said they did not pray for the truth of that very sentiment. 'Oh! they exclaim, 'we earnestly pray that all mankind may be brought to repentance and enjoy the presence of God through all eternity.' Now if it is an error for us to preach the doctrine, it is certainly an error for them to pray it. And what is worse, theirs is an error of the heart, while ours is an error of the head only. We pray for what we believe and delight in; and they pray for what they disbelieve and abominate. It is very painful, they say, for them to hear the doctrine preached—it is painful to see the world given over to the belief of it—it removes all restraint and confirms the wicked in their wickedness—and yet, with all the saintliness imaginable, they can pray for its truth! Does not the charge of error come with an ill grace from those who so earnestly pray for the repentance and final salvation of all men? Reader, 'judge ye'.

R. O. W.

'DISTRESSING RELIGION.'—This is the title of a brief editorial article that recently appeared in the Universalist Watchman, a paper published in Montpelier Vt. That our readers may understand the meaning of a 'distressing religion,' we copy the article for their perusal.

DISTRESSING RELIGION.—What sort of religion is that? Is such a religion as is obtained by much distress, and that distresses people very much after they get it. To we hear the different sects, boasting of their smart preachers—how by their preaching people are distressed and cry out in agony?—What time can be more proper for such a religion than the one we have given it? Things ought to be called by their right names. If the word Orthodox has been wrongfully applied to the prevailing religion of the day, suppose we give it such a name as its effects would most obviously suggest? We notice in almost every revival account that is published, how that more or less persons, about such a time, began to feel very bad, and their distress increased from day to day, until they became thoroughly wretched, that they could hold out no longer, and were finally glad to obtain relief by swallowing down that very poison, the fear of which so much distressed them. In almost every instance of conversion to the popular error of the day, the subject undergoes a certain preparatory process, which is called conviction (very distressing) after which they are entitled to all the joys which flow from a belief in endless misery.—This belief, where it is devoutly embraced, will diffuse itself into every period of life, rendering pleasure disgusting, food insipid, society tiresome, and life

itself a cruel burden. This is what we call a distressing religion.

This is truly a singular, but at same time a very popular religion. There are no doubts, many honest supporters of it, who do not view it in the same light as it is here presented. An illustration and confirmation of its most distressing features, however, may be found in the following extract of an article, entitled "the two-edged sword, or the contrivance of grace." The article was published in the September No. of the "Home Missionary and American Pastor Journal," a pamphlet issued periodically from the press of the *beast* in Nassau street New York.

C. F. R. at the wedding of an elder sister, was one of the bride's maid, and among persons without religion commonly are, on such occasions, was full of gaiety and in high spirits. She was an elegant girl, educated, sensible, a respecter of religion, a child of many prayers; and sometimes in the performance of good which showed that she was not at once, always, respecting the things between God and her own soul. On this occasion, however, there seemed to be no heart lighter than hers, in all the party.

We pass over six or seven years to her wedding day; and find C. the bride, a most interesting contrast to C. the bride's maid, in her whole state of mind, respecting religion. She had seen days and months of deep distress, in that acquaintance with her own heart, to which the Holy Spirit, by his convicting influences, brings the sinner. Some of the expressions which had escaped from her pen, in the journal she kept, and which were like what fell from her lips, in the many conversations I had with her—were the following noted at various dates.

Jan. 22d. "Felt that mine was a lost and ruined condition." Feb. 8.—"For the last two days have hated myself, and found fault with my Maker; let myself all covered with sin, and traced him at the cause. What greater evidence can I have of my vileness in his sight? What must I do?" Feb. 11. "I have been trying to search my heart, to know the cause of my distress. I am not satisfied with the doctrine of special grace and God's sovereignty; will, believe the truth of divine; but cannot submit to be in God's hand as at his disposal. If it was certain that God would save me then, how easy it would be to trust myself with him." Sabbath.—Went to church all day, in a violent storm; and one more violent within. "Tuesday night—was extremely anxious and worn much on account of my sinfulness and helplessness." Retired to bed; but not to rest—went sore for my sins—but had no true repentance." At several different times such words as the following appear. "It is a comfortless day; nothing in the world to make me happy; and nothing in prospect for another, but the blackness of darkness forever." "O that I never had been born!"—What infinite misery if God had taken my life when I had just entered the world. This was too great goodness. I deserve all, and all that I shall suffer in the regions of despair."

The parties who furnished this account sinner, here that the young and beautiful 'C. F. R.' was greatly distressed during the season of getting religion. The happiness, vivacity, and innocent gaiety of the young lady's life, were clouded and broken up by the awful fear of a tremendous hell; and she was so far sunk in the depths of despair, as to wish, from the overflowing sorrow of her soul, that she had never been born! It is true that, at intervals, she is said to have got relief; but not until she had been a sufferer for a long time. The insatiable heart that drew her into this condition by their terrific preaching, admit that she would not suffer misery in another world, were not satisfied with they had grievously tormented her in this life. And even after a "change came over the spirit of her dream"—for it was a mere dream, horrible indeed to think upon—it may be questioned whether she was as happy, as she had been previously. And how many there are who experience no

such change. Involved in the deep distress of a horrible religion, they spend their days in sorrow and unavailing efforts to catch a phantom, and die at length in deeper anguish! How many there are who, during the sad operation of getting religion, experience a wreck of reason, the loss of health, and finally sink to an undelivered grave in despair of future bliss. Oh, if they could be certain that God would save them, they might then again be happy! But no! they are denied even this poor consolation.

It is truly a distressing religion which affords no hope for the sorrowful soul—no prospect for another world but the blackness of darkness forever! His far distant, cutting from the pure religion of Jesus Christ. It is astonishing that preachers, priests or leaders here, a system so adverse to the temporal well-being of man. Were there less solemnity in the world, there would, in all probability, be less effort for the propagation of a distressing creed, they may pursue their way un molested—we the religion. My God grant a speedy termination of such a cruel religion, and the most extensive influence of that which in and of their admirable consistency. But allow a council from above.

AN ACKNOWLEDGMENT.—It is the most common thing in the world for infidels to abuse and slander Christianity and its professors. Indeed, if they could not find fault, and exercise their ingenuity in attempting to refute Christianity, they would have nothing to do: for their own system does not appear to afford matter enough to occupy their attention any thing near, all their time. But notwithstanding the continual war they wage upon it, they can hardly ever speak of it, without the tacit admission that it is the very thing which it claims to be. They frequently condemn, in the most violent terms, the practice of professing Christians, and attempt to show the inconsistency between their practice and their principles. Their practice is said to be bad—instances are pointed out in which this is the case—but the charge of inconsistency involves the acknowledgment that their principles are good. It seems to be admitted that, if Christians would not strictly in accordance with the precepts of Jesus Christ—the principles laid down in that book which they profess to regard as a rule and guide in matters of faith and practice; they would be far better than they now are. This may be true; and if so, the doctrines and principles of Christianity must be good.

In a recent number of an infidel paper that has come under our observation, a writer discharges an excess of the most bitter vituperation against clergymen. In his view, they are "as a body, the most inconsistent, absurd, liberal, intolerant, arrogant, proud, vindictive class of men in this and every other country, where they are looked up to with superstitions awe." And in order to point out their inconsistency, the writer attempts to show how much their conduct is at variance with the principles inculcated by the "meek and lowly Carpenter's Son." We copy the following:—

I cannot conceive how such men can claim to be disciples of the meek and lowly Carpenter's Son, or to set themselves up as the teachers of his precepts, when their spirit and conduct is so adverse to those precepts, and his conduct, as related in the book which they admit as their guide and rule of conduct. I do not hesitate to say, that those who act in this manner, are guilty of the most consummate impudence and impertinence.

With what propriety can they claim to be Christians! Does a mere profession, without a corresponding possession, and doing the will of God, in his name; entitle them to the name? If it does, then every knave and galleon bird, who hypocritically professes to believe the things contained in a book which is the most incomprehensible one that I have any knowledge of, is a Christian. I cannot see how these very persons, reverend gentlemen can consider each other Christians, whilst they are traducing, vilifying and slandering one another, either in their families, or in their pulpits, or in their infidel monthly Religious papers. Is such conduct the legitimate results and effects of a knowledge of the contents of

the bible? Is quarrelling and fighting, doing and offering as you would they should do unto you, the only way to love your enemies, and do good to them that hate you, and speak evil of you falsely? Is this setting a good example to the unconverted and leading to induce them to become converts to Christianity? If they think so, I will tell them they are mistaken their calling, and they must retract their steps and become consistent, or abandon their profession and their stations as messengers of Jesus, the successors of the apostles. Jesus would be ashamed of them—Paul would not acknowledge them as true disciples of his doctrine and precepts.

Now all these questions posed on the ground of the bible and Christian morality, and allow of no dissenting as is here charged upon the clergy. When the charge is true or false, we need not now inquire. They who complain so pitifully of being abused by the less solemnity in the world, there would, in all probability, ought to look at home—so, so far as we are really, be less effort for the propagation of a distressing creed, they may pursue their way unmolested—we the religion. My God grant a speedy termination of such a cruel religion, and the most extensive influence of that which in and of their admirable consistency. But allow a council from above.

Does not this writer see how far his bitterness towards the clergy goes to prove the goodness, excellency and moral worth of the christian religion? How far less testimony is it worth; and yet he calls it "other people's lies, allegories legends!" A fine specimen of consistency and candor! E. G. W.

SLEEP DURING PUBLIC WORSHIP.—This is an evil with which some congregations and some preachers are very much afflicted. Our attention has been called to the subject by a brief article from the Star and Universalist which we copy below. It is seldom our misfortune to see a lady lounging haunter sleeping, or be disturbed by his incessant snoring, during the hours of public worship. But to those who have the spirit of slumber, who are more disposed to pay their devotions to Somnus in the house of worship, than to the living God, we recommend an attentive perusal of the article below. And especially, if they wish to sleep in quiet, they should be careful to keep from under the gallery, lest peradventure, lured by the dew of divine grace, the "great drops" of moistened tobacco should fall "with soft slumberous weight" into their extended mouth, and disturb their repose.

'AWAKE THOU THAT SLEEPEST.' Scripture. We have a story to tell. It was related by a good old sober old divine, somewhere—whether here or the other side of the Atlantic, we cannot tell—no matter; but the story is doubtless true. "The only time," said he "that I ever snored during public services in the house of God was on one occasion when an individual lay fast asleep in sermon time—his head leaned back on the top of the pew directly under the singing gallery, and his mouth wide open. He looked ruminant, and was snoring somewhat audibly. Casting my eyes upward to the singing gallery, I perceived the chorister directly over the man, and looking down intently upon him with something on his hand. It was a large quid of tobacco, which he had just taken from his mouth. Taking good aim he let drop the quid—it went into the sleeper's throat! He started on his feet, and such an object I had never seen before! I laughed outright! The congregation were utterly confounded, and

it was not until the affair had been soberly explained, that order was restored.

What an interesting sight this confused audience must have presented. Their choruses mingled of tobacco which had gone down the throat of a poor sleepy, worn out hearer, and the preacher enjoying a good broad laugh at their expense—and to his own surprise and that of the audience! Now all this was caused by that summer-when morning, when he should have been awake.

The truth is, this sleeping during public service is considered, in the highest degree. It is an insult to a respectable audience, as well as to the preacher. We believe we can safely say that our Universalist congregations are generally free from this evil, while many who pretend to believe in the endless word of millions of their fellow creatures, can sit and sleep, yea sleep, while this horrible sentiment is proclaimed by the mouth of the preacher!

Doctrine aside. To all preachers who are troubled with sleepy hearers; we will agree to tell them a remedy for the evil, if they will apply to us; and to all congregations who are troubled with sleepy hearers, we would say—either awake, or disown them.

A Morning exercise, on rock.—The following extract from Mr. G. Coles, of Newell memory has just come to hand. We insert it entire, and not having any reply to be made, the present number of our paper is to prove, we shall desire an answer will need, and the answer, shall endeavor to satisfy the expectation of a new light and new darkness, new waters and new life.

Herford, Aug. 31, 1857.
On the subject of the Universalist and all that is connected with it, I have been deeply and long partaken, but I do not in the least that I am in any danger, and more to say, in keeping on great a part of mankind in ignorance and misery so long!

Yours respectfully,
G. COLES.

P. S. The greater part of mankind, so far as I can tell, have some fear of punishment hereafter, but I am come to it, to see that a few are delivered from this fear, on the supposition that there is no just God and no life.

INFIDELITY IN DISGUISE.

It is a very common accusation brought against us by our Unitarian brethren that we are infidels—that we have no faith in the sacred scriptures; and there are many who have taken no pains to inform themselves concerning the truth of this charge, but who, nevertheless consider it so well founded as to assert that we deny the Bible, or too it for any other purpose but to print out its contradictory parts. "Out of thine own mouth will I judge thee!"

We had occasion, not long since, to visit the town of K. in the south part of this state, to preach unto the people the gospel of peace and salvation. A Methodist clergyman, an eccentric man, who occasionally sheds forth the precious light of endless misery, in that place, wishing to do all he could to stay the progress of this "heresy," commenced an attack upon it from the pulpit. After a recapitulation of the good old objections, "devil's doctrine," "infidelity," "heresy," &c., being conscious of the fact that the Bible taught "the constitution of all things," he very gravely told his audience that "we can prove any thing from the Bible!" Is this christianity? If so, it exists only in

name. Did Abraham believe that we could "prove" endless misery from the Bible, when he made the promise, that in his seed all the nations of the earth should be blessed? Abraham did not stagger at this promise, but he gave glory to God, being fully persuaded that, what he had promised, he was able also to perform. He did not believe that we could "prove" the endless torment of any person, for he believed that all nations would be blessed. Of course, before we can allow that the doctrine of an eternal separation between him and men, can be "proved" from the Bible, we must prove that there is some person that belongs to no nation.

Now does not this preacher know that this is an acknowledgment on his part that the Bible is a mass of contradictions; and has he not conceded to the enemies of christianity, the very point which they have been so long contending for? Once let it be admitted that "we can prove any thing from the Bible" which is a tacit acknowledgment that it is an inconsistent book, and it will require nothing more to destroy confidence in it, and to spread infidelity throughout the world.

The Bible may indeed seem contradictory to him, for he thinks it teaches the endless punishment of a part of God's children and the prophet says he "will not contend." For, neither will he always be wrong? So here we see a dispute between the preacher and the Bible; yet this preacher would have us believe that this dispute is between one part of the Bible and the other, and thereby make us believe that "we can prove any thing from the Bible."

And now, reader, we hope you will learn the difference between christianity and infidelity, and not give your aid to infidelity under the mask of christianity.

J. S.

SEVERAL WEEKS AGO.—Some weeks since, a certificate was published in the Trumpet, over the signature of the Committee of Discipline appointed by the Massachusetts Convention of Universalists, in which notice was given of the suspension of Br. L. S. Everett from the fellowship of that body. The chart which induced the Committee of Discipline to take this step in relation to Br. Everett, were not named, but were doubtless considered sufficient to justify the course pursued. It would seem, however, from what follows, that a rehearing in the case has been had, and the Committee have seen cause, to revoke their former decision.

Tell whom it may concern.

Whereas the Rev. LINUS S. EVERETT refused to appear before the Committee of Discipline for the Massachusetts Convention of Universalists, at a trial for Unministerial Conduct, whereof notice was published in the "Trumpet" of July 19th ultimo; and in answer to the publication of said notice, and of the decision on said occasion, having requested that the trial should be repeated, the said Committee granted him the privilege; and met at the Vestry of the First Universalist Society in Boston, Aug. 12, 1857, where the charge and evidence were again brought forward, and Rev. Br. Everett made his defence.

After a patient hearing of the whole, the Committee are of opinion that the acknowledgment and retractions which Br. Everett has made, on this occasion, of certain items in the charge, are satisfactory; and that the other items, when con-

sidered in all their circumstances, are subjects of admonition rather than disfellowship. The Committee therefore do hereby revoke the suspension of the following of the Massachusetts Convention of Universalists.

Signed, HOSBA BAILLON, } Committee
HOSBA BAILLON, 2d, } of Discipline
STEVENS COBB, }
Boston, Aug. 12, 1857.

THE CONVENTION AND JUBILEE.—A few more days and "thou shalt cause the trumpet of the Jubilee to sound." We expect then to see our brethren from the north and the south, from the east and the west, "come up to follow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof." And we trust it will indeed be a Jubilee unto them!

Ministering brethren, when they arrive in this city, are requested to call at the Connecticut Hotel in Main street; or at the residence of the Junior Editor (Mr. Bennett's) over the Farmers and Merchants' Bank, corner of State and Market Street—at each of which places preparations are made to receive them. E. W.

NOTICES.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Ruzzell in Main St. a few rods south-west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over L. Munroe's store, directly opposite the Eagle Tavern, South Market St.

Religious Notices.

THE GENERAL CONVENTION OF UNIVERSALISTS in the LYNN ST. will meet in annual session at the new Hartford on the evening preceding the 2nd Wednesday [16th] of Sept. next. The meeting, according to the usual practice, will continue in session two days. We anticipate a pleasant and profitable meeting, and expect a full attendance of delegates and visiting brethren.

The Hudson River Association of Universalists, will hold its annual session in the city of Hudson, on the second Wednesday and Thursday, in Sept.

There will be preaching on the 1st sabbath in September, by Br. Shingley at Winsted—by Br. Williams at Granby (and at Granville at 5 o'clock same day)—and by Br. Willis at Somers.

On the 2d sabbath in Sept. there will be preaching, by Br. M. Hall at Barkhamsted—by Br. Williams at Poughkeepsie—and by Br. Shingley at Middletown. Br. Shingley will also preach a lecture at Hamberg on Saturday evening previous, and at Colchester on Sunday evening at half past 7 o'clock.

Br. Bagher of Guilford Ct. will preach at Granby on the 2d Sabbath in Sept.

There will be preaching on the 3d sabbath at Housatonic.

There will be preaching at Hitchcockville on the third Sabbath inst.

There will be preaching at Durham on Friday evening 25th inst., at Killingsworth on Sunday the 27th, and at Upper Middletown on Monday 29th.

There will be preaching at Northfield on the third Sabbath inst.

Notes. The next meeting of the Hartford County Temperance Society will be held in Hartford on the second Tuesday, the 8th day of September 1857. Delegates will meet in the Lecture Room of the 1st Society at 10 o'clock A. M. The Rev. Mr. Hunt will deliver an address in the Centre Meeting House in the afternoon. Services to commence at 3 o'clock.
D. HEMENWAY, Sec'y.

POETRY.

Infancy.

If there be perfect joy on earth,
That seems from heaven to have its birth,
It is to see,

The bud that promises the rose,
Too cradled sweetness soft uncloses,
In infancy.

Pure hours! when all of life is light?
When clothed in robes of stainless white.

The cherub lies,
Beloved with holy tenderness,
And watched by orbs it seems to bless,—
A mother's eyes.

How richer far than summer bird,
The lisping accents fondly heard,

As days increase,
When taper meanings light the brow,
And kind affection chaste low
Her songs of peace!

Oh! blessed time, when every hour,
Flies like the odour from the flower,
Serenes and free;
When every charm of life is new,
And every scene that greets the view
Is fair to see.

Sure, when these opening blossoms die,
And fade in beauty to the eye,

None shall deplore;
For in a time scarce and bright,
Sustained by deathless air and light,
They pine no more.

Mell.

Oldham, in his 'Satires upon the Jesuits,' a work which would admit of a curious commentary, alludes to their 'lying legends,' and the innumerable impositions they practised on the credulous. I quote a few lines in which he has collected some of those legendary miracles, which I have noticed in the article on *Legends*, and the annals of the Virgin Mary are detailed in *Religious Nouvellettes*.

One undertakes by scales of miles to tell
The bounds, dimensions, and extent of Hell;
How many German leagues that realm contains;
How many chaldrons Hell each year expends
In coals for roasting Hugonots and friends.
Another frights the route with awful stories
Of wild Chimeras, limboes, Purgatories;
Where blasted souls, in smoky dance hung,
Like a Westphalia gammon or neck's tuncung,
To be redeemed by masses and a song.

Satire IV.

The readers of Oldham, for Oldham most ever have readers among the curious in our poetry, have been greatly disappointed in the posthumous edition of a Capt. Thompson, which illustrates none of his allusions. In the above lines Oldham alludes to some singular works.

Treatises and topographical descriptions of Hell, purgatory, and even Heaven, were once the favourite researches among certain zealous defenders of the Romish churches, who exhausted their ink-blooms in building up a Hell to their own taste, or for their particular purpose. We have a treatise of Cardinal Bellarmine, a Jesuit on Purgatory; he seems to have the science of a surveyor, among all the secret tracks and the formidable divisions of the battlemented pit.

Bellarmin informs us that there are beneath the earth four different places, or a profound place divided into four parts. The deepest of these places is Hell; it contains all the souls of

the damned, where will be also their bodies after the resurrection, and likewise all the demons. The nearest Hell is Purgatory, where souls are purged, or rather where they appease the anger of God by their sufferings. He says, that the same fires and the same torments are alike in both these places, the only difference between Hell and Purgatory consisting in their duration. Next to Purgatory is the limbo for those infants who die without having received the sacraments; and the fourth place is the limbo of the fathers; that is to say, of those just men who died before the death of Christ. But since the days of the Redeemer, this last division is empty, like an apartment to be let. A later catholic theologian, the famous Tillamont, condemns all the illustrious pagans to the eternal torments of Hell; because they lived before the time of Jesus, and therefore could not be benefited by the redemption! Speaking of young Tiberius who was compelled to kill on his sword, Tillamont adds, 'Thus by his own hand he ended his miserable life, to begin another, the misery of which will never end!' Yet history records nothing bad of this prince. Jortin observes that he added this reflection in his later edition, so that the good man as he grew older grew more uncharitable in his religious notions. It is in this manner too that the Benedictine editor of Justin Martyr speaks of the illustrious pagans. This father, after highly applauding Socrates, and a few more who resembled him, inclines to think they are not fixed in Hell. But the Benedictine editor takes great pains to clear the good father from the shameful imputation of supposing that a virtuous pagan might be saved as well as a Benedictine monk! For a curious specimen of this odium theologum, see the censure of the Sorbonne or Marmontel's *Belshazzar*.

The adverse party, who were either philosophers or reformers, received all such information with great suspicion. Anthony Cornelius, a lawyer in the 16th century, wrote a small tract, which was so effectually suppressed, as a monster of atheism, that a copy is now only to be found in the hands of the curious. This author ridiculed the absurd and horrid doctrine of infant damnation, and was instantly declared an atheist, and the printer prosecuted to his ruin! Caelius Secundus Curtius, a noble Italian, published a treatise *De Amplitudine brati regni Dei*, to prove that Heaven has more inhabitants than Hell, or in his own phrase that the elect are more numerous than the reprobate. However we may incline to smile at these works, their design was benevolent. They were the first streaks of the morning light of the Reformation. Even such works assisted mankind to examine more closely, and hold in greater contempt, the extravagant and pernicious doctrine of the damned burning papistical church.—*Curiosities of Literature*.

Piety.

There is scarcely any word, which religious people have occasion to use, that has been more violated, in its meaning, than the one at the head of this section. It was early introduced into the service of the church, and has been made to mean, what at any time, through all her variations and changes, she has pronounced Orthodoxy. To believe her creed and become devoted to her thousand schemes for aggrandizement and power, to bear her protection to her blinded votaries and her curses to her unyielding foes; to pamper the pride and vanity

of those upon whose credulity she had fixed her fatal grapple, or join the crusade for the destruction of those who refuse an assent to her wretched dogmas—this has been, in past ages of the church, the sum and substance of true piety.

And such indeed, is the meaning of the term at the present time to a considerable extent, in the religious world. To follow the religious fashion—to join 'our church,' to decorate 'our splendid meeting house,' believe every thing 'our minister' says, and think he knows more than everybody else, to go and come and give our money at his bidding—to hide the faults of the church, and trumpet abroad aggravated and magnified, the foibles of others; to dress in gay clothing, embellished with starched laces and gay ribbons, and then walk on tiptoe—the constitutes a vast amount of the piety of the present world.

That to be ardently devoted to the papistical theology of the day, is to a great extent at least the principle evidence of piety required, we need only observe the following fact—viz. Let a person who, for many years, has been eminent for his faithfulness and zeal in the church, and whose moral character has ever been above suspicion; let this person renounce any of his leading doctrines and embrace others which he believes more worthy of a God of love, and better calculated to promote peace and virtue amongst men, and how soon do we see the church arrayed against him! It is said he has lost his religion—his piety has left him—he has backslidden, and it will probably result in his final ruin! But what has the man really lost? what has left him, and from what has he backslidden? Has he lost his trust in God, and his love and reverence for his character? No; he has lost his faith in a doctrine which robbed God of his glory and man of his comfort. Has his virtue, his benevolence, his charity forsaken him? No; but the little stream has become a broad river. Once it was limited to 'our church,' but now it extends to the great church of Christ which he has 'purchased with his blood.' In short, he has backslidden from nothing but the creed of the church, and yet he must be excommunicated with as much rigor and reproach as though he were guilty of the basest sin.

But, reader, forsake the creeds of men, with their fashions and their follies, and seek for instruction, where alone it is to be found, in the Gospel of the blessed Jesus, and you may yet learn the nature of genuine piety. In principle, it consists in a supreme love and veneration for the character of God. In practice, it consists in the exercise of love and benevolence to the world of mankind; and he who entertains the most exalted conceptions of the love, goodness and mercy of God, and feels the most respect and reverence for his holy requirements; and cherishes the deepest sympathy for the sorrows and miseries of the world, and does most to alleviate them, is the most faithful follower of the merciful Jesus, and possesses the most true piety.—*Pilot*.

Marriages.

In this city (Hartford) by Rev. M. H. Smith, Rev. William A. Slickney of Berlin Ct. to Miss Mary Bolles of this city.

Deaths.

In this city (Hartford) Mr. Elisha Shepherd Esq. aged 88.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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M. H. SMITH, Hartford, Ct.
J. BRYDEN, Dudley, Mass.
C. WOODHOUSE, West Brattleboro' Vt.

GOOD TIDINGS FROM ELLINGTON.

Original.

Some few weeks since, a council of orthodox clergymen convened in this place, for the purpose of ordaining a young man, who is to feed us, not altogether with that bread, which cometh down from heaven, and giveth life to the world, but with a kind somewhat new, being lately invented, and formed with a Mr. Taylor's new leaven, instead of Mr. John Calvin's, which has become old and stale; and besides the *leaven* is new, from which it forth coming. But this bread like most new things, requires some improvement, to make it as efficacious, as that which cometh down from the old heaven; so it is found, from a slight examination, that it will not positively sustain life in any, and if at all, but in part; whereas, the old is more to give life eternal and universal.

Therefore, we cannot but hope, that are long the proprietors of this new invention, will so improve it, as to make it capable of supporting a needy world, that none may be left, in a hazardous and wretched state, of endless starvation—But to the good news.

The above named council, have disclosed a fact, which ought to be universally known, in as much, as it positively proves the unending felicity of every son of Adam. This proof comes from the articles of their faith; viz: universal redemption, and the final and certain salvation of all the redeemed.

The validity of these articles were strenuously contended for, by those doctors in council; the former, by the Taylorites, and the latter by the Calvinists; and we heartily agree with them, in the truth of both—Thus we find, that modern orthodoxy, is Universalist; at any rate, nothing short of this, can possibly result from those items of their creed—Is not this good tidings, which shall be to all people? We think so.

But there may be a question arise in the minds of some, whether these positions are both correct; and for the consideration of those, we

would respectfully submit our reasons, why we think they are.

We presume, it will be admitted, that the creature cannot save itself, or be saved at all without redemption; if so, one point is settled, and the work, if ever done, must be performed by some other being. And we think, that this being must ransom all, if any, to avoid a charge of ungrateful partiality.

Another reason why we think the doctrine of universal redemption is true, is because, the word of God, has declared it to be so. Has not Christ tasted death for every man? Is he not the propitiation for the sins of the whole world? Has he not given himself a ransom for all, to be testified in due time? and was not God in Christ reconciling the world to himself, not inquiring unto them, their trespasses? If so, the first position is established. On the other hand, will not all who are ransomed be saved? Let the prophet answer.

'The ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads, and obtain joy and gladness, and sorrow and sighing shall flee away.'

If this & other similar testimony to this point, is not sufficiently convincing to us, we will for a moment resort to a simile, if possible, to make it more so, by comparing the partial creeds of men, with the *re-corded* word and attributes of God.

We will suppose, that a numerous family of children are all in a wretched state of bondage, and wholly unable ever to extricate themselves therefrom; and that their father unrequited, should send to them a certain number of faithful messengers, with special orders to inform them, that he had been at infinite expense to procure a ransom for all and each of them, to be testified in due time—that he was induced to make this sacrifice, because he so loved them, and so much desired their happiness and freedom—that he had always proposed their salvation, and this purpose, was agreeable to his good will and pleasure. And for their further consolation, they are to be assured, that his purpose, love, good will and pleasure, are unchanged, his resources inexhaustible, his power omnipotent, and his wisdom and knowledge unbounded, so that it would be infinitely impossible, for anything in heaven, earth, or hell, to defeat, or in the least derange his purpose, will, or pleasure. Now kind reader, let's keep these pleasing and heaven born expressions in view, while we turn to the last supposed, final drama, and compare them with the *harsh* contract. Here then, are the children presented before their father a multitude, while waiting to grasp the glorious reality anticipated, full of exaltation and hope of immor-

freedom, they are struck speechless, and their senses paralyzed, as with a shock from seven thunders by the frown of an angry parent and instantly hurled from his presence under the echo of an awful sentence, that would make demons weep to hear, down, down the laggard windings of a fiery gulf, where no gleam of hope can ever come, or friendly angel give relief, there to writhe and groan and wether in the agonies of immortal death and never die. Great God, thou art not but parent and may heaven forbid, that any of thy children should blaspheme thy character, by connecting it with similar transactions! Had we the tongue of an angel, with all the wisdom of all the gods, we could not come so near, as a shadow is to its substance, in portraying the conduct of any being, so malignant and savage, as the father above represented.

Language fails us, yes, and our very soul fails and shudders back with horror, to give the smallest expression of a tragedy, so replete with infinite cruelty and deception.

But to the minute—suppose these wretched children, were to interrogate their father, how could he exonerate himself from the most wanton barbarity? Should they ask him, if he did not, from the beginning, know the end of all things?

The answer must be, yes.

'Why then, did you, with the knowledge of our endless and inexpressible sufferings, give us formation and sensations, to endure it?'

No answer.

'But we would ask, if it was not your unchangeable will and pleasure, that we should be saved from this place of torment?'

Yes.

'Surely then, our damnation must forever be very unpleasant to your feelings and contrary to your good will.'

No reply.

'Were we rightly informed, when told, that your power, was more than sufficient to subdue all things, and bring them into subjection to your will and pleasure?'

Yes.

'Why then, do you not employ that power, for your own gratification, and our felicity, and not suffer our misery, and your disappointed will and pleasure, to remain to all eternity?'

No answer.

'We would respectfully ask, if you ever formed any act, without intending, that a specific object, should be accomplished by it?'

No.

'Then with our present state in view, what particular object could you have, in the act of our redemption?'

No response.

'And in relation to your unchangeable love for us, we should like to know, if it is the same now, because if it is not, you are mutable, but if it has undergone no change, it must be in union with our damnation, and a change of it, of course, would produce one in us, infinitely for the better. But we proceed to inquire, if it was not your purpose or intention, that we, among all things, should be gathered together in Christ?'

Yes, because, this was my purpose.

But it is impossible for this to be true, for how could you purpose to bring about a thing, which you plainly forewarn, would never take place?—Therefore your purpose must be thwarted, instead of being accomplished, unless, our being gathered together in hell, is what you meant, by being alive in Christ.'

But the father perceiving that his inquisitive children, were about to charge him justly with the cause of their misery, at last resorted to a stratagem, to exonerate himself, and transfer the cause to them, by asserting the monster, infinite cruelty, behind the fog of free-agency.

A slight investigation, however, by way of inquiry, soon exposed the mist, and exposed the deception.

'Now father, in relation to this free-agency, we would ask. Did you know, when you bestowed it upon us, that we should so improve it, as to bring us to this place of despair?'

Yes, I know all about it.

'Then, it is impossible, you could have any other object, except the one you knew of. Therefore it must be irretrievably true, that if our eternal misery, has in any way, come to us, through the medium of this agency, the act of giving it to us is the first cause of our misery; and this, with all other things, which have resulted, or ever will result from this act, are the only known effects of the great first cause.'

No answer to the point.

'And you might as well, in the first place, have given our existence in hell, as to have converted it with an agency, which you know, would be sure, to land us there; and what else, but a mere pretext, to shift the cause on us, can be assigned, for taking the latter course? The same would be true, had you designed us for everlasting bliss, and given us heaven for our birth place; our happiness in this case, could not have been, in your mind, any more certain, than if you had placed us in a state of probation, for a short space, to work a particular machinery, that would produce the same result. And the principal difference it could make with us in either way, would be in the evil effects of the latter, which would directly tend to shift the merits of the Saviour to the saved, and make us pharisees and hypocrites.'

We have done with our simile, and shall leave the reader to draw his own inferences from its allusions; although we ought to remark, that the palpable contradictions, the vile deception, and egregious inconsistencies found in it, justify and unavoidably represent the Unitarian's God, and not the only living and true God, who has declared himself to be 'the Saviour of all men, especially, them that believe' this declaration. This is in very deed, the Universalist's God, against whom, none of those glaring absurdities, noticed in the simile, can be brought; because, all the manifesta-

tions of universal reconciliation, revealed to us by this Parent, are in perfect unison with his attributes and character. And we are confident, that whenever this character, shall be rightly appreciated and understood, all the black catalogue of fire and brimstone, ghosts and demons, with all the concomitant ingredients of human invention, to produce a perpetual infinite cruelty, will vanish, like a midnight vision.

But to return—we will barely observe, that of all the schemes to get folks to heaven, or hell, this free-agent system, appears to us, the most sophistical, as well as the most difficult to reconcile with the word and attributes of God. Suppose we look into this word and ask the apostle a few questions in relation to this co-partnership business.

'Paul, how are we to obtain justification of life? By a free gift.'

'But, cannot we receive it, by the exercise of our agency?'

No, for 'all have sinned and come short of the glory of God.'

But, will not good works give us some claim to it.

No, for, 'if it be the work, it is no more of grace.' I say, 'it is the gift of God, not of works, lest any man should boast.' And moreover, this gift is without parity, for 'by the righteousness of one, the free gift, came upon all men unto justification of life.'

God has declared in his word, that the salvation of all men, was agreeable to his will and purpose, this being the truth, he accordingly calls upon all men every where, to repent and turn from their unbelief, and come to the knowledge of the truth.

But how can free-agency be reconciled with these declarations, coming from a being of infinite knowledge? Would it not be positively false, for any being to say, that it was his will and purpose, to save some other one, whom he knew would be forever lost, no matter from what cause, whether from his agency, decree, or any thing else? And how could a God, who is infinitely wise and good, with any degree of propriety, consistent with truth, purpose, or intend will, or wish the salvation of any creature; and at the same time give it an agency, or any other thing, which he perfectly forewarns, would be the means of its eternal damnation?

But we farther; the subject is already protracted beyond the limits intended. We only have to say, that we rejoice with our modern orthodox brethren, in the truth of two important items of their faith—universal redemption and the sure salvation of all the redeemed.

Let these facts be rightly appreciated and universally discriminated, and the angel's proclamation of 'good things of great joy, which shall be to all people,' will be verified; and all the partial stumbling blocks in the way of universal holiness and happiness, will vanish to the four winds of heaven.

and go thy way; first be reconciled to thy brother, and then come and offer thy gift.'

Br. G. S. of Cornwall, N. Y. has favored the public with a few comments on the above passage of scripture, in the Magazine and Advocate of the 15th inst, from which I have selected the following pertinent remarks, which are worthy the notice of every Universalist. 'The minister of the gospel, who falls short of his duty, in the particulars set forth in the text, is in our estimation, doing an irreparable injury to the advancement of the work of reconciliation. He prevents its taking place in every instance wherever he refuses, 'first to be reconciled to his brother.' Will every brother, therefore, when he has sight against his brother, instead of setting it down in malice, first communicate the cause of his complaint, not to the world, nor to any one except the brother offending? Right, my brother! and thy requirements are just and reasonable; for in too much truth, we can lament, with our church brethren, that we have left undone those things, we ought to have done; & have done those things which we ought not to have done.' 'The experience of every day convinces us that to 'err is human.' Absolute perfection is not an attribute of man in this state of existence; and thus saith the apostle, 'in many things we offend all' (or all offend.) However, we may not all be guilty alike, some are in fault with respect to some particular thing—and others are so respecting other things. A far greater number of faults or improprieties are combined in some characters, than others; and while faults of a criminal nature exist in some, there are those of a different kind to which we are all addicted in a greater or less degree—faults, which perhaps may not, and indeed cannot, affect the moral character, as they do the manners, and, were if they are considered innocent in themselves, wherever allowed, tend to exert an unfavorable influence over the minds of others in the formation of their opinions respecting us, and in this view they are a great obstacle in the way of our accomplishing that amount of good we are anxious to bring about. But we have capacity for improvement, without regard to our moral character, our general deportment, and manners; consequently an amendment of our faults may be effected, and this is truly desirable.

It is a duty we owe to ourselves, to render each other assistance, in the grand work of amendment and reconciliation, to exhort a watchfulness over each other, as Christians, especially, as we are aware that our own faults will occasionally elude our perception in spite of all our exertions to prevent them. As there exist many errors in practice, and inadvertencies in manner, which arise partly from institution, or are the result of habit, that have gained the ascendancy, by imperceptible advances, and exist too, without being hardly perceived by the individual himself—we should be cautious in our advances towards his amendment. Great care should be taken, that we do not confound those errors in practice, and inadvertencies, which are trifling, with those absolute wrongs which proceed from wicked intentions—and thereby defeat the object we have in view. It is very important that, in our attempts to aid the reformation of another, we proceed in a proper manner—we should not feel to reproach a brother for his errors, nor assume airs that are

APPLICATION OF SCRIPTURE.

Original.

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar,

far from becoming fallible men; but manifest a weak and humble spirit, such as aims at the good of the individual; for rest assured, if we depart from the law of kindness and humility, and act upon a different principle, when endeavoring to correct the faults of another it will be observed by him, and its influence serve to defeat what we are professedly undertaking to perform. Then when we would correct the fault of another, we should not cry aloud; 'Hear, O, Israel,'—we should not raise our voices like a trumpet, and show the world our brother's transgressions—and in this way cause him to suffer in the opinion of the world, and particularly in the estimation of those who should act as brethren towards him. His fault may be one that has come upon him so imperceptibly, that he is not aware of allowing it; notwithstanding it may be apparent to those around him, he may be ignorant of it himself. Let then his fault be made known to him, admonish him in the spirit of meekness, and christian friendship.

It is not impossible that the mere mention of the fault to him will correct it—but if this fails, reprove with mildness—and his regard for his reputation, the esteem of his brethren and friends—will be powerful motives to induce him to hear you candidly—and as you are thus aiding him in correcting his faults, he will consider you as his friend indeed.

It is very necessary in such cases, that we inkeed to ourselves, lest in reproofing him, we be overtaken in fault, and allow that in ourselves, which we condemn in our brother. By proceeding in this manner, we shall not prejudice the minds of a community (ready to credit and will report and condemn) against him who is suspected of having erred—or him who is unfortunately found in fault; nor raise suspicions respecting the character of a brother, which are cruel and unjust. And instead of destroying the usefulness of one who we may have supposed has erred, we may be instrumental in reclaiming him whose faults are perceivable, and restoring him to the path of righteousness and peace.

Let us each, be diligent in the improvement of our individual characters, and general deportment—be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us! Let us not disregard any obligation to do good, neglect not, the performance of the duties enjoined us, by the beloved apostle, in the following words—'Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one, in the spirit of meekness, considering thyself, lest thou also be tempted.'

Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things; be actuated by the spirit of that heavenly doctrine, which breathes peace on earth, good will to man; and the God of love be with you.

Aug. 1835.

Original.

To Rev. Mr. Dorchester of Norwich, Ct. a Methodist Presiding Elder.

DEAR SIR:—I was one of your hearers at the recent quarterly meeting in Haddam; and, dis-

courseing from 1 Timothy 4, 8. 'But godliness is profitable unto all things, having promise of the life that now is and of that which is to come,' you told us that godliness meant every thing taught in the word of God. Now sir, you are aware that the word of God teaches us to love our enemies, bless them that curse us, do good to them that hate, despisely use, and persecute us—to render not evil for evil, but good for evil—that we may be the children of our Father in heaven; for he smaketh his sun to rise on the evil and on the good, and sendeth rain on the just and unjust. But how different is this from teaching that God will cast off the wicked to all eternity! Would it be profitable for a parent to place a disobedient child in such a situation that he would be compelled to disobey as long as he lived? Would eternal disobedience be a satisfactory penalty for temporary disobedience? What saith the scripture? 'The Lord will not cast off forever; but, though he cause grief, yet will he have compassion according to the multitude of his mercies.' He chastens us for our profit, that we might be partakers of his holiness. Suppose a parent were to put his children on probation for one week; he informs them that those who obey his commands shall be happy during the remainder of their lives; and those who disobey shall be miserable the remainder of theirs. At the week's end, the parent calls his children together; a part have disobeyed; the parent delivers them into the hands of one who has always been a bitter enemy to himself and children; and has deceived them, and been the cause of their disobedience. His grand object has been to torment these children, and his object is gained. The parent as a penalty delivers them up to be tortured in his presence as long as they live. Would this be profitable? If not, is it godliness.

I have one statement of yours to notice which claims some attention. You told us there was a man in Norwich one of the pillars of the Universalist society in that place, who was taken sick a few days ago and died—that while he was sick, his daughter, who was a christian, called in one of your brethren to talk and pray with him. And the man thought he was an angel sent from God. He saved his soul from hell and sent it to heaven! Here, in your view, godliness was proven! This, sir, I think was your language nearly verbatim. Now sir to be candid with you, I doubt the occurrence of any such thing in Norwich, notwithstanding your profession of holiness; for I have seen too many men of like profession to credit all they say.

But suppose your statement correct, what does it prove? That Universal salvation is false? No! it proves that a man whose body and mind were diseased was deceived by one of your brethren. Now I cannot discover, either godliness, or profitability in the man's conversion. But what was he converted from? Why, a belief in the impartial grace of God,—that Jesus shall finish transgression, make an end of sin, destroy the devil and his works, and bring in everlasting righteousness; and converted to the doctrine of endless sin and suffering—from the belief that God would save him and his neighbors, to the belief that God will save him and roast his neighbors in hell to all eternity. Happy conversion! If you wish to con-

vince Universalist that endless misery is a Bible, and reasonable doctrine, you must not expect to do it by telling them that a sick man thought your brother was an angel sent from God; for they are too well acquainted with such brethren to believe any such thing. And I assure you that the converts to the Methodist doctrine in this place are no better than other people. All too thick that have been committed lately in and about this place, according to the best of my information, has been committed by converts to Methodism. On the 1st of August, two escaped from poal in Haddam, confined there on charge of Burglary.

No these are not the only cases that can be named; and so long as men teach that people may commit all manner of crime and avoid punishment by repentance, we may expect to witness the practice of iniquity. But teach them that the 'that doeth wrong shall receive for the wrong he hath done'—that God 'will by no means clear the guilty'—that the only way to avoid punishment is to avoid crime—and every one that believes it will abandon his wickedness. Let us remember that the way of the transgressor is hard; that wisdom's ways, are of pleasantness and all her paths are peace.

Respectfully yours

SAMUEL DANIELS.

Hamburgh, Aug. 1835.

ATHEISM—DEISM—UNIVERSALISM.

Reader—here are three *isms*—and the question we wish you to consider is this—Do they convey to the mind of any intelligent man, the same sentiment, or even a similar one? In reading the periodicals of the present day, we not unfrequently find them used in such connection, and under such circumstances, as would lead a careless observer to conclude, that they are synonymous expressions, and teach precisely the same doctrine. But is this true? Let us see.

First—What is Atheism? Atheism is as lexicographers tell us, 'the doctrine which teaches the non-existence of God.' This may not, to be sure, express all the points of doctrine, which an atheist may inculcate—for he may inculcate, with this erroneous sentiment, excellent moral and philosophical doctrines—but this, we suppose, gives him the distinguishing appellation of an atheist. Let him believe what else he may, or inculcate any other doctrine he may choose—if he denies the existence of God, he is in the proper sense of the expression, an atheist; and the doctrine he inculcates, in this particular, is atheism. So, at least, we understand the expression, and so we state it.

Second—What is Deism? Deism, as we understand it stands, in relation to the existence of God, in direct opposition to atheism. It is, in fact, a doctrine which finds in God the cause of all things. But this term is used also, to express a disbelief in revelation. To be sure, this sentiment is not inseparable from the term, in its strict and proper sense; but it seems to be included in it, nevertheless, by the common consent of all writers upon the subject. This being the case, we may conclude deism to be this—a belief in the existence of God, but a denial of the doctrines of revelation.

Third—What is Universalism? Universalism in the relation to the existence of God, does not differ from deism. It holds, with that doctrine, that God is the cause of all things. But in relation to the doctrine of revelation it differs ex-

eedingly. It teaches us that God has made a special revelation of his will to man; and lastly clearly made known, in his word, the final destiny of his intelligent family. It regards Christ as the appointed and commissioned Saviour of the world, and teaches the ultimate salvation of all men, through his ministry and mediation.—And finally, it gives its believers an encouraging assurance of future life and immortality beyond the grave.

And now we ask the intelligent reader, sincerely and candidly—Do you not perceive a manifest difference between these doctrines?—Can you say in truth and soberness, that Universalism is either deism or atheism? Or can you say that deism is atheism, or atheism is deism, or that either of them is Universalism?—Ponder well these questions and let the answer be given according to the prompt dictates of an enlightened conscience. We fear not the result. No honest man, who can claim a discerning mind, will ever rest satisfied with any other than the true and proper answer. Every one must say—there is a difference, a vast difference.—*Gospel Banner.*

THE DAY OF THE LORD.

We are aware that most christians generally attach to the phrase, "the day of the Lord," great and notable day, terrible day, day of wrath," &c. the idea that they refer to what is termed, "the day of general judgment," when this earth is to be whelmed in the devouring flames of the final conflagration, when the sun is to withdraw its shining, when the moon is to be turned into blood, and the congregated millions of Adam's race are to hear their final and irrevocable doom.

Nothing to us seems further from the truth than such an exposition, and when Universalists have put a different construction on the above passages and their connexion, they have been charged with 'handling the word of God deceitfully and perverting its true meaning.'

But let the candid reader attend to the testimony of such authorities as the learned and judicious Horne and Calmet, who were not Universalists, and then decide whether we are so much in the habit of 'wresting the scriptures.' We read Joel ii, 1, 3, 'Blow ye the trumpet in Zion, and sound an alarm in my holy mountain—let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand. A day of darkness and gloominess,' &c. and ver. 10, 'The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining, for the day of the Lord is very great and very terrible; and who can abide it!'

Bishop Horne in his Introduction to the critical study and knowledge of the Holy Scriptures, says, 'frequently the country (meaning Palestine) was laid waste by vast bodies of migrating Locusts, whose depredations are one of the most terrible scourges with which mankind can be afflicted. By the prophet Joel (says he) they are termed the army of the Lord. They fly in countless hosts, occupying a space of two or three miles in length by a mile, or a mile and a half in breadth, so as to obscure the sun, and bring a temporary darkness upon the land.'

Here the learned Bishop understands the prophet to allude to the time when the devouring locusts spread over the land, consuming ev-

ery green thing in their way, and laying waste the products of the earth as though a raging fire had burned there; this the prophet calls the 'day of the Lord,' then was 'the sun darkened,' &c.

Calmet, (whose authority will not be called in question by the learned world,) says in his Dictionary of the Holy Bible, that 'the expressions I will cover the heavens with darkness,' 'the sun shall be turned into darkness, and the moon into blood,' &c. signify very great calamities, personal and national.' The meaning of the passage, Joel ii, 31, 'the moon shall be changed into blood,' he says is this, 'the moon shall appear red like blood, as it does in some degree during an eclipse.'

From the foregoing facts we learn that the phrase 'day of the Lord' was not used by the prophets to signify the destruction of this material world, but to denote calamities of a temporal nature to which the country was subject, and which were sometimes brought on as the special judgments of an All-wise and overruling Providence.

When we take into consideration the fact that 'the Holy Land' was the scene of such a dreadful scourge as the countless swarms of locusts; that there the tremendous volcano vomited forth its molten fire, and the fearful earthquake tore asunder the mountains, and made the 'perpetual hills' to bow, we can rationally and truly account for the appalling imagery with which the scripture writers have clothed their language. To contend that they were alluding to the overwhelming displays of a judgment day in eternity, is to 'darken counsel by words without knowledge.'

The incident is very fresh in our memory that some six or seven years ago, while conversing with a lady, a member of the Presbyterian church, we dated (indeed it was almost impious) to express the opinion that there was no such place as an endless hell. The good lady, seemingly conscious of the torpedo-power of the weapon which she was about to wield, limiting her countenance, and manner, and voice to the occasion, with a look that would have grazed the man who once set out for Damascus, exclaimed, 'Ah, we shall all know at the great day!' I mention this to show the prevailing notion that exists among christians to refer to such phrases, 'day of the Lord,' and 'the great day,' to the future state, when nothing is plainer than scriptures, 'where these are so.'—*Messenger and Universalist.*

INFIDEL TESTIMONY.

When we use the word *infidel*, we intend nothing disrespectful, any more than we do when we use the word *orthodox*. They are both words, which by long usage, and by general consent have taken to themselves a meaning which in many respects is most palpably absurd. Indeed the utmost meaning we can now attach with certainty to these words, being governed by the sense in which they are generally employed, would bear but a very distant relation to their true and original definition. No words are used more improperly, or in a more vague and indefinite manner. For example; the Universalists are frequently called infidels by those people who call themselves orthodox. But it does not necessarily follow that we are according to the true meaning of the term *infidel*, or that our accusers are in fact orthodox. The only undisputed fact in this case, is, that a difference

of sentiment does exist, but who has the most of it can never be known by popular or respectable titles. When therefore, we have occasion to use our neighbor a name, we will endeavor to pronounce it as he himself does, and not as his enemies would speak it. The necessities then, which we intend to introduce in this article are such persons as were professed unbelievers in christianity, and of course infidels in relation to that doctrine. We are not about to inquire, if these things are so, if such a being as Christ was never upon earth, what shall we say to the testimony of the famous historian and compiler of Jewish antiquities, Josephus? Hear ye him. 'Now there was about that time Jesus, a wise man if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as received the truth with pleasure. He drew over to him both many of the Jews and Gentiles; He was the Christ.—And when Pilate, at the suggestion of the principal men among us had condemned him to the cross, those that loved him at first did not forsake him, for he appeared to them the third day alive again.' What but the power of truth could compel a Jewish High Priest to admit so much concerning the founder of religious system that was calculated to overthrow his own priesthood. It is evident that Josephus was not a friend to Christianity—he was an infidel and an enemy to the system. Yet his testimony is to the point, and our conclusion are, therefore, irresistible. More might be taken from the same author, but the reader is referred to the 3d chapter, 18th book of the Jewish antiquities where his full testimony is recorded. The writings of Porphyry, Celsus, Julian and other early opponents of Christianity might be here noticed with propriety, but the testimony of later writers is so full we need not stop too long at a distance. Mr. Chubb, a professed infidel has said, 'that there was probably such a person as Jesus Christ and that his ministry seems in general to have terminated in the public good; that it is also probable that he would not impose upon and lead mankind astray to their hurt.' (Chubb's Posthumous works Vol. 2d, page 41—43—394.—396.) Mr. Hobbs who was equally inimical to the system of Christ, has allowed that 'his writings manifest no intention in their author to make his system subversive to the purposes of civil Sovereignty.' (Levinist page 303—4.) Lord Bolingbroke further grants that 'the doctrines of Christ are recorded in the words in which he taught them.' (See his works, Vol. 4 p. 390.) Undoubtedly the evidences in proof of this most perfect system were so conspicuous to the minds of the authors above named, that to avoid an uneasy conscience they rather chose to bear witness to the truth, although infidelity should by that means suffer loss.—(Other witnesses might be heard no less conclusive upon this point, but enough has already been said to show that Christ was the founder of Christianity, even our enemies being judges. That he lived during the reign of the Emperor Tiberius, and was crucified by the Jews under their procurator Pontius Pilate, is no more doubtful than that Tiberius was ever Emperor of Rome, or Pilate a Viceroy of Judea, relying on infidel testimony to substantiate the fact.

Watchman.

There is no true glory, no true greatness, without virtue; without which we do but abuse all the good things we have, whether they be great

or little, false or real. Riches make us either covetous or prodigal; riches make us despise the poor and poverty; a great number of domestic flatter human pride, which sees them the slaves; valor oftentimes turns brutal and unjust; and a high pedigree makes a man take up with the virtues of his ancestors, without endeavoring to acquire any himself. *M. Seadery*

INQUIRER AND ANCHOR.

SATURDAY, SEPTEMBER 12, 1833.

To Rev. W. R. SPRAGUE, D. D. No. 1.—*Dear Sir*,—For something more than five years past I have resided in this city, as a public advocate of the doctrine of universal holiness and happiness. I have constantly taught in 'the synagogues' and testified 'both to small and great, that Jesus' the Christ, the Savior of the world.' Yet so high and impossible are the barriers of sectarian prejudice, that I remain unto this day, a stranger to most of the clergy of this city; for it may now be said, as in the days of the Savior, 'the Jews have no dealings with the Samaritans.' To your person I am a stranger; but with your character, and writings, I am somewhat acquainted, and a few words will explain my objection to this communication, and those that may follow.

Universalists as a denomination think they have reason to complain of a lack of candor on the part of those who oppose them. While their doctrines are condemned, with some degree of bitterness as dangerous and false, and themselves denied the Christian name, it is not often that they are met in the open field of fair and manly discussion, where they can speak for themselves, touching all things whereof they are accused. I have painfully felt the truth of this remark, in its application to the latitude and longitude of this city. The doctrine of which I am an advocate, is counted worthy to receive a respectable share of attention from the clergy of our city. It is by no means a circumstance of unfrequent occurrence, to hear the people warned against it, and affectionately cautioned to beware of being seduced by its charms, or deceived by its arguments. And yet, where is the man, who has had the candor or boldness to come out, and in manly controversy canvass these arguments, or confront its advocates? Let me tell you, Dear Sir, that I have always been willing, *anywhere*, to bring this matter before the public, and submit those arguments which I deem conclusive, to the ordeal of a candid investigation, where truth rather than victory shall be the object. To effect this object I have ever labored by every means that I deemed consistent with the gospel.

I have more than once called on the clergy, and appeared to them by all those considerations, which I thought ought to bear upon the subject, to take hold of this matter in earnest, and show to me and the world, that the faith in which we rejoice, is not according to the truth, if such indeed be the fact. But

I have hitherto called in vain. The twenty watchmen of the city, who are to me, 'of the contrary part' have been silent; not one of them to my knowledge, having alluded to the subject save in a place, or at a time when no reply could be heard. I have at present, no disposition to inquire why these reasons are so? Whether this seeming reluctance to meet the subject openly and fairly, originates in a conviction, that Universalists are not worthy of no

tice, or in some better reason, it is not my province to determine. One thing I do know. 'I have called and they have not heard,' and in the language of the prophet I can say in truth, 'I beheld, and there was no man, even among them, and there was no counselor, that, when I asked them, could [out] answer a word.' Isa. xli. 29. I have heard that Dr. Sprague sometimes deems it proper, to raise an argument against the doctrine of a *world's* subversion, and with some boldness and freedom, to comment upon, the arguments adduced in favor of that much despised gospel. With this I am well pleased, for if you consider the doctrine false, you should oppose it with all earnestness. I now ask you Sir to be as frank with me, as you are with your people, when you stand in the desk. I appeal to you Sir, and I ask you to the spirit of candor, to engage with me in the calm and dispassionate discussion, of the momentous question at issue between us. If I am deceived, I ask you Sir, to undeceive me.

There are several circumstances which encourage me, to make this appeal to you, personally, and which, without flattery, I will mention.

I have not lived here so long without learning, that Dr. Sprague, is a 'man of war from his youth up.' I use not the quotation in a bad sense, but to denote the boldness and praise worthy independence with which, regardless of consequences, he maintains and defends, what he believes to be the cause of truth and of God. All that I know of your character as a divine induces me to believe, that Dr. Sprague, is the last man to retreat from a controversy, in which the important or vital principles of his faith are assailed. When the Presbyterians of the 'New School' were coming in like a flood, and threatening to make your church a scene of 'misrule and confusion,' and many were fearful; I remember, and I name it to your credit Sir, that you boldly 'withstood them to the face.'

When enthusiasts or fanatics, had seized upon the liver of a cause, which is of itself a passport to the affections of the people, and in this guise were aiming a blow at one of the institutions of the gospel, and at a time when the more timorous dare not speak, you Sir, stood in the gap, and at the hazard of being branded as an advocate of intemperance; raised a warning voice against this unallowable invasion of the rites of the gospel. These things I have seen, and I have admired the lofty and energetic spirit of independence that they breathe; and it is this knowledge of your character which gives me confidence, that you will not shrink from a discussion of the important question which I shall propose. *Do the holy scriptures teach the doctrine of endless misery, or of universal salvation?* This is the question to which I am desirous of inviting your attention, and in the discussion of which I would have you engage, not for victory, but for the truth's sake.

Your judgment will at once decide that it is a question of no ordinary moment. It asks you, and it asks me directly whether myriads on myriads of our brethren and kinsmen according to the flesh, will dwell in pain unmitigated and unrelieved through the long lapse of ceaseless eternity? And sure I am that no question can be of deeper interest to the feeling heart. It is my lot to believe that the whole intelligent universe of God's moral creatures, shall be purified from all sin, and brought to bow in holiness and joy before the throne of the great I am. I ask you Sir, if there is not an interest thrown around the

question, of the truth or falsity of one of the other of these doctrines, which far transcends all earthly subjects? To me Sir, I am willing to say, that the question of 'new measures or old,' of 'temperance, and ultra temperance,' though they may be important, are nevertheless, lighter in the comparison than the 'gossamer wing.' Taking even your own view of the subject, I can see it in no other light. Allowing that the 'new measures,' are ridiculous, and lessy rumors to souls, and still the subject is small in the comparison. The number that could possibly, under the worst circumstances be ruined, by 'new measures' would be but small, compared, with the 'endless crowds of sinners' that will be lost, on the supposition that endless misery is true. If you therefore feel interested in a question which involves the salvation or damnation of the *few*, ought you not to feel more, *yea* much more interest in a question which involves the immortal woe or wo of a large portion of all the multitudes that have lived from Adam to this time, and that shall live from this to the end of the world? I cannot bring myself to believe that Dr. S., who was zealous in the one case, will be indifferent to the other. I have appealed to others less bold in controversy, and I now appeal to you Sir, with a hope that I shall find you, on this subject, as on others, ready to 'contend earnestly for the faith.'

There is another consideration which has had no little weight in determining me to make these proposals. I remember that I address a man whose high standing in society will ensure attention to whatever he may communicate on the subject; and whose talents, as a theologian and writer will throw as much light upon the subject as I could reasonably expect from any quarter. Believe me Sir, I am anxious to possess myself of the best arguments in favor of the doctrine of endless misery, and the most cogent objections that can be urged against that faith in which I rejoice. If there are good and substantial reasons

why the one should be believed and the other rejected, I desire, and the denomination to which I am attached, also desire to know what they are. Knowing that you are able to bring a well disciplined mind to the work, and do as much in behalf of the more common doctrine as any man with whom I am acquainted, I have thought proper to ask your attention to the subject. If the doctrine of universal salvation is unscriptural or untrue, you will doubtless be able to prove it, and you will permit me to assure you Sir, that whatever you may write upon the subject will be read by none with more avidity than the Universalist public. Should you feel disposed to notice this letter, you will distinctly understand that the columns of this paper are at your service, for any reply that you may wish to make, as also for any other articles you may send us upon the subject to which I have taken the liberty to direct your attention. Let there be no flourish of swords, or 'striving for mastery,' but with cool deliberation and christian candor let us come to the investigation, praying that the spirit of wisdom may guide us, and on which side nover the truth may be, we may be confident it will not be the loser. Truth will come forth like gold from the furnace, and endure forever. I will add further that whatever may be your decision, in relation to the propriety or utility of entering into an examination of this subject, my present purpose is to pursue it, and from time to time to lay before you the reasons for the hope that it is in me, and I shall not cease to desire that you will favor them with an at-

tentive consideration, and the public with such notices of comments as you may think proper. With the best wishes for your health, prosperity and usefulness I am Dear Sir

Yours in the Gospel,

I. D. WILLIAMSON.

THE WOMAN.—The common sense and observation of most men will discover much truth in the 'proverb' of the wise man, that 'a scorner seeketh wisdom and findeth it not.' To disdain receiving instruction from those whom we consider our inferiors in point of talent, learning, wealth or respectability, is a sure mark of an unwise man. The requirement of Philip, when inquired of, 'can there any good thing come out of Nazareth?' was, 'come and see.' And had Nathaniel scorned and contemned the Son of man in consequence of the meanness of his extraction, he could not have gained the wisdom of heaven which he received. He might have sought it in some other way, but he would not have found it. None so mean and so ignorant, but the most learned and respectable may gain some information from them. And none so foolish but the most wise may increase their wisdom, by condescending to hold occasional intercourse with them. He therefore who scorns such as he considers weak and foolish, mean and ignorant, may seek wisdom, but will not always find it. This is particularly true in reference to many other wise, scornful, bigoted, and self-conceited believers in endless misery. They say 'they know not what Universalism is, and they do not wish to know'—or 'they know it is a bad doctrine, and its advocates are loose and licentious, and that all they want to know about it.' None enemy of the doctrine has told them that this is the case, and they are very ready to credit his slander. And yet they are constantly seeking for arguments to refute it, and means to prevent its prevalence; but they almost always fail. They are wise enough in all conscience in their own conceits; they have a sufficiency of the wisdom of this world, but in that which is from above they are lacking. It is true of them, and we would that they were wise enough to see it, that 'the scorner seeketh wisdom and findeth it not.'

Wado not by this of every believer in endless misery; but only such as refuse to be informed what Universalism is. There are many who have taken pains to ascertain what the doctrine is; and they have found, too, that it is not so bad as it has been represented by its enemies. Consequently their feelings towards it are different, more favorable, and they have more charity, more Christianity about them than those who refuse to hear the instructions of wisdom. What can a man think to condemn a doctrine, and at the same time refuse to know what it is? It is like a court justice which would refuse to hear a man's defence, but hang him without ceremony, and afterwards grant him a trial. We hope that accounts of this kind are very scarce in the world, though we have some reason to believe they are numerous. We entreat them to become more meek and humble, and we assure them that, in this way, they will acquire a greater degree of true wisdom.

R. O. W.

THE EXPOSE AGAIN.—Our readers may remember that we noticed, a short time since, a tract headed 'an expose of Universalism,' said to have been written by a certain Lutheran clergyman in Brunswick N. Y. We have not much more to say about the thing, but we took it up again the other day and our eyes fell upon a curious question which we deem worthy of a passing remark, on account of its novelty. We have despaired of ever finding a new argument against Universalism, but the tract contains one that is new to us, and we therefore record it that it may be preserved. On the 14th page of the said tract the reader may find this serious question—

How is it, ye who dare to be Universalists! and see if the mark of the beast is not upon you.

'When and where have we ever heard Universalism complain of fatigue from great labor in doing good?'

So then no man can be a true christian unless he frequently complains of fatigue from great labor in doing good. We recollect of reading of one in olden times who complained of fatigue, and so earnestly was his mind dwelling upon his great labors, that he could not keep the subject out of his prayers. So when he went up into the temple to pray, he stood and prayed thus with himself, 'God I thank thee that I am not as other men, I fast twice in a week and pay tithes of all I possess &c.' Wonder if he went very much fatigued with his 'great labors'?

Again: there were some named in one of the parables of our Lord whose case is worthy of notice. They 'murmured against the good man of the house, saying, thou hast made these that have wrought but one hour, equal unto us who have borne the heat and burden of the day.' 'Poor fellows, how sorely they were fatigued, with their great and severe labors! They bore the heat and burden of the day, labored hard, and were very much fatigued with doing good, and now to have those lazy, indolent men that had been idle all day get as much as themselves; it was too hard.' 'These were some of the hard laboring characters in olden times, but we have never learned that these complaints of hard work and poor pay, gave them any exclusive title to the name of Christians.

'Come unto me ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden light.' So said the Savior, and it might be well for this tract writer to cast off that burden, that makes him complain so sorely of fatigue, and take upon himself the yoke of Christ. If he will cease from laboring for the adversary, and serve and obey the Lord Jesus, we will answer for it, he will find rest, and need no more complaints about fatigue.

Universalists do not complain of fatigue from great labor in doing good! Right and we hope that they never will. We have found the yoke of Christ to be easy and his burden light, and have found rest unto our souls. Why then should we complain of fatigue? 'We that have believed do enter into rest.' Why then we ask again should we complain of fatigue? Reader we caution you to beware of the 'heavy burdens, and grievous to be borne' which they bind, and lay upon men as slaves. When you hear a man complaining of fatigue from his great labor in doing good, you may be sure that he has not done much good. The yoke of Christ is easy and his burden is light, and those who wear that yoke, and bear that burden, will always find rest instead of fatigue. The Lord makes thee wise, that thou mayest refuse the evil and choose the good.

D. W.

SERVANTS AND SONS.—When the prodigal Son formed the resolution to return to his father's house, his highest hope was that he would be made a servant. He was 'no more worthy to be called a Son,' but would be glad to be made as one of the 'hired servants.' He had no idea that his father would make him a son, and hence would be content to be a servant. But the father joyfully received him as his son.

Now have often thought that seen in our day as much like the prodigal. The gospel would make men of the dignity of sons, heirs of God and joint heirs with

Christ. 'Behold what manner of love the father has bestowed on us that we should be called the adopted Son.' But men like the prodigal cannot comprehend the wisdom of that grace which would make them sons of daughters; and so they aspire only to 'hired servants' laboring for their pay. In this consists the true difference between the bondage of error and the liberty of Christ. The believer in human systems considers himself as a servant, who will be very sure to receive as much and no more. Whereas the disciple of Christ, upon himself as a son and heir, who will receive an inheritance from the ample grace of a father. The consequence is, that one is a slave under the law, the other a willing and obedient child, 'for as a son he thinketh so to be.' I. D. W.

MR. COLES AND HIS QUESTION.—According to promise, we now attempt to answer the questions contained in the letter from Mr. G. Coles, inserted in our last week's paper. In the first place, the Rev. gentleman inquires how we reconcile the supposition, that we are right in all the rest of mankind wrong, in respect to the belief in endless punishment, with the justice and mercy of God in keeping so great a part of mankind in ignorance of misery so long? The question, we acknowledge, is profound, and weighty, and pointed; so much so that we are not able fully to understand its meaning. We have never assumed to be exclusively right, while 'the rest of mankind are wrong.' Those who believe in endless misery, we regard as having embraced an erroneous point. But whether Mr. Coles wishes us to state our opinion, relative to the salvation of all men, or the justice and mercy of God; or whether, admitting that, he wishes to know how the justice and mercy of God can be reconciled with the fact, that men are so long in ignorance of this truth and are consequently miserable, we are not able to determine.

If the first proposition embraces the thing we are to ascertain, we apprehend the question can be answered very easily to his satisfaction, unless he is unreasonable in his demands. It needs no argument to show the salvation of all men to be consistent with divine mercy. The one so apparent to be denied. All will admit that there is a glorious display of divine mercy to save all mankind from sin and suffering of every kind. And as to the justice of God, most men will acknowledge—for the position cannot be controverted that justice requires perfect obedience; and it demands also the infliction of punishment for disobedience—a punishment, the object of which is, to restrain from transgression and induce obedience. This is required by divine justice; for 'the will of the Lord is perfect converting the soul.' Hence perfect disobedience is incompatible with the justice of God. That can never be satisfied with the mere infliction of punishment, without accomplishing a higher object, of bringing the sinner to a willing obedience. Consequently universal obedience—which necessarily involves holiness and universal salvation—is perfectly consistent with the justice of God. Both justice and mercy are easily reconciled with the salvation of all mankind.

But if Mr. Coles means to inquire, how, on the supposition that Universalism is true, we can reconcile present ignorance and misery of mankind, with the justice and mercy of God, we will endeavor, and may perhaps be able, to solve this question also. Or perhaps Mr. Coles means, if Universalism is true, how can God just and merciful in not having it known at an earlier period of the world? We hope next time he will express himself with less ambiguity. If the meaning of his question, the same may be answered to Methodism, Calvinism, and Christianity. How can God be just and merciful in not saving his Son into the world at an earlier period—in making mankind in misery, and ignorance of Jesus Christ long a time? Allowing Methodism true, how is

poetry prevailed for so long a time, and Methodism was known only to a very few until the days of John Wesley. And how can this be reconciled with divine justice and mercy? In answering these questions, he will answer the similar questions he has asked in reference to Universalism.

It is our opinion that ignorance and misery are suffered to prevail for the accomplishment of some great purpose which the Deity has in view. As the sons of Jacob were permitted to sell their brethren into Egypt—as the perverse Jews were permitted to "crucify the Lord of glory"—as blind men in part hath happened unto Israel until the fullness of the Gentiles be come in, for the accomplishment of God's plan and purposes—so we believe ignorance and misery are even now permitted to prevail in the world, for the attainment of some object equally wise and benevolent. That attitude, the ignorance and misery, now in the world, will give place to the light and enjoyment of the gospel of Christ. This must be admitted, whether we are right, or Mr. Coles. If he can account for the permission of sin and misery on the supposition that endless misery is true, he will find no difficulty in accounting for them on any other supposition. Since they do exist, a wise Being will overrule them for good. "The wrath of God shall praise him, the remainder of wrath will be restraint." But it is the bare question, on the supposition that Mr. Coles is right, how can endless sin and suffering be reconciled with the justice and mercy of God? What good can ever arise from perpetrating sin and misery though eternal? It will require many new arguments, and the erection of still another new wall to solve these questions.

In the postscript Mr. Coles' letter, which is nearly as long as the letter itself, he asks, "how comes it to pass that so few are delivered from the fear of endless punishment, on the supposition that there is no just ground for it? It is very strange that men should be so easily frightened as they sometimes are in religious matters. If Mr. Coles had but cast a single glance at his own letter, after writing it, he might have found an easy solution of this question, without applying to us. In the first inquiry, he acknowledges the ignorance of mankind. Now it is the easiest thing in the world for the ignorant to be deceived, and made to entertain fears without any just cause—especially when such fears as Mr. Coles was endeavoring by the propagation of endless misery, to perpetuate that ignorance and increase those fears. A man is very easily frightened with the parental assurance that 'the tares will catch it.' And 'children of a larger growth' are frightened on the same principle, when assured that the devil will catch them. We might go on for only a few years, and ask the same question in relation to witchcraft, and every visionary notion which has been entertained in any age, and excited superstitious fears without any just cause. How comes it to pass that witchcraft prevailed, and so few were found bold enough to stand up in opposition to it, if there was no just ground for the fear of being bewitched? A thousand idle speculations may as well be supported, and made to appear as consistent, as endless misery, by asking just such questions as have been proposed by Mr. Coles. We deem his questions sufficiently answered; and we hope next time he makes inquiries, he will be more clear and more to the point. And further, we should like to know something more about his new wall."

'SINGULAR DISCOVERY.'—The following from the New York Courier, will show the very restraining influence of a belief in endless misery. Those who claim all the piety and all the religion in the world, might do well to clear their own skirts, before they charge all the iniquity upon Universalists. Let them read, and blush, and be wiser, if they are not, by their creed, rendered incapable of attaining wisdom. Our readers may recollect a few days since we related the circumstance of an infant abandoned by

its mother, having been found in an open lot in Thirtieth street. In consequence of being betrayed by an acquaintance, the wretched woman was arrested on Tuesday last on a police warrant, and committed to Bridewell. We believe she did not deny the crime with which she was charged, but in extenuation of her conduct, stated that the father of the child having refused to contribute to its maintenance, she was unable to support it and accordingly resolved to abandon it to its fate. She occurred near the spot where the child was deposited and saw it taken up and conveyed to the Almshouse. "Thus the persuasion of the magistrate, and in order to make some atonement to the public for the burden which she had imposed on its charity, she yesterday made the necessary affidavit, upon which a hasty warrant was issued against the father of the child, who proves to be a reverend clergyman of the Presbyterian denomination, but whose name we withhold, not from a desire to screen the offender from public reprobation, but from the respect we entertained of the pious sect of which he has long been a pastor. We saw the reverend father emerging and re-entrancing the weight of fear and shame, and entreated that he might be allowed to give security for the maintenance of the child and then be liberated. The magistrate at last assented to his entreaty, the bail was given and the reverend Mr. D——— was suffered to depart with his friend.

It is but justice to add that the woman admitted having received money to defray the expenses of her confinement from the defendant, but that he refused to contribute any thing further. She is about 40 years old, and of a respectable family.

—N. Y. Courier.

DISCUSSION AT HUNTINGTON, L. I.—Notice was given a few weeks since, of a discussion of Universalism to be held at this place on the 25, 26 and 27th ult. It was to be an oral discussion, between Rev. Eli Ferris of the Methodist connection; and Rev. S. C. Buckley, a Unitarian. Accordingly, the parties met in the church belonging to the Methodist Episcopal society in that place at the time appointed. By the following letter from the New York Christian Messenger, we learn the result.

BR. PRICE.—The Discussion between Brs. Ferris and Buckley has just closed. It was held in the Methodist Episcopal Church in this place, on the 25th, 26th, and 27th inst. according to the articles of agreement. Messrs. Cornelius Hunsberr and Anna Holden, of New York, and Abel K. Cookin, of Huntington, presided as Moderators. We are happy to be enabled to state that the debate commenced, continued, and concluded in the spirit of christian charity and brotherly love. The church was well filled during the whole time, and especially on the last day it was crowded to overflowing. And it is due to the congregation to say, that the most devout attention was paid, and the utmost decorum prevailed throughout the debate. Much ability and controversial talent were manifested by both parties. Of the arguments urged by the respective parties during the discussion, it does not become us to speak. But this much we must be permitted to say, that Mr. Ferris has acted the part of a gentleman and christian, and we are constrained to believe, that he possesses a heart altogether too good for his creed. As to Mr. Buckley, it is sufficient to say, that he met the most sanguine expectation of his friends both in manner and in matter. There were fourteen clergymen present, viz. 4 Presbyterians, 2 Baptists, 4 Methodists, 1 Quaker, and 3 Universalists. It is our opinion that this debate will tend those who listened, to a closer investigation of the sacred scriptures, and be the means, under the blessing of God, of advancing the cause of truth. Yours, in the faith of the Gospel,

S. J. HILLIER.
L. C. MARVIN.

Huntington, L. I., Aug. 27, 1835.

Mr. Price of the Messenger says, "Our friends appear to be abundantly satisfied with the labors of Br. Buckle-

ry; though we would by no means make injudicious comparisons. The parties met in friendship—discussed their question in a friendly manner—parted friends. They were disposed to leave the verdict on their respective arguments, with those who heard them, to which we cheerfully respond, Amen! believing always, that an investigation conducted as this was, will result in good.

¶ We beg pardon of Br. Adams for our notice of his article relating to the state of man in the resurrection.—He was asleep, but the Compositor printed since, 'that all.' We have hopes of him yet.

ASSOCIATIONS.—The Rockingham Association of Universalists convened at Deerfield, N. H. Aug. 25, 1835. And after the business of the council was done, it was voted to adjourn to meet at Epping, the last Wednesday and Thursday in Aug. 1835. Delegates were chosen to read to the New Hampshire Convention. No other business of importance was transacted, with the exception of passing one or two resolutions by way of *padding*. The cause was represented as being in a very prosperous condition; and the brethren in council were very happy.

The Gloucester Association met at Pavilion, town of Covington N. Y. Aug. 15th. Delegates from twelve societies were present. The society in Buffalo was received into fellowship; a letter of fellowship was granted to Br. T. P. Abell, as a minister of the gospel. The Constitution was so altered that the Association 'may be at liberty to unite with the New York State Convention, but 'wotd' that we will not ask its fellowship. The Association adjourned to meet at Buffalo the 31 Wednesday and Thursday of Aug. 1835.

¶ Ministering brethren who attend the U. S. Convention, when they arrive in the city will please call at the Connecticut Hotel, Maine st. where a committee will be in waiting to 'receive them.

Religious Notices.

¶ The General Convention of Universalists in the United States will meet in annual session at this place (Hartford) on the evening preceding the third Wednesday [16th] of Sept. next. The council, according to the usual practice, will continue in session two days. We anticipate a pleasant and profitable session, and expect a full attendance of delegates and visiting brethren.

Br. O. A. Skinner of Baltimore, will preach in the Universalist Church in Hartford, next Sabbath.

On the 2d Sabbath in Sept. there will be preaching, by Br. M. Hallas at Bath, Me.—by Br. Williams at Pequonock—and by Br. Shrigley at Millington. Br. Shrigley will also preach a lecture at Hamburg on Saturday evening previous, and at Colchester on Sunday evening at half past 7 o'clock.

Br. Buebee of Guilford Vt. will preach at Granby on the 3d Sabbath in Sept.

There will be preaching on the 3d Sabbath at Broadbrook.

There will be preaching at Hillsbrookville on the third Sabbath inst.

There will be preaching at Durham on Friday evening 25th inst. at Killingworth on Sunday the 27th, and at Upper Middletown on Monday 28th.

There will be preaching at Northfield on the third Sabbath inst.

The Connecticut State Convention of Universalists will hold its annual session, in Barkhamsted, Ct. on the 24 Wednesday and following Thursday [14th and 16th] of October next.

M. H. SMITH,
Standing Clerk.

POETRY.

WHERE IS PLEASURE?—Rev. S. 13.

Canst thou tell me, fairest creature,
Fickle, vain, and full of pride;
Beautiful in every feature,
Yet unstable as the tide—

Canst thou tell me—say, fair maiden,
Where the streams of pleasure roll?
Where each breeze is freshly laden
With the joys that cheer the soul?

Is it on the troubled ocean?
Is it in the desert's bloom?
Is it in the world's commotion?
Or on vict'ry's haughty plume?

Is it in the crowded mansion,
Where the great for pleasure meet?
Is it in the gayest fashion,
Which our arist people greet?

No, 'tis there that shades of sorrow
Blacken every scene of joy—
Every bright perspective mow—
Brings with it its own alloy—

Shades of woe are onward stealing,
Dark and drear, our bliss to mar;
Every joyful, happy feeling,
Has its peace-destroying jar.

Is it in the congregation,
Where the nation worship God?
Yes, 'tis here that convulsion
Comes without the chattering rod.

Here the hopes of glory brighten—
Faith is ripe for clearer sky—
Here the Gospel beams enlighten
All that now is darksome lie.

Here is comfort—here is pleasure,
Here is peace for all mankind—
Here is rested without measure
Peace for every trouble mind.

Friendship.

High and precious are the ties that vice doth bind,
But virtue leaves a lasting friendship in the mind.
Of all the passions that have at different time
warmed the human breast, that of friendship is
in itself one of the noblest, and originates in the
most benevolent and disinterested of sentiments.
By friendship is not to be understood that exten-
sive signification, which in literature includes
all as friends, with whom we are in the
habit of intimacy, whether arising from connex-
ion in life, or that attractive impulse which gives
us more confidence in the society of some, whose
ideas concur with our own in points which are
not in themselves virtuous, or which we can-
not communicate, than with others, where
our inclination is overruled by superior virtue
and with whom we are restrained by the fear of
lessening ourselves in their estimation. Al-
though the acknowledgment of a man's possess-
ing some particular vice could not give him
friends, still there are not wanting those who
would be disposed to judge more favorably of
him on that account, from the consciousness of
being under the influence of the same bad quality
themselves; and who would lay hold of that cir-
cumstance to court his acquaintance, that they
might have his example to screen them, and be
under the less restraint in exercising their own

vicious propensity. Those of bad character will
naturally flock together, that they may be the
less check upon each other. But intimacies
formed on such grounds will always be precari-
ous and easily interrupted; for faith and honor
can have little influence where vice is the only
cement.

Nothing is consistent with, or in any manner
related to friendship, but that which is itself
strictly virtuous. A person who, under this
title, inspires confidence in the breast of another
towards himself, and encourages him to in-
corporate himself in particulars which are not vir-
tuous, unless he is actuated by the motive of
rendering him this important service—of repre-
sented to him in true colours, the pernicious
and fatal tendency of suffering such ideas to
have place in his mind, is a secret and most
dangerous enemy, who, in the first place, en-
dangers him by flattery his predominant passion,
engages his other faculties by humoring this
passion, and then pursues his advantage by rendering the influ-
ence he has obtained over his own soul, the
instrument whereby he strengthens and confirm-
s him in bad habits, and makes immoral thought
familiar to his mind; thereby destroying the
spring of that sensibility which alone can guar-
antee him from the encroachments of evil. Thus the
name of friendship is only assumed as a disguise
to cover vice, and its sacred purity violated for
the worst of purposes.

In a virtuous mind, such actions of another
as come within the circuit of his observation,
and which are the result of sentiments conform-
able with his own, will strike an impression
which, in the course of intimacy, will rise to ex-
cess. On the basis of a mutual esteem of this
kind, real friendship is founded. It is that benev-
olent sentiment which springs up in our breast
viewing good actions in others; it is that
tribute of respect and admiration which carries
its own proof, that we are actuated by the same
generous motives, and it seldom fails of procur-
ing us with others the same esteem and good-
will which we ourselves feel. The same virtue
but we respect in others, will in ourselves be
expected. This esteem unites us in the charac-
ter of friendship. It is this which raises the
human character as high above the level of the
inferior creation; it is the result of the proper ex-
ercise of those superior intellects with which
man is endowed, which teaches him to discrimi-
nate between the different motives that produce
other's actions, and upon this observation is
grounded that sentiment, which is of such im-
portance to the law of life, and which add-
s such a value to its enjoyments.

And but for this principle of humanity, what
were the satisfaction of life? Were the favors
that we mutually bestow on each other to be
proportioned not only according to the interest
we have at stake, or the advantage accruing to
ourselves from conferring them, what confidence
could we have in each other? What certain-
ty could be drawn to guard us against treach-
ery? But if it is the sentiment of friendship which
is the basis for the welfare of others, when we
ourselves have not the least expectation of ad-
vantage, which makes us as sincere in promoting
the success of our friends as our own, and which
gives us the inclination not only of watching
for the personal safety, but of apprising him of
his danger when he tends towards any particu-
lar vice; and on the recurrence of the desire to
give it salutary check, which each time

will lessen its impulse, and perhaps at last en-
tirely extinguish it.

'A friend is our chief enjoyment in the exercise
of propriety, and in adversity our sweetest con-
solation.'

Saturday Evening Post.

A FRAGMENT.

It was night. A solemn stillness pervaded
the place where, a little before, all was noise,
and bustle, and anxiety. It was a time for
thought—when the mind, unoccupied with other
cares, could indulge in communings with itself,
or contemplate the present or future condition
of a slumbering world.

A slumbering world? Aye, truly so. In-
calculable of their obligations—of duty—of the
mind's eternal interests, the myriads of man-
kind sleep, sleep on—are unconscious of the
importance of those truths which concern their
peace, and consequently, inactive—or if other-
wise, employed about things of little or no ac-
count. Perhaps the visions of the night are
lodged to the idle dreams of the day—con-
fused, unsubstantial, unreal. But a spirit moves
upon the mass of mind; a voice breaks the
dead silence, and whispers a word of caution.

'Though unheeded by the now thoughtless
multitude, the morning approaches. There
shall be a resurrection of mind. The morally
dead shall 'come forth'—this dormant state
shall be succeeded by effort, and effort by suc-
cess! Brooding night, with its narcotic in-
fluence, shall be banished by the light of truth
and man shall awake to behold and enjoy the
beams of a happy day. It shall be so! This
is a redeeming principle in human nature; the
principle shall become active—in becoming ac-
tive it shall become useful; and in its onward
and upward progress, it shall find a home for
the suffering children of a kind Father, in the
embrace of infinite benevolence; and in the
thought of the world's destiny, an incentive to
the adoration of Heaven, and to works of un-
feigned kindness towards 'the ignorant as
those who are out of the way.'—Universalist.

'Whoso dwelleth in love, dwelleth in God
and God in him.'

Marriages.

In this city, (Hartford) by Rev. M. H. Smith, Mr.
George Gay of Columbus, Ga. to Miss Phoebe Jones
of Clinton, N. Y.

In this city, by the Rev. Dr. Davis, Mr. Alex-
ander H. Reed to Miss Harriet G. Kelsey.

Deaths.

In this city, the 3d inst. Miss Mary Hempstead, aged
46 years.

In Somers, Mr. Horace K. Collins, aged 29.

In Watford, Capt. Elisha Beckwith, aged 67.

In Simsbury, Capt. Walter Latimer, aged 66.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford,
is removed to the building formerly owned and oc-
cupied by Mr. N. Hurling in Main St. a few rods south-
west of the State House square.

The office of the Inquirer and Anchor in Albany
is removed to the room over E. Murdock's store,
directly opposite the Eagle Tavern, South Mar-
ket st.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THU SPIRITIST CERTAIN" STRANGE THINGS TO HER SAID—WE WOULD KNOW, THEREFORE, WHAT THOSE THINGS MEAN.

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CHRIST'S PREACHING TO THE SPIRITS IN PRISON.

By which also he went and preached unto the spirits in prison; which were sometimes disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, right souls, were saved by water. 1 Pet. 3; 19, 20.

1. This has been regarded as one among the texts most difficult of interpretation; and, as might be expected in such a case different opinions have been offered upon it. Most commentators have supposed that St. Peter here spoke of Christ's preaching by his spirit through Noah, at the time the ark was preparing, before the deluge. But no reason is offered for such view of this scripture, except the simple fact, that the spirits in prison are said to have been disobedient, when once the long suffering of God waited in the days of Noah. But this circumstance does not appear to authorize the conclusion that Christ's preaching to the spirits in prison, was Noah's preaching to the antediluvians. This preaching is ascribed to Christ. What was done by his apostles and ministers whom he chose, qualified, and sent into the world might justly be, and often is, referred to Christ, as if he were personally engaged in the work.—But we know of no apostolical usage for attributing directly to him any works performed by men before he came into the world. The preaching to the spirits in prison is ascribed directly to Christ, and is introduced as something which he performed after his resurrection, or his having been quickened by the spirit: 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison.'—Now it is clear, that if there was any such work as is here described, (and we expect to show that there was,) performed by Christ's own power and authority subsequently to his being quickened by the spirit, it will be most reasonable to apply this text to that subsequent work.

Others have understood St. Peter to teach in this place, that the spirits of the antediluvians

were in a prison of darkness at the time of Christ's coming into the world's suffering punishment for sins which they committed when on the earth; and that the spirit of Christ, between his death and resurrection, went down into that prison, to preach to them and to save them. But we have the following reasons to offer, which weigh conclusively in our mind, against this view of the passage.

1. No such doctrine was ever taught by the patriarchs and prophets, as that which this explanation would make St. Peter to teach in this place. The ministry of the patriarchs and prophets ran thro' the space of nearly four thousand years; and they were commissioned of God to warn the people of all real dangers incurred by their conduct. Now, since they did not, in this long period, apprise the people that they were liable to be cast into a prison after death for the punishment of their sins, on earth, we feel obliged to conclude, that such infernal prison was not one of the dangers to which they were exposed. It will not be to the point to reply here, that we may as well conclude that the doctrine of life and immortality is not true, because it was not revealed under the Old Testament dispensation, for this doctrine is contained in the Old T. too; not so clearly revealed there as in the New. But what if immortality, as the final inheritance of mankind, has not been revealed at all under that former dispensation? It is what God has secured to all men by his own purpose and grace, and is not to be either obtained or lost by means of their own performances. It is therefore, as it relates to the present question, a different subject entirely from that of rewards and punishments for human conduct. And further, the patriarchs and prophets were not especially commissioned to be ministers of the doctrine of life and immortality; but they were especially commissioned to be the ministers of the doctrine of rewards and punishments. It was incumbent on them, by virtue of their appointment from God, to encourage the people in virtue and dissuade them from sin, by plainly declaring to them the benefits of the former, and all the real evils of the latter. We cannot accuse them of unfaithfulness; and consequently, as they did not warn the people of a prison for punishment after death, we cannot admit that such a prison was one of the evils to which they were exposed. Accordingly we consider it proper, and even requisite out of respect for the sacred scriptures, to take the position, that if this passage, written in the year of the world 4053, will admit of any other fair construction, it ought not to be applied to the doctrine, unrevealed before, of such an infernal prison, as a place of retribution for the people of those former ages.

2. But St. Peter does not here introduce the mention of the spirits in prison as the main sub-

ject of discourse, nor as a motive of fear to restrain sinners, nor as if he had designed to give any new information. He was urging upon his brethren the example of Christ, who suffered for sinners, and being raised again from the dead, pursued their interests, instructing and enlightening those who were in prison. His mention of the spirits, or as Walsfield translates it, 'the minds of men in prison,' is introduced incidentally, to illustrate the remarks concerning Christ's devotedness to the interests of mankind, and the benefits of his mission which extended to sinners. But nothing appears here like a design to introduce any new doctrine in relation to the dangers of sin.

3. If St. Peter meant to teach that all who died in unbelief before the coming of Christ had been kept in a state of suffering in an infernal prison, and were visited by Christ's disembodied spirit between his death and resurrection, why did he mention those in particular, and those only, who were drowned in the deluge? This reference to the antediluvians, and the mention of the few of them who were saved upon the water, indicates a design to introduce a comparison between that case and some other; but it does not appear designed to teach the doctrine that all unbelievers, at the close of life, are to be consigned to an infernal prison after death.

4. The scripture before us does not say that the work here ascribed to Christ was performed in the time between his death and resurrection. Nor are we informed by any other passage that Christ performed any work during the time when he was in *hades* the state of death. The language of this text, with the preceding context, implies that the work which is here ascribed to Christ, was performed after his resurrection: 'Being put to death in the flesh, and quickened by the spirit, by which he also went and preached unto the spirits in prison.' He was put to death in the flesh, then quickened by the spirit of God, and then, by the same spirit or power by which he was raised from the dead, he went and preached unto the spirits in prison.

11. Having given our reasons against adopting either of the above noticed opinions, we will now present what we consider a rational and scriptural interpretation of the passage. And here we will premise that the word *spirits* in the Scriptures, sometimes means men, or the minds of men, who are alive in the flesh. 'The spirits of just men made perfect,' (Heb. 12: 23) unto whom the Hebrew Christians had come, were certainly living men. St. Paul's Hebrew brethren had come into a union of mind and spirit with just men made perfect in love. And in the phrase, *Father of spirits*, (Heb. 12: 9) the same sentiment is expressed

as saying, 'We are all his offspring.' God is our Father; and he is the God of the world of all flesh: that is, he is the God of all men.

But with regard to this word in the text before us, there are several various readings in ancient copies of the New Testament. Dr. Adam Clarke says that in some Greek MSS. it reads in spirit, the word spirit applying to Christ: 'By which he came in spirit, and preached to them who were in prison.' And he says he had before him, when writing his Commentary, one of the first editions of the Latin Bible, in which the verse stands thus:

By which he came *spiritually*, and preached to them who were in prison.' In several very ancient MSS. of the Vulgate the clause is similar: 'Christ came in spirit and preached to them who were in prison.'

But taking the word *spiritus*, as in our common version, to stand for the persons who were the subjects of Christ's ministry, we inquire, Who were these spirits, or men as Wakefield renders it, *minds of men*, in prison, to whom Christ went to preach after his resurrection from the dead? On this question the scriptures give us satisfactory information. 'The Lord said by the prophet Isaiah: "Behold my servant whom I uphold; mine elect in whom my soul delighteth! I have put my spirit upon him; he shall bring forth judgment to the Gentiles."

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people: for a light of the Gentiles to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. Here the Gentiles are expressly called prisoners, sitting in darkness, and in the prison-house. And the chief servant of God, his Messiah, was not only to be a covenant of the people Israel, but a light also unto the prisoners of the Gentiles, by the opening of his truth opening their eyes, and delivering them from their dark imprisonment. Again, concerning his chosen servant, the Lord says, 'It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel, I will also give thee for a light to the Gentiles: that thou mayest be my salvation unto the end of the earth. Then thou shalt say to the prisoners, Go forth to them that sit in darkness, I saw you, and ye shall go, and ye shall be raised up, and your pasture shall be in fatness of peace.' In another place Christ himself is represented as saying, 'The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison, that they may be bound.' But this work of Christ, no far as it relates to the enlightening and liberating of the Gentiles, who were especially made by those in darkness and in prison, did not go into effectual operation until he had been put to death in the flesh, and quickened again by the spirit of God. During his life in the flesh, he charged his ministering disciples, saying, 'Go ye out into the way of the Gentiles, and my city of the Sodomites enter ye not, but go rather to the out-herbs of the house of Israel.' But when he had been put to death and raised again, he commanded them to go into all the world, and preach

the gospel to every creature; promising to be with them always, even unto the end of the age.

St. Peter, the author of the passage which is at the head of this article, was the first who went to the Gentiles with the gospel ministry. He enjoyed the high satisfaction of seeing his labors among them blessed, to the enlightening of great numbers of these 'minds of men in prison,' who had been without God and without hope in the world. And when he gave the rest of the apostles and brethren at Jerusalem the information which Christ had given him, and related to them the effects of his preaching to the Gentiles, they glorified God, saying, 'Then hath God also to the Gentiles granted repentance unto life.' When Jesus converted Saul, he commissioned him to go into the people and the Gentiles; to open their eyes, and to turn them from darkness to light, and from the power (the captivity) of Satan unto God! And when Paul and Barnabas witnessed the contradiction and blasphemy of the Jews in Antioch, they said to them, 'It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so hath the Lord commanded us, saying, I have set thee in a light of the Gentiles, that thou mightest be for salvation unto the end of the earth.'

Now all these things were done after Christ was put to death in the flesh, and quickened by the spirit. And as the Apostles did all things in the work of the ministry through Christ who strengthened them, through their preaching to the Gentiles who were held captive in sin, Christ was preaching to men who were in prison. St. Paul ascribes directly to Christ this gospel ministry, which the apostles bore unto the Gentiles after his resurrection: Speaking to Gentile believers, who had been strangers to the covenant of promise, having no hope, and without God in the world, he says, 'But now, in Christ Jesus ye, who sometimes were afar off, made nigh by the blood of Christ, have come to us peace, who hath made both one, and hath broken down the middle wall of partition between us; . . . and came and preached peace to you which were afar off, and to them that were nigh! In this case, St. Paul speaks of what was done, after Christ, by his death and resurrection, and broken down the middle wall of partition between Jews and Gentiles. Before his ascension, Christ did not go personally on a mission to the Gentile nations. The ministry of peace here mentioned, was borne by his apostles to the Gentiles, who are signified by them who are afar off. Yet St. Paul ascribes the work directly to Christ, saying, 'He . . . came, and preached peace to you which were afar off! In this way, through the ministry of his word by his faithful disciples, after he was put to death in the flesh and quickened by the spirit, Jesus went and preached unto the thoughtless Gentiles, to open the blind eyes, to bring out prisoners from the prison, and them that sit in darkness out of the prison house. At this, it is very perspicuous, is the fact which St. Peter intended to express by the words under consideration.

How then shall we understand the saying, by which we went and preached to the spirits

(or the minds of men) in prison, which sometimes are disobedient when once the long suffering of God waited in the days of Noah.' Must not this passage be understood to mean, that Christ reached to the same individuals who were freed by the flood? In answer, we remark, that the same description of people are sometimes in the scriptures, spoken as the same people when the same individuals are not meant; as when, in the translation of the New Testament, supplies the word as here, to express the sense which he thinks the connection authorizes. He thinks that the scope of the apostles' discourse, and especially the word *freed*, (which in few were saved upon the water) denotes a comparison which must be expressed by supplying the word *as*,—thus: 'By which he went and preached to the minds of men in prison, who were disobedient as those upon whom the long suffering of God waited in the days of Noah; meaning that he preached to the Gentiles who were alive on the earth in the apostolic age, but were as disobedient as the antediluvians. But we do not perceive the need of this supplement of the word, *as*, to express the sense in the case. We would take as it stands. Christ, after his resurrection preached to the same people, in the sense in which the scriptures often of a people, though not to the same individuals, who were sometimes disobedient in the days of Noah. God said to Abraham, 'Thine shall be a stranger in a land that is not his, and shall serve them four hundred years. And also that nation whom they shall serve will judge; and afterwards they shall come out with great substance.' None of the individuals who went down into Egypt lived to go again; yet they who went were the same people. And long after all the individuals who went out of Egypt were dead, their posterity were addressed, as from generation to generation, as the same people who were chosen of God and redeemed from the bondage of Egypt. These formed the grand nucleus of the human race. Another grand nucleus was called heathens, or Gentiles. And although these particular nations were not applied to them in Noah's time, there was then the same description of people; indeed they then constituted a very large portion of the world. They were men of perdition, ignorant, idolatrous and disobedient. Such they were in Noah's time, and St. Paul overtures the Gentiles to be in his time. But in this people, men in prison, without hope and without God in the world, and upon whom the long suffering of God waited while the ark was preparing, was included that only eight persons were saved upon the water—to them Christ, after his resurrection preached the gospel by his faithful servants, to the enlightening and liberating of thousands. The comparison is between the few who were affected by Noah's preaching, and the many of the same description of people who were effected by the preaching of Jesus Christ; for though but one side of the comparison, the *few*, is directly expressed, the other is implied.

That St. Peter, while speaking of Christ's having died for the unjust to bring them to God, and going after his resurrection and preaching to the spirits in prison, had his mind on the extension of the gospel to the thoughtless Gentiles, appears furthermore evident from what follows in the next chapter: Forasmuch then as Christ hath suffered

for us in the flesh, and you yourselves likewise with the same mind. . . . For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them, to the same excess of riot; speaking evil of you; who shall give account to him that is ready to judge the quick and the dead.' Our opinion on this last clause Dr. Adam Clarke justly expresses for us: 'They shall give account of these irregularities to Him who is prepared to judge both the Jews and the Gentiles.' The Gentiles previously to the preaching of the gospel among them, were reckoned to be dead in trespasses and sins, (Eph. 2: 1-4.) The Jews had at least, by their religious profession, a name to live, and by that profession were bound to live to God.

Our apostle proceeds to say, (v. 6.) 'For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.' Wakefield translates this verse as follows: 'For this indeed was the effect of the preaching of the gospel of the dead, [the unconverted Gentiles,] that some will be punished as carnal men, but others lead a spiritual life unto God.' Macknight renders it, 'For this purpose hath the gospel been preached to the dead, (i. e. the Gentiles,) by that although they might be condemned, indeed, men in the flesh (their persecutors,) yet they might live eternally by God in the spirit.' Knatchbull's translation of it is, 'For this cause was the gospel preached to them that were dead; that they who live according to men in the flesh may be condemned; but that they who live according to God in the spirit may live.' All these agree in understanding the dead in this place to mean the Gentiles. They were morally in prison and in the region of the shadow of death. St. Paul, addressing the Gentile believers, said, 'Your hath he quickened, who were dead in trespasses and sins.'

But to return to the words which are placed at the head of this piece: the arguments which we have presented render it clear to us, that this passage has reference, not to an infernal prison; for the literally dead, but to the diffusion of the benefits of the gospel among the benighted Gentiles, subsequently to the death and resurrection of Christ.

Reader, let us be grateful to God, that he has sent the blessed gospel of life, through a crucified and risen Saviour, to them who were in darkness and in the prison house, and that we, who are of Gentile descent, are set free upon the high hills of gospel light, where the Lord commandeth his blessing, even life forevermore. And let us well regard the sentiment which our apostle enjoin upon us, to be like-minded with Christ, who suffered even for the good of the unjust; and who, when he had died and risen again, visited with the blessings of his love the poor and imprisoned of our race.—*Universalist Epistolar.*

NOTES ON THE SCRIPTURES.

¹ Ye are my friends, if ye do whatsoever I command you.' John xv. 14.

In these words of our Saviour, two things are especially to be observed:—

1. His friendship is not to depend on our obedience to him; he does not say, I am your friend, if ye obey me; but ye are my friends if ye do so. His labors afford sufficient evidence of his friendship to the disobedient. His whole ministry was devoted to the work of turning the ardentest away from their transgression. And he manifested his friendship for this class, even in the hour of death; for when he hung on the cross, he prayed for his inhuman murderers, saying, 'Father forgive them, for they know not what they do.' Luke xxiii. 34. He says in the context, 'Greater love hath no man than this, that a man lay down his life for his friends.' Jer. 13. Yet he manifested greater love than this; for he laid down his life for his enemies.—For when we were without strength, in due time Christ died for the ungodly. For scarcely a righteous man will one die yet peradventure for a good man some would even dare die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' Rom. v. 6-8. If any further proof were needed of Christ's love to the disobedient it may be found in the declaration that he is as the Father, as to be the brightness of his glory, and the express image of his person.' Heb. i. 3. in connexion with the uniform testimony of nature and revelation, that 'the Lord is good unto all, and his tender mercies are over all his works.' Psalm cxi. 9. See also Mat. v. 43-48 and vi. 9-11. The friendship of Jesus to men, therefore, does not depend on their obedience.

2. Obedience to the precepts of Jesus is the test, and the only certain test, of our friendship to him. No matter how much friendship we profess, no matter how much we talk about him; if we do not obey him, we have no good reason to love others after any good reason, to believe that we are truly love him.

'Ye are my friends if ye do whatsoever I command you.' Our Saviour very beautifully illustrates this truth by the figure of a tree. 'A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.' For every tree is known by his own fruit [Luke vi. 43, 44]. That this was said with reference to men and their actions is evident from Mat. vii. 15-17. 'Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.'

We are not to judge concerning the quality of a tree by the appearance of its leaves. 'I only have a very luxuriant foliage, and yet he is destitute of fruit as the fig-tree which Jesus saw in the way, and 'came to it, and something thereon, but leaves only.' Mat. xxi. 19. So a man may make abundant demonstrations of love to the Redeemer, he may converse fluently and with the appearance of the utmost interest, he may even persuade himself that he is enraptured and in ecstasy, while he contemns the great love wherewith Christ hath loved us, and yet if he do not obey the precepts of Jesus, he is barren and fruitless, and all this show of friendship is to be accounted as 'loaves only.' By such appearances it is impossible to judge accurately concerning the spiritual estate of ourselves or others. But as the fruit indicates the true quality of a tree, so the actions of a man indicate his true character. And although

he wrap himself in the garments, and endeavor to counterfeit the demeanor, of a sheep, yet if his actions be those of the wolf, they will effectually expose him.

'Nothing but truth, believe thy throne,
With honor can appear,
The painted hypocrites are known
Through the disguise they wear.'

'Ye are my friends if ye do whatsoever I command you.' What has Jesus commanded? So far as our duty towards men is concerned, the substance of all his precepts is contained in this short sentence.—'This is my commandment, That ye love one another, as I have loved you,' Jer. 12. In connexion with this precept, we shall do well to consider the reason given by the apostle why it comprehends our whole duty towards men. After enumerating several specific duties, he says:—'If there be any other commandment, it is briefly comprehended in this saying, thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.' Rom. xiii. 9, 10.

The subject now seems clear and plain.—There is a test, a sure test, by which we may determine with tolerable accuracy whether we, or others, are truly friends of the Redeemer. We may know that we are his friends, if we love our fellow-men; for this is his commandment that we love one another. We may know that we love our fellow-men, if we desire their good, and endeavor to increase their happiness, by all means according to it to injure them; for 'love worketh no ill to his neighbor.' This test, or rule, when simplified, and brought into its shortest compass, is this:—we may know that we love the Lord Jesus in sincerity, if, in obedience to his precept, we do good to our fellow-men; in other words, if we obey this injunction,—'All things whatsoever ye would that men should do to you, do even so to them; for this is the law and the prophets.' Mat. vi. 12.

By this test let us try ourselves. Let us never deceive ourselves with the vain idea that we are the friends of Jesus, while our hearts are destitute of love towards them for whom he labored, and suffered, and died. No matter how strong our faith may be, it is useless, unless it is richly quickened by the heart. No matter how highly our feelings may be excited when we meditate on his love, or hear another describe the extent of divine grace even though we be lifted up to the third heaven, and know not whether we be in the body or out of the body, if we depart and straightway forget what manner of persons we are, if we willfully injure or defraud our brother, or maliciously work ill to them in any respect whatever, all our raptures are unprofitable, and do not afford the slightest evidence of love to the Redeemer. Let no man deceive himself. He that doeth righteousness is righteous, even so he is righteous.' 1 John iii. 7. A sinner may talk about righteousness, and command it; but he only is righteous who practices it. A sinner may talk about loving the Redeemer, and the transports which such love affords; but he only loves the Lord in sincerity who obeys his precepts, by loving men with that kind of love which 'worketh no ill to his neighbor.'

Trumpet

He that rebuketh a man shall afterwards find more favor, than he that flattereth with his tongue.

Communications.

Original.

EXTRACTS

FROM AN ADDRESS DELIVERED BEFORE A SUNDAY SCHOOL.

The occasion, which has called us together this afternoon, is one of deep and lively interest to every true-hearted Universalist. What is there under the broad canopy of heaven, that can excite in the bosom of a sincere believer, emotions more joyful, or call more fully into exercise, the powerful energies of his enlightened mind, than to behold young and innocent children meet together to receive lessons of moral instruction? Such a sight is pleasing beyond the power of language to describe. It forcibly impresses upon us the belief of the exalted state of human nature, and urges truth as a resistless energy the idea of an immortal and happy hereafter. It destroys the God-dishonouring doctrine of endless misery, and enables us to realize all the joys and consolations arising from a belief in the world's redemption.

Although I am strongly attached to Sabbath-schools, properly conducted, yet I am no advocate for the Sunday School Union, neither is my faith very strong in training up a 'Christian party in Politics.' But, however much opposed I may be to the sectarian schemes of the day, yet I am a sincere and humble advocate for the promotion of virtue and piety amongst the children of this school—that virtue which is from above—which is pure unadulterated charity—love.

God in his infinite wisdom and goodness has been pleased to create us social and intelligent beings. And, therefore, it is one of the strong laws of our nature, to endeavor to be useful to our fellow beings.

There is nothing that throws over the character of man such a halo of lustre, or encircles it with such bright and heavenly beams of glory, as those spontaneous acts of benevolence which he confers upon his fellow mortals. This God-like part of the human character, so far from being derided by the doctrine of God's efficient grace, is by all its heavenly beauty—by all its combined energies, refined and elevated, and made to stand forth more conspicuously on the canvas of human character. There can be no brighter or happier illustration of this remark, than that which is supplied by those who voluntarily labor in the vineyard of moral and intellectual improvement.

With these introductory remarks, I proceed to offer some observations, for the serious consideration of the scholars belonging to this school.

And the first thing which I wish to impress your minds with, is to 'remember now thy Creator, in the days of thy youth; when the evil days come not, and the years draw nigh in which thou shalt say I have no pleasure in them.' Your heavenly Father has placed you in this happy land of peace, plenty and safety,—he has surrounded you with innumerable blessings and favors. You see the bright luminary of day shedding its enlivening beams over all, and causing universal nature to sing aloud for joy. Pleased as you are under such circumstances and in such situations, ought you not to remember, with filial gratitude, the bountiful Donor of all these blessings?

Besides all these temporal blessings, God, who

is rich in mercy, sent his 'well beloved son' into our world, that he might 'make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.' After this evidence of our Creator's goodness, is there not moving within you a holy principle of gratitude—a sublime spirit of love and adoration for the Great Giver of all good?

"O, ye children of his love,
His mercy called to mount above,
From sin and sorrow too;
Let angels to your songs give place,
For you can sing redeeming grace.—
A song forever new."

• • • • •
Once more, let me solemnly impress your minds with the importance of living a virtuous life. Happiness is the great end and aim of all our actions; and therefore, if you would live happy, you must live virtuous. Do you wish to grow up honest and respectable men and women? The only way to attain so desirable a situation is to follow in the pleasant paths of virtue. You have seen the awful monster vice committing its ravages upon some of the fairest members of society. You know that sin has filled our jails and State prisons with dishonest and degraded men. Would you avoid participating in all such horrid scenes of guilt and wretchedness? Lay hold, then, upon the eternal rock of virtue, which alone will keep you from the tempest-beaten shores of misery. Bear it constantly in mind that, if you commit any crime whatever, God will by no means hold you guiltless, but will bring upon you wrath, tribulation and anguish. For there is no peace to the wicked saith my God.' As well might one expect to live in a fiery furnace, as to be happy in the exercise of sinful propensities. If you can burn your flesh and not feel the smart, or if you can stop your ears and yet hear, then you can sin and not suffer its consequence.

But remember that 'the righteous shall be recompensed in the earth, much more the wicked and the sinner.' J. B.

Hudson, N. Y.

-WISDOM'S WAYS.

Original.

Many are the ways which are presented to the children of earth, but wisdom's ways are the most excellent of all. She is a friend to the human family and never leads one traveller astray who heeds her call, and walks in her paths, yet many think her a foe to man. Her ways, they imagine, are hedged with thorns and strewn with briars. I will tell a tale, *Caution* and *Carless*, two young men, set out upon a journey in search of happiness. Arriving at a spot where two roads met, they paused to consult which road was proper for them to take, in order to gain the object of their search. They had not long deliberated, before an old man made his appearance, leaning upon a staff. Said he, 'once I was young, and now I am old, yet never saw I the righteous forsaken or his need begging bread.' *Carless* raised his foot to kick the old man's staff from under him, which *Caution* prevented; at the same time re-

spectfully remarking,—'we will be obliged to thee, Father, if thou wilt tell us which of the roads will lead to happiness.' 'Most willingly, dear youths,' said the man of silvery locks, 'the road on your left hand leads to the cities of *'Falseness,' 'Theft,' 'Drunkenness,'* and many others of a similar criminal character. *Happiness* in these places is a total stranger, for *Misery*, her most decided enemy, has guarded the gates of all these cities against her, so that she cannot enter. It is true that all who travel this road are promised happiness in their travel, but the promise is never redeemed, being made only to delude. On your right hand, is the road which leads to the cities of *'Truth,' 'Honesty,' 'Sobriety,'* and many others of the same virtuous characters. Here *Misery* is little known, as *Happiness* guards with a watchful eye, every gate and avenue, against the entrance of aught that will war the 'soils calm, sunshine and the heartfelt joy' which reign throughout her domains. If you, then, my young friends would live with *Happiness*, you must take this road, called in the great chart 'wisdom's ways,' which by interpretation meaneth 'ways of pleasantness and paths of peace.' The old man passed along.

Caution heard this short speech with attention, but *Carless* with impatience. And here the two youths parted, *Caution* taking the right and *Carless* the left road, agreeing, however, that after a certain time, they would meet again, and make a fair report of their adventures. At the time appointed they met, and thus *Carless* told his tale. 'Since we parted I have visited all the places on the road to ruin, (for such it truly is) and I have met with naught but vexation and disappointment. My paths which I have entered, appeared very beautiful, but I found them infected with serpents and adders. Many pursuits, in which I have engaged, appeared to be calculated to ensure the object for which I sought, but the end was misery. In the city of *'Falseness,'* I lost my integrity, in *'Drunkenness'* I lost my reason, and I return empty handed, without reputation, and without a conscience free from offence, but stained and polluted, so that my punishment is greater than I can bear. I despised *'Instruction'* and dearly have I bought *'Experience.'* My fortune,' said *Caution*, 'has been entirely the reverse of yours. True pleasure has attended me, an approving conscience has rewarded me, and even misfortune has rested lightly on my head. While you confess that in your wanderings you have had no peace, I can truly say that my peace has been as the river, untroubled by a wave, and undisturbed by a storm. Truly wisdom crieth aloud, 'How long ye simple ones will ye love simplicity, and loathe dark knowledge.'

W. Brattleboro, Vt.

C. W.

AFTERWARD.

St. Paul says that God punishes his children 'for their profit that they may be partakers of his holiness.' If such be the fact, can he punish any of them endlessly? Could they derive any profit from being tormented to all eternity? Certainly not. If doomed to endless sinning and suffering, could they thereby become partakers of God's holiness? Impossible. Again the apostle says, 'so chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them who are exercis-

ed thereby.' Now suppose their chastening, or punishment, were absolutely *endless*—could it afterwards yield the peaceable fruit of righteousness to them who were exercised thereby? Or could there be any 'afterward' to that duration that never ends! Most surely not. What is the conclusion from the declarations of the apostle above quoted? Either the apostle was mistaken, or endless punishment is not true? *—Ming, &c. &c.*

INQUIRER AND ANCHOR.

SATURDAY, SEPTEMBER 19, 1835.

CONSCIENCE.—One would suppose, from the feelings of infidels, from their denunciations of those who believe in divine revelation, and their attempts to point out inconsistency and absurdity in that revelation, that every thing among themselves, was in perfect harmony, consistency and unanimity. But when we come to look at the matter and ascertain what are the facts in the case, we find as much discord, wrangling, inconsistency and diversity of opinion among them, as can be charged upon christians and enthusiasts. In reference to the character of Jesus Christ, not unfrequently, they are hotly at loggerheads. One thinks him 'the meek and lowly carpenter's Son,' and another considers him Intemperate, and affirms that 'he would have persecuted, and established his doctrine by force, had he not been prevented by the Jews and Romans.' One thinks him mild and peaceful, requiring men to do as they would be done by; and another, that he is unkind and vindictive, a sedulous follower and a promoter of discord and dissension in societies, and even in families.—And in reference to other things there is equal inconsistency, diversity of opinion, and even gross quarrels and wrangling. What one approves, another condemns: what one thinks is right, another considers wrong. And thus the war goes on;—and yet, these same infidels are laboring themselves to make christians reject the sacred book which they term inconsistent and absurd, for the purpose of—what?—why, of being involved in still greater inconsistency and absurdity! A high and noble object truly! But they are so much given to locust quality, that we do not believe they have any expectation of being successful in their efforts. And even if they are, the question would arise, what would the world gain by it? If nothing, it were better that mankind should continue to be christians.

E. O. W.

'The person who habitually contemplates all mankind as children of one common father, and appointed to one common destiny, cannot be a persecutor or a bigot. He may see much error, which he may lament, and much misconduct, which he may pity; but a generous affection, towards the whole human race will dilute his bitterness.'

T. Southwood Smith.

We commend the above extract to the especial notice of those who are in the habit of harping upon the odium of evil moral influence, in that system of faith which presents God in the character of an universal Father, and all men as brethren. We ask them before they dismiss the subject to reflect seriously whether the sentiment therein contained has not its foundation in truth. It is founded upon the principle that faith has an influence upon 'the heart and upon the conduct.' As a man thinketh so is he. Thus said the great apostle to the gentiles' and experience and observation bear

witness that the sentiment is true. If a man think wrong he will feel wrong and act wrong, and all the feelings of his heart, and acts of his life will be imbued with the spirit of his faith. Look at the ten thousand different systems of religion, that exist in the world and you will find it true without an exception, that the devotees of each, feel and act just as they think. Does not the Mahometan think that he is bound to support the cause of the true prophet by the edge of the sword? And does he not feel and act as he thinks? Do not persons think that they are in duty bound to cast their bodies beneath the wheels of the cart of Judgment? And do they not act as they think? Does not the Roman Catholic think that he is bound to make confession, and do penance? and does he not as he thinks? Do not the popular religionists of this country think, they are in danger of hell, and that souls around them are in danger also? And do they feel and act, according to the thoughts of their hearts? The reader is aware of the answer which truth must ever give to these queries. In all these cases it is feelings of the heart and the acts of the hands, are regulated by three habits of thinking in which men indulge. Will it be said then that faith in a common father, can have no influence that man can think upon that subject without affecting either his feeling or his conduct? If the faith of the Mahometan, the Pagan, the Catholic and the Unitarian can be seen in the feelings and actions of those that believe; why in the name of common sense should it be said that christian faith will not have its influence? Or why should it be thought that men can think as Universalists think, without also acting as Universalists ought to act and feeling as Universalists ought to feel? Depend upon it kind reader it is as true of Universalism as any thing else, that, 'as a man thinketh so is he.'

Upon this broad principle the extract above quoted is founded, and truly it is said, that 'the man who habitually contemplates mankind as children of a common father, and appointed to one common destiny cannot be a persecutor or a bigot.' It is impossible that it should be so, for such thoughts and contemplations will as certainly and infallibly purge out the spirit of persecution and of bigotry as fire will purge the dross from gold. Now kind reader we wish you to examine the history of the world for a few moments, and see if you do not find facts to speak in accordance with these remarks. There have been persecutors on earth who have reared the stake and lighted the fagot, and lifted the thought and the axe. There have been enough of those, but among them all was there one who habitually contemplated mankind as children of one common Father, and appointed to one common destiny? In every age from the commencement of the christian era, there have been some who have thus contemplated God and their followers, and if it had been possible for such a man to be a persecutor, eighteen hundred years would not have passed without furnishing an instance. But such an instance cannot be found. With the history of ages of blood and persecution in view, we fearlessly challenge the world to point out one solitary instance of the kind, and we charge him upon partial views of God's grace, the sin of having sinned and punished and brought up, every persecutor whose deeds of darkness stain the pages of earth's polluted history. This is the 'member of them all.'

Another thing. 'If a man say that he loves God and hateh his brother he is a liar and the truth is not in him.' If a man says that he believes mankind are all children of one common Father and appointed to one common destiny, and yet indignes a spirit of persecution and bigotry, he also is a liar and the truth is not in him; for such a man cannot be a bigot or a persecutor. Here, then we have a criterion by which to decide who are believers and who are not. There are a thousand causes which may lead men to profess this faith or that, but pernicious are not always to be trusted. By their fruits

shall ye know them,' and this is the only safe or sure criterion of judgment. Reader have a care lest 'being weighed in the balance ye be found wanting.'

L. D. W.

MR. CANFIELD AGAIN.—We have just read a few remarks from the pen of this gentleman, by way of reply to our article, published a few weeks since, asking him to show us the tie 'facts' connected with that system which, he thinks, is better than christianity. And though he has said that 'evangelism and sophistry belong neither to him nor to any of his friends,' yet we find, to all appearance—we may be mistaken—the use of much sophistry, and a studied evasion of the question proposed. When he said 'faith was substantiated by facts, and hope exchanged for realities,' we wished to know what these 'facts' and 'realities' are, which are better than the 'dream'—if he pleases so to call it—of christianity. On the one hand, there are faith and hope—a Supreme Being, and a happy immortality for all mankind, are the objects of faith and hope. These, in our view, are 'facts' and 'realities'—in his view they are all a dream. Well, we are not particular about the name: it is the thing that we are after. These are 'pleasant, full of consolation, and have been 'richly,' very 'richly enjoyed.' On the other hand, Mr. Canfield says he has 'truth'; but the query is, what is that truth? What propositions or things has he, in his system, that are true? And what true propositions that are more 'pleasant,' that afford more consolation, or have been more 'richly enjoyed' than the faith of the sincere christian? The mind is not satisfied with the general declaration that he has 'truth' on his side—we want that truth specified, developed, distinctly expressed, and made clear to our understanding. Every visionary fanatic will declare that he has truth in his system, without any mixture of error; but that declaration is idle, and will scarcely be believed, unless he tells what that truth is.

Mr. Canfield appears inclined to challenge us 'to enter the lists' of controversy with him; but we have no inducement, and cannot therefore consent, to do it, unless we are first assured of gaining something better, in case he should prove our system false. If we are now dreaming and 'richly enjoy' a 'pleasant dream,' it would be unkind to wake us up, unless, awakened, we can see some object that will afford more rich enjoyment than our 'pleasant dream.' If he will shed upon us the light and glory of his better system, and let us see some of his choice 'facts' and 'realities' we should be more inclined to 'enter the lists' with him. We would that he would demonstrate the 'truth' of his assertion, that 'the spirit of controversy, evasion and sophistry belong not to him.' If he cannot dream, he can lay before us some of those facts which he has in his possession, and which are so valuable in the advancement of human happiness. And if he will do it, we will try to avoid the use of those 'unconscious declarations' of which he complains. Shall we be gratified in this respect?

E. O. W.

AN EASY METHOD OF BECOMING UP OLD CHRISTIANS.—The following brief extract is taken from a letter recently appeared in the New York Evangelist. It is from the pen of one Joel Plafk, and professes to give an account of a wonderful revival in Essex, N. Y.

Many christians, by reading the works of

Doddridge, Baxter, Flavel, Edwards, and others, had the fallow ground of their hearts broken up anew, and a deeper work of grace wrought in their souls. Some for awhile gave up all hope of acceptance with God, and like the anxious sinner cried for mercy—and when they found mercy they evidently had that anointing from the Holy One, which they never had before.

So then, it appears that 'by reading such works as Doddridge, Baxter, Flavel, Edwards'—and not the Bible—the fallow ground was broken up in the hearts of some old barren children, the rust was rubbed off, and they were made to feel a deeper work of grace in their souls. An easy method truly of renewing old state Christians! There is a power in the writings of such men as are named above, far more efficacious in converting people to the belief of endless misery, and reciting lukewarm and false Christians, than the writings of the patriarchs, prophets and apostles. The sacred records in fact, are a dead letter in the performance of this work, when compared with the *awakening* words of Doddridge, Baxter, Flavel, and Edwards.

There is another point in the above extract that calls for a few remarks. 'Some [old Christians] for a while gave up all hope of acceptance with God, and like the anxious sinner cried for mercy.' This shows the instability of their hopes—and the mutability of the foundation on which they rest. It proves—that what we have frequently said of believers in endless misery—that they have no positive assurance that they themselves will ever be saved. At times, in the fulness of their presumption, they may think themselves secure! But when they seriously reflect on the matter, there are doubts and distressing fears that come over them, like a rushing torrent, and overwhelm their minds in despair. And then, though they have once been converted and regenerated as they imagine, they 'cry for mercy like the anxious sinner.' Where then is their hope?—where their evidence of individual salvation?—and what better is their condition, than that of him who is 'without hope and without God in the world?' It is the natural tendency of endless misery to involve its believers in occasional seasons of despair. And at best they have only presumption of their final salvation—they arrogate to themselves 'two chances,' and they have need of two and more than two chances. On the principles of their faith, there is no little reliance to be placed on their chances, that they need all they can get; and then they can have no positive assurance of ever being saved. We do not envy them nor their chances. We do not find in their system that bread of God that is calculated to satisfy the hungry soul. We would rather have one assurance—one certainty on the true principles of the Gospel, than all the chances they have ever been able to find. And we would recommend to them, if they wish to rid themselves of their fits of doubt and despair, to embrace the gospel, 'the truth as it is in Jesus'—the final salvation of all men through the appointed means. In this they will find, not only an abiding hope, but an inducement to perseverance in 'every good word and work.' And after they are once converted to this faith, they will be likely to remain so; and consequently will not need a reconviction every few months. May God have mercy on their souls.

B. O. W.

Quincy, Mass. A summary of the proceedings of a town meeting, held in Quincy, Mass., with the causes that induced it, we give below. It is taken from the Gospel Banner. We presume it will be read with interest and profit by Mr. Cornell, who by his folly brought this meeting upon him. We trust the circumstances will afford a salutary lesson of instruction, which will induce others of the same craft to take heed to their ways.

We say nothing of the motives—they may be good—which induce the antislavery Society to create funds for sending out and supporting preachers of their denomination in and out of our towns, even where most of the population enjoy christian privileges in connexion with other orders, and where, consequently, antislavery is weak; but we do think there is too much exhibition amongst their Missionaries there, forced into towns, a disposition to slander the characters of those places where they find themselves unable to accomplish their purposes.

We have a case before us now, of a somewhat unorthodox and unsteady interest. We allude to the Rev. Mr. Cornell, a preacher employed by the Massachusetts Missionary Society to convert the heathen of the town of Quincy, Mass., who in his late Report to the Board, took the liberty to arrogantly slander the town in general, and the Pastors of other Societies in the place, in particular. That Report, by coming to the Executive Committee, was officially published some weeks since, in which it was represented, that although Quincy had had a nominal ministry for 150 years, yet he had found many families in town, which had not been visited by a minister for twenty years, and a law, consequently, were grossly ignorant of the Bible and the way of salvation. Indeed, without discrimination, they were declared to be 'as ignorant as pagans.' As a reward for such representations, an appropriation of \$300, from the funds of the Missionary Society, was made to Mr. Cornell, to enable him to maintain his post amidst the terrible 'hesitations' of that town, and to send forth a new mission. It is at least furnished two Presidents of the United States, and other citizens of distinguished rank and talents.

On the appearance of the Report, Mr. Whitcomb, of the Trumpet, noticed several extracts of the same, calling on Mr. Cornell to sustain his charge by evidence. Whereupon the subject arrested the attention of the citizens of Quincy generally and produced a rational excitement. A very full town meeting was held, at which a Committee of eleven, of whom Hon. John Quincy Adams, late President of the U. S., was Chairman, with a commission to investigate and report upon the subject, at an adjourned meeting. In the mean time, the Committee procured the necessary documents, and sent a written communication to Mr. Cornell, informing him of the position of affairs, inviting him to be heard in self defence, and to state his reasons. This he refused to do, with the Report of the Committee, and the proceedings of the Town, thereupon on the 21st appeared in several of the Boston papers at length. We have not room for the proceedings. Suffice it to say, Mr. Cornell did not even attempt to sustain his charge by evidence, as he was required to do, made no confession of his error, but endeavored to shift the responsibility from his own shoulders upon the Executive Committee of the Missionary Society for having published his slanderous Report. Having, then, failed to procure from Mr. C. a plain act of justice, the Committee made a Report adverse to his character as a man of truth and peace, and proposed a Resolution, condemning of his course, which was adopted. The following is the Resolution, as offered by John Quincy Adams, Chairman of the Committee:

Resolved, That the article published in the newspaper, called the Trumpet, of the first of August, purporting to be an extract from a Report of Rev. Mr. Cornell to the Massachusetts Missionary Society, and first published in the *Thirty-sixth Annual Report* of that Society, contains statements so gravely affecting the moral and religious

character of the inhabitants of the town of Quincy, and wholly destitute of truth, or of a reasonable foundation.

Notwithstanding this, we doubt not the antislavery will continue to sustain Mr. Cornell, and produce virtue make a further appropriation of \$200, to enable him to carry on his work of slander. We regret that Mr. Whitcomb has exposed the inconsistency of this man, whose avowed object it is, to sustain the Society. We are well fit to assume, we hope he will continue to expose spiritual wickedness in high places, whenever, and wherever it is found. The people will sustain him, and he will be approved by the best and most intelligent men in the country. Our antislavery brethren ought to know, that law is not any law for them to construe the designs of antislavery societies, as antislavery, and to employ their funds to support Missionaries there for the purpose of breaking existing societies, it is not lawful for their Missionaries publicly to slander the inhabitants, nor an article of law for not being able to accomplish their purposes amongst them.

MINUTES OF THE HUDSON RIVER ASSOCIATION.—The minutes and delegates composing this body, convened at Hudson N. Y. on Wednesday Sept. 24th 1836, and after uniting in prayer with Mr. Job Potter, proceeded to organize the council by electing, Br. T. J. Whitcomb, Moderator and Br. H. Belding, Clerk.

1. Chose Brs. William Whitaker, E. Master and D. Van Horn, a committee to arrange the order of public service during the session.

2. The committee of discipline reported that no case of complaint had been brought before them during past year. Accepted.

3. Appointed Brs. I. D. Williamson, H. Belding, and Whitaker, a committee to receive requests for admission and letters of fellowship, during the present session.

4. Appointed Brs. T. J. Whitcomb A. Gates and W. Whitaker, a committee of Discipline for the ensuing year.

5. On motion of Br. I. D. Williamson it was unanimously resolved, that there shall be three quarterly conferences of this Association, between this time and the next annual session. The first to be held in Lansingburgh N. Y. on the second Wednesday and Thursday of next year.

Adjourned till Thursday morning.

Met according to adjournment and prayers were offered by Br. F. E. Gould.

6. The committee on ordination and fellowship reported in favour of conferring ordination on Br. Marvin H. Merrill.

The report was accepted.

7. Appointed Mrs. I. D. Williamson and T. J. Whitcomb (Ministry) Br. E. Munroe and J. Furten (Laymen) delegates to attend the session of the New York State Convention to be held at Auburn on the 4th Wednesday and Thursday in May 1836. These delegates were authorized to appoint substitutes in case of inability or absence.

8. Br. H. Belding was appointed to deliver the next annual discourse before this Association.

9. Voted, That Br. H. Belding prepare the Minutes of this Association for publication, and accompany the same with a circular.

Prayer was offered by Br. Whitcomb and the Association adjourned to meet at Schenectady N. Y. on the 2nd Wednesday and Thursday in Sept. 1836.

T. J. Whitcomb, Moderator.
H. Belding, Clerk.

[Circular next week.]

ORDER OF PUBLIC SERVICES.

Wednesday morning. Prayer by H. Belding. Sermons by I. D. Williamson from Gen. xiv. 15

Thursday, Prayer by Br. M. B. Newell. Sermon by Br. C. Marvin, Text Acts xiv. 14, 15.

Evening. Prayer by Br. C. S. Brown. Sermon by Br. J. Potter. Text Matt. vi. 9-10.

Thursday morning. Prayer by Br. Wm. E. Manley. Sermon by Br. C. L. Brown. Text Mark v. 24.

Afternoon. Prayer by Br. L. D. Williams. Sermon by Br. H. Bedding from 1 Tim. iv. 10.

Evening Ordination service. Prayer by Br. C. S. Brown. Sermon by Br. L. D. Williams. Text 1 Tim. iv.

7. Ordaining prayer by Br. T. J. Whitcomb. Charge and delivery of the Scriptures by Br. L. C. Marvin. Eight hundred of fellowship by Br. Wm. E. Manley.

Ministerial addresses present. T. J. Whitcomb's Sermon. H. Bedding's Sermon. Job Potter, Congregational. L. D. Williams on Youth. J. C. Marvin New York. N. S. C. Bishop's N. York. C. S. Brown Little. William Walker New York. H. H. Newell Barre. E. E. Gundy, Canton, Wm. E. Manley do.

Lay delegates. A. B. Shepherd, and B. F. Smith Albany. D. M. May Jr., Schenectady. E. Mack, Hudson. H. Van Loan, Dutchburgh. B. Bedding, Saratoga. L. Deane, Castleton.

CHURCH MEETINGS.

Masses Editors.—I attended last week a Methodist Camp Meeting in Wilburham, Mass., and witnessed for the first time in my life, the measures adopted at such meetings for the spread of Methodism. When I arrived on the Camp ground, the tents were filled with people, engaged in religious exercises. In some tents, they were praying in others singing; and in others exhorting. The prayers were business and declamatory and the exhortations wild, heated and impassioned. Every thing that was said and done, seemed to be with a view to excite the feelings, to alarm the fears, and induce people to come forward and seek an interest in the prayers of *God's people and God's ministers*. But little effort was ever, was made to lead the people to consider the whole as the result of a disordered fancy, a crazy zeal and a Methodist mania. The prayers were cold and heartless, destitute of that feeling which alone can make them reach the heart and wake up the spirit of elevation. The sum is true of the exhortations, and even the singing, which among the Methodists is usually full of excitement, was dull and lifeless, leaving time for the warmth and power, which thrill an assembly. The people looked listless and skeptical, as though you cut on the tail, nose and confusion of the meeting. I saw tame repetitions and filled with emotions of joy, none rejoicing as though inspired with the bright hopes of the gospel. Neither did I see any genuine under conviction, agonizing and pleading for an interest in the prayers of *God's people*. This whole affair seemed to be an entire failure. It is true, I saw one woman, by apparently falling upon the ground, who was said to be under the influence of the spirit. She leaped up, her cheeks were highly flushed, and she appeared to be greatly exhausted. Whether she was a sincere under conviction, or a saint being sanctified, or a stout pig-iron to catch others I am unable to say. I have heard that an hundred are said to have been converted during the meetings; but an hundred converts made by such measures as I witnessed on that occasion, would be enough to ruin a common

The preaching was of the same stamp with the praying and exhorting. It consisted in little anecdotes, in frightful descriptions of God and hell, and of attempts to work upon the passions of the ignorant. I heard no great truths of the gospel illustrated and enforced; no duty set forth and impressed upon the heart; no vice exposed and reprobated. The preaching, it is true, talked about repentance and conversion, heaven and hell, God and the devil, religion and irreligion. But they seemed to think, that conversion and religion consisted in knowing at their altar, and asking an interest in their prayers; that opposition to God was opposing their measures; and that sin consisted in refusing to obey their numbers.

The praying circle, at the conclusion of the sermon, was a failure. The people would not come forward. The ministers sang, and prayed, and exhortated, and brought, and warned, and threatened, and the people held back. They were not disposed to figure according to the commanding of Methodist persons, and such was the fate of almost every measure adopted on the occasion. Due people seemed to understand the measures, and while they pitied the ignorance and folly of those who attempted to work upon their passions and excite their fears, they were far from being disposed to commit either their souls or souls in their keeping.

While these things were going on at the Camp ground, the multitude, which surrounded it, were engaged in every species of iniquity. There was no swearing, no drinking, fighting, swearing, everything about except manhandling. Admitting therefore, that an hundred converts were made, that they will prove good and true, the evil attending the meeting must far outweigh the good. It will tend to enlarge the kingdom of weakness, to strengthen its foundations and its foundations, rather than advance the cause of virtue. For that evil, the Methodists are accountable; and I they are friends to the public good, they will surely discontinue such meetings—meetings fraught with so much evil.

Rates are common at Camp Meetings. Scarcely a year passes, but what we hear of more or less of the same proceedings attending such meetings. There is another reason why Methodists should discontinue them. Let them read the following, which we copy from a secular paper, and see if they can then justify camp meetings. We leave it to the public to consider.

A campaign took place in Northridge, Mass., last week, at which there were not and continuing as well as preaching. One man, according to the Worcester Falls Patriot, had several of his ribs broken, and was imprisoned, some were after all, and some of the riot were read, and in the case of the Commonwealth of Massachusetts, the authorities were ordered in distress, which they did not care to obey, and had no hesitation. The Patriot paper recently to the Methodists, gave the following as a portion of the remarks of one of the preachers. He called the rioters the "king of all hell and hellish characters that could be found in the world." He observed, that if the very devil himself, direct from the blackest corner of the bottomless pit, should happen to find himself in the confederacy of these infamous rioters, he would instantly give up the safety of his own reputation!

Good, my boy, exclaiming good!—but it is he who is at the time of uttering these spirited, of personal sentiments.

SHREVEPORT AND BRANFORD, VT. We have been recently pleased with a recent visit to these places, where our indefatigable Br. W. Sumner labours in word and in doctrine. The societies here are young, but rising in faith and zeal in the good work. At South Shreveport our friends have furnished themselves with an elegant *Stone Church* which is filled with attentive listeners to the word, and in every sense, the good cause of truth may be said to be prosperous. At North Branford we were pleased to see the flame of a new meetinghouse already up and the work of finishing in rapid progress. It is expected to be completed during the present fall. So much grows the work of the Lord and believers are multiplied. "Bless the Lord (O! my soul, and all that is within me) bless his holy name."

ANOTHER CONVERSION IN THE MINISTRY.—Elder John Allen, who for more than twenty years has preached among the Baptists the doctrine of a partial salvation, has lately embraced and commenced preaching the doctrine of universal salvation. E. T. A. Cress, in a letter to the publisher of the *Monitor* and Universalist, says, "It is about eight years since this Br. began to pay more respect to attention to this doctrine. For twenty-five years he was engaged exclusively in preaching the salvation of a part of mankind, but now seen the gospel in its fulness. How true it is that our peace and joy will be in proportion to our faith and love! Faith for all and love to all, must indeed give joy unspeakable and full of glory. May Heaven prosper our Br. It is hoped he will be an efficient agent in the great work of a universal salvation from spiritual bondage."—*Ms.*

Br. M. H. Searns.—Br. M. H. Smith has a request and received a dismission from his pastorate of the Universalist Society in this place (Glafford) in connection with the society expires on the 4th Sabbath inst. In consequence of ill health he found it impossible to perform his pastoral duties and hence was induced to request a dismission from the society. His designs remaining to Rockbury Mass. where his family will remain for a season—to which place he wishes all letters directed for him, to be directed to—

The General Convention of Universalists in the United States held its 4th annual session in this place (Glafford) on Wednesday and Thursday of the present week. Our preachers to present at the early period to speak more at length on the subject of this time. Further particulars will be deferred until next week.

Religious Matters.

Br. John M. Fryer will preach at Somers Ct. next Sabbath.

Br. Buckee of Guilford Vt. will preach at Granby on the 3d Sabbath in Sept.

There will be preaching on the 3d Sabbath at Broadbuck.

There will be preaching at Hitchcockville on the 4th Sabbath inst.

There will be preaching at Durham on Friday evening 25th inst. at Killington on Sat. the 26th, and at Upper Middletown on Monday 28th.

There will be preaching at Northfield on the third Sabbath inst.

The Connecticut State Convention of Universalists will hold its annual session, in Barkhamsted, Ct. on the 2d Wednesday and following Thursday [10th and 16th] of October next.

M. H. Searns.
Sanding Clerk.

POETRY.

Evening Hour.

Sweet evening hour, sweet evening hour!
That calms the air, and shuts the flower;
That brings the wild bee to its rest,
The infant to its mother's breast.

Sweet hour that bids the laborer cease,
That gives the weary team release,
And leads them home, and crowns them there
With bread and shelter, food and care.

O, season of soft sounds and hues,
Of twilight walks among the dews,
Of feelings calm, and converse sweet,
And thoughts too lovely to repeat!

Yes, lovely hour! thou art the time
When feelings flow and wishes climb;
When timid souls begin to dare,
And God receives and answers prayer.

Thou tumbling through the dewy skies,
Look out the stars like thoughtful eyes
Of angels, eam reclining thee,
And gazing on this world of care.

Sweet hour! for heavenly musings made—
When Isaac walked and Daniel prayed:
When Abram's offering God did own:
And Jesus loved to be alone.

AN APPEAL DIRECT.

Reader! art thou a Universalist? Then hast thou much to say of the goodness of God—its universality and unchangeableness. Upon this broad and immovable foundation dost thou build thy faith—and, blessed be the Father! the gates of hell shall not prevail against it. Well mayest thou glory in this thrice blessed doctrine, if thou hast received it into a good and honest heart, through the dictates of a sound and rational understanding. Art thou a Universalist? Then dost thou contend, that this doctrine is supremely valuable, not only as affording the most exalted encouragements and the purest consolations amidst all the duties and trials of life, but as furnishing also the only legitimate and the safest motives for filial love towards the Almighty Father and a fraternal affection towards mankind, his creatures. Thou beholdest, in the love of God, the only cause of love in the human heart; and often art thou heard to maintain the purifying tendency of the faith thou dost possess. We pray thee, then, be consistent. Prove all this by thine own life. Be not of the number of those who are heard to say, 'Lord, Lord; but do not the will of our heavenly Father.' As thou professest the most purifying doctrine which the earth ever knew, evince its influence over thine own heart and actions. To whatever degree thou comest short of this, to the same degree dost thou subtract from those demonstrable evidences which the world can never gain say. A Universalist, who lives according to the spirit of another creed—a partial system—is, of all mortal beings, the most inconsistent one in the world. To hate and maltreat, whom he believes God does not hate or injure—to invoke the fires of endless damnation on an offending brother, when his creed does not allow him to believe that God will damn him forever, is surely an inconsistency, of which no reasonable Universalist will be guilty. Live the doctrine thou professest, and the world will become converts to thy doctrine according to all thy most generous desires.

Reader! Art thou a Universalist? Perhaps thou art not, because of thy fears that the doctrine we profess will remove the inducements to virtue, and the restraints upon vice. In short, thou believest that it is of a licentious tendency. If really, thou believest thus, after a candid examination of the subject, we will not condemn thee. But one request we have to make, before thou passest sentence of final condemnation against the doctrine. It is not, that thou wouldst inquire what reason teaches on the subject. It is not, that thou wouldst look into the revelation which God has made of his love towards the children of men. These things might require an effort too laborious for thee to render at my humble call. It is simply this.—

Before thou condemnest it altogether, and on the ground already suggested, thou wouldst make the following experiment. Live for one day—but a single day—according to the spirit and requisition of the system, the tendency of which thou wouldst truly ascertain. Consider God as the fountain of universal and immutable goodness—and for the space of twenty-four hours strive to the perfect even as thy Father, which is in heaven is perfect,—in other words, imitate the Standard of perfection, as far as in you lies, according to its glory as embraced and recommended by Universalists. Try this, in its influences upon the heart in moving its best affections towards God and towards man; and if, during the day as it passes, thou shalt say, thine heart has become harder, thine affections colder, and thy conduct more criminal; if, at the close of it, thou shalt say, thou art a worse man than thou wast in the morning, then shalt thou have full liberty to bear witness to its licentious tendency, and consequently to its falsehood. But until thou hast made some such trial, and can speak by experience, in a practical way, whereof thou wouldst affirm, we charge thee—we solemnly charge thee, before God and the elect angels—that thou hast a cruel thy tongue speaks against that which thou knowest nothing about, lest thou be found fighting against God.

We ask no favour for our doctrine other than shall be found due upon a practical test of its influences and tendencies: Quarrel as the world may about theories—speculations which reach not below the head—we are willing that every system should be brought to this test—'by their fruits ye shall know them'—and if it shall be found, that the 'grace of God which bringeth salvation to all men,' does not teach that 'denying ungodliness and every worldly lust, we should live soberly, righteously and godly in this present world'; but that on the contrary, it leads to revenge, malice, strife, and every evil communication, we will give up the contest, retire from the field, prostrate our Banner in the dust at the feet of our enemies, erase 'Salvation' from its folds and assume every yoke which the task-masters of Partialism shall be pleased to bind upon our necks.—*Gospel Banner*.

Brief Comments.

'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' Matt. 23: 33. The word here rendered hell is in the original, *Gehenna*, which according to Parkhurst 'in its outward and primary sense, relates to that dreadful doom of being burned alive in the valley of Hinnom.' The word damnation in this passage, according to Dr. Campbell and others, means

judgment or punishment. In the preceding verse, Jesus says, 'fill ye up then the measure of your fathers,' which is explained in the 35th verse. Their fathers had killed the prophets, and they were to fill up the measure by crucifying Christ and persecuting his followers.

What damnation of hell was this which they could not escape? Read the 35th verse. 'That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.' The prophet Jeremiah and our Lord both referred to the same punishment, i. e. temporal calamities coming on the Jewish nation, which punishment was to take place before that generation had passed away from the earth.

It seems that nearly all the orthodox critics, with the exception of Pearce and Theophylact, have carried the meaning of the word *Gehenna* in this passage, into the future world. But for what reason, we are not informed. We can see no justice whatever in such an interpretation, especially if the words of Parkhurst are true which we have quoted above. The ancient prophets had foretold the punishment of the Jews as a nation, under the emblem of *Gehenna*, and Jesus speaks of it in the same manner.—The comparison is perfectly just, as he who acquiesces himself with the history of Jerusalem's destruction, will perceive.—*Sir & Uni.*

South Carolina Convention of Universalists.

The annual meeting of this Convention is appointed to be held at Hartford Meeting House, in Newberry District, S. C. on the Friday before the first Sunday in October next—the 21 day of the month. Services may be expected three days in succession. Sunday is appointed for the celebration of the Communion. The place of this meeting is three miles south of the Court House, convenient to all persons in every direction; and as it is centrally situated, we hope to meet a general attendance of our brethren and friends from all the adjacent districts; and it would be extremely gratifying if we could be favoured with the services of some of our ministering brethren from other States. Strangers will find a cordial reception among our brethren in the neighborhood of the Meeting-House.

ALLEN FULLER.

Clerk of the Convention.

Marriages.

In Chambersburg, Penn. in August last, Jason S. Wolcott Esq. to Miss Emily Rockwell, both recent residents of Hartford Ct.

In Windsor, Mr. Enastus D. Hoskins, to Miss Louisa Allen.

Deaths.

In this city, [Hartford] on the 8th inst. Mr. Wm. Clay, aged 39.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Rugles in Main St. a few rods south west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murdoch's store, directly opposite the Eagle Tavern, South Market street.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU HIGHEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

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J. D. WILLIAMSON, } EDITORS AND
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M. H. SMITH, HARTFORD, CT.
J. ROYDEN, DROLET, MASS.
C. WOODHOUSE, WEST BRATTLEBORO' VT.

The New Birth.

By the Rev. H. Hallow, 2nd of Roxbury, Ms.

In the Acts of the Apostles, are accounts of the process of several conversions, experienced under the preaching and under the immediate observation of the inspired apostle of the Lord. These conversions will afford us an unerring example of such as the apostles thought genuine—they are the very specimens we need, in order to put this matter forever at rest. My friends, look at them. Take the account of the conversion of the Ethiopian Eunuch. He "had come to Jerusalem for to worship, and was returning; and sitting in his chariot, read Esaias, the prophet. Then the spirit said unto Philip, Go, join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, understandest thou what thou readest? And he said, How can I, except some man should guide me?—And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this: *He was led as a sheep to the slaughter; and like a lamb, dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.*—And the Eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? of himself, or some other man? Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus. And as they went on their way, they came to a certain water; and the Eunuch said, See here is water; what doth hinder me to be baptized? And Philip said, What did Philip say? Did he demand of the Ethiopian, whether he had been made to see that God would be just to cut him off, and send him to endless perdition? whether he had been brought to despair of God's mercy? whether he had seen divine justice shone so bright in his eternal destruction as to be willing to be damned? Hear, what Philip said: 'And Philip said, If thou behest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both

into the water, both Philip and the Eunuch: and he baptized him.—Acts, 8.

Here is the experience of the Ethiopian. How different from those that are generally required and told, at the present day! Not a word of horror and distraction; no frightful vision; no gloom, no despair. It was all a calm exercise of the reason and of the heart, begun and accomplished in the space of a few hours. Philip, by the divine blessing, conceived him that Jesus Christ was the son of God; and he, like a reasonable and honest man, became anxious to join the christian church, and to practice and enjoy the religion, with the knowledge of which God had now blessed him.

Take another account of conversion; On the day of Pentecost, Peter stood up and preached to the multitude which ran together to witness the phenomena of the tongues of fire, and the diverse languages; and we are informed that on the same day, there were added to the disciples about three thousand souls. My friends, I appeal to you, was it possible that these three thousand persons could relate such an experience as is now customary, all in the space of one day, and that too, after considerable of the day had expired? Moreover, at the third hour of that day, we are informed, they were all amazed, and were in doubt, saying one to another, What meaneth this? so that, at the largest calculation, it was not more than sixteen hours in which they passed through all the scenes of their conversion. Here is nothing said of their seeing God to be their enemy, believing there was no mercy for them, and being willing to be damned. The miracle they had witnessed fastened their attention, and convinced them that God was with the apostles; and when Peter assured them that God had made that same Jesus whom they had crucified, both 'Lord and Christ,' we read that 'they were pricked in their hearts, and said unto Peter, and the rest of the apostles, Men and brethren, what shall we do? Then said Peter unto them; Repent and be baptized, every one of you, in the name of Jesus; and thus they immediately did, without waiting days and weeks, in order to become gloomy and sink into despair. Here is the literal, uncolored account of the conversion of the three thousand.—Acts ii.

For another specimen of ancient conversions, see that of the Jailor: Paul and Silas had been cast into prison at Thyatira, by the magistrates, and the Jailor thrust them into the inner dungeon, and made their feet fast in the stocks.—But at midnight—there was a great earthquake so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's hands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed him-

self, supposing the prisoners had fled.' [Take notice.] But Paul cried with a loud voice, Do thyself no harm, for we are all here. Then he called for a light, and came trembling, and fell down before Paul and Silas and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they spoke unto him the word of the Lord, and unto all that were in his house. And he took them, the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.—Acts, 16. What apprehensions of God's vengeance, and of endless damnation had this Jailor, in order to prepare him for conversion! None; at midnight, we see him so thoughtless and rash as to raise his hand against his own life, merely because he supposed the prisoners committed to his charge had escaped, and before morning, we see him brought to consideration by the striking events of that night, converted by the preaching of Paul, and received by him as a disciple of Christ. See his household also:—at midnight, 'the word of the Lord' was preached to them; and before morning, they all believed in God, and were baptized! See verses 33 and 34.

My brethren, can any thing more be needed, to show that conversion, in the days of the apostles, was not what it is generally supposed to be at the present day? We certainly have no more reason to suppose that the customary scene of fright, horror and despair is necessary to conversions, than that a fit of sickness is.

There is but one more particular and full account of conversion in the book of Acts; and that conversion was a miraculous one, attended with several circumstances peculiar to itself, so that it cannot be considered so fair a specimen as those we have already examined. Nevertheless, let us bring forward this also, and see whether it was either produced by, or accompanied with fears of God's interminable wrath and vengeance. I allude to the conversion of St. Paul: 'As he came near to Damascus, suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? and he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said, Arise and go into the city, and it shall be told thee what thou must do.—And the men, which journeyed with him, stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth;—and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink. And there

was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold I am here, Lord; and the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth

. And Ananias went his way, and entered into the house, and putting his hands upon him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee as thou camest, hath sent me that thou mayest receive thy sight, and he filled with the Holy Ghost. And immediately there fell from his eyes, as it had been scales; and he received sight forthwith, and arose, and was baptized.' Acts 9.

Here are the most minute incidents in the scene, related with more than usual prolixity; and there is not one word which even intimates that Saul was tormented with an idea that God was his enemy, and would cast him off forever, or that divine justice required his endless damnation. Had this been the case, the inspired historian would not have omitted all mention of so important a circumstance, when he was so particular as to tell us of Saul's fasting three days, of his falling to the earth and like those who journeyed with him, becoming astounded on hearing the sudden and unexpected voice from heaven, &c. &c. We might as well suppose that the writer would have left unnoticed the circumstance of our Saviour's speaking to him.

As often as I read these accounts of conversions which are recorded in the Bible, I am obliged to pause in astonishment at the striking difference between them and those I have heard related in our churches, and seen in the papers and religious publications of the day. Are our ministers and professors utterly ignorant of Scripture accounts? or do they not care for them? Will they obstinately persist in their present course, without the authority of inspiration or common sense? I say, of common sense; for how disgusting it is to hear people talk of being willing to be damned! Of the importance of their being brought to believe that there is mercy for them, when in fact, they discover, in a few days, that there is mercy for them! Who taught them this falsehood? God, or the Devil?

It will perhaps now be said, We have seen what conversion is not; let us see what it is. My friends, you have already seen what it is, in the specimen which we have been examining. What was the Ethiopian's conversion? Answer: He believed in Jesus Christ, with all his heart. What was the Jew's? He believed in the Lord Jesus, and received his words. In what did the conversion of the three thousand consist? They gladly received the gospel, and continued steadfastly in the apostle's doctrine and fellowship. Saul was converted from a violent persecutor, to a sincere advocate of Christ's religion. Their conversions were all effected by one simple and rational process, viz: They were first convinced that Jesus Christ was the son of God, and that he taught by divine authority; and then they received his doctrine with honest hearts, rejoicing in it, inhaling its spirit, and practicing its injunctions.

You will perceive, by the marginal reading, that our text should have been translated 'Explain that man be born from above, no cannot see the kingdom of God.' To be born from above is to be endued with heavenly principle which is

universal, impartial love: St. John says, 'Every one that loveth, is born of God, and knoweth God.' He says again, 'God is love, and he that dwelleth in love, dwelleth in God, and God in him. Christ says, 'Love your enemies, bless them that curse you, do good unto them that hate you, and pray for them which despitefully use you, and persecute you that ye may be the children of your Father, which is in heaven.' St. Peter says, 'See that ye love one another, with a pure heart fervently, being born again,' or from above.

In one word, the whole spirit of the gospel is universal benevolence; and whoever, through believing in Christ, has obtained this spirit, has, according to the language of scripture, been born again.

LOVE AND FAITH.

Though I have all faith, so that I could remove mountains, and have not charity, [love.] I am nothing.—1 Cor. xiii. 2.

It should be known to every reader, that the words charity and love are not translated from one Greek word, *'agape.'* It is the opinion of the great majority of commentators, that throughout the chapter which contains the above passage, the word love should be substituted for charity, as it will convey more distinctly the meaning of the apostle.

From the above words of Paul we learn that faith does not constitute the whole sum of religion; and still further, that faith, without love is nothing. This declaration is worthy the consideration of the christian inquirer, as it will instruct him in regard to the value and importance of the different christian graces. In forming their errors and system, some classes of Religiousists appear to have lost sight, measurably, of the great truth laid down by the Apostle.—They have exalted faith from its proper rank, among the virtues, to the head of religious qualifications, and declared it as the only ladder by which man can ascend to heaven. If an individual possesses faith in certain doctrines, his claim upon future happiness, is pronounced valid and secure; but if he lacks in this one peculiar faith, his doom to endless woe, is declared to be sealed, let his other qualifications be what they may. Indeed some religious teachers have gone so far as to declare, that the man who was only strictly moral, was the most dangerous individual in community—and that if there is one place of more intense torment than another, it is the regions of despair, that place will be occupied by the strictly moral man! Though an individual is honest and benevolent—though his heart is filled with every generous, ennobling and kind emotion.

Though he is a father to the orphan, a friend and protector of the needy, and the lover of his race,—yet, according to these teachers, if he unfortunately has not faith in the doctrine of the Trinity and endless misery, his Father in heaven will forever pour out upon his defenceless head, wrath unmitigated and vengeance unappeased! What monstrous absurdities will men run into, in defence of a favorite creed! If every word and syllable uttered by the Saviour while upon earth, does not most palpably contradict this doctrine, then language has no meaning.

It is perfectly evident why these views are proclaimed and insisted upon: it is the only way that those mis-called orthodox, can be supported. Were it once known and believed by the community in general that an upright, moral life, is the greatest requisition of the gospel and

the main object of religion, while belief in doctrine is but a secondary consideration, which does not effect man's final destiny, these limited, partial systems would be universally rejected. It is my firm conviction, that there is not one intelligent being, who would for a moment, believe, or endeavor to believe, these doctrines. Did they not suppose their belief the only condition of salvation. For the plain reading of the scriptures, visible operation of the laws of nature, and the dictates of reason, when influenced by fear, will lead the mind into far different channels of belief!

The Apostle most pointedly contradicts those systems of men, which hold up faith as the all-important requisite for salvation:—'Though I have all faith, so that I could remove mountains, and have not charity, [love.] I am nothing.' At the close of the same chapter, Paul thus classes the christian virtues—And now abideth faith, hope, charity; these three. But the greatest of these is charity, [love.] In these passages charity or love, is ranked before faith, and is shown to be the qualification especially necessary to distinguish the follower of Jesus Christ. Yes, so much higher is its value that faith without it, is nothing—*is of no worth or avail!* Hence according to the Apostle, a person may possess a correct faith and full faith, and yet if he is destitute of love to his Creator and his fellow creatures, his faith is nothing, and his claims to merit are nothing! Thus we discover that the great test which tries the christian character; with God, and should be with men, is love and not faith. This perfectly corresponds with the declaration of the Redeemer, that love supreme toward God, and toward our neighbor as ourselves, constitutes the whole sum of the law and the prophets. And also with the words of the Apostle, that 'Love is the fulfilling of the law.' From these considerations, this conclusion follows—If faith without love is nothing—if love to God and man is the consummation of the law, and if love is the fulfilling of the law—then it is as evident as the light of the sun, that those teachers, who place faith in the highest rank, and declare that it is the main thing which secures salvation, are promulgating delusive errors, which lead to pernicious consequences.

Every class of christian, lay claim to the possession of the due degree of love, enjoined in the gospel. I should rejoice to discover evidence to justify this claim, but we must judge of the tree by its fruits. Paul furnishes us with a few indications, by which we may know who possesses true charity or love. 'Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.' Now I desire to ask those who would monopolize the name of christian, and who expect to enter heaven by their faith—Do you possess this charity or love? Do you want upon being a little better than some of our unfeeling neighbors—that you have more righteousness and religion than they—that you stand much higher in the estimation of God than many of your fellow beings? Do you love your neighbors as yourself? Are there feelings of enmity existing in your bosom towards any of mankind? Do you view with emotions of brotherly kindness, those who differ from you, more or less, in religious sentiments? Are you willing to grant them the same rights, privileges and immunities,

the same unrestricted liberty of judging for themselves, and forming their religious sentiments, which you demand for yourself? Are you willing to allow them the name of christian; to grant that they are as candid, honest and sincere in their belief as you are in yours? Do you ever utter hard sayings or evil insinuations or opprobrious epithets, concerning them? If you are in all or either of those feelings or practices, which show a destitution of love, the Apostle pronounces sentence against you—and declares that all your faith—even though you have sufficient to remove mountains—is no thing; and all your pretensions to religion, are as empty as sounding brass or a tinkling cymbal!

I would not, by any means, be understood as saying that faith is of no consequence. I consider it as of great importance in regard to our earthly happiness and peace of mind; but we should not attach so much importance to it as to make it stand in the place of all other moral duties.—We should give it the same rank among the christian graces, as did the Saviour and his Apostles. While we examine diligently to see that our faith is firmly grounded in revelation and reason, let us not forget, that without love, it is nothing.

J. M. A.

Dante, Mass.

REMARKS ON LUKE XIV. 24.

'None of those men who were bidden, shall taste of my supper.' This expression, it has been supposed, necessarily involves the doctrines of the final and endless exclusion of some from the presence of God and the salvation of the gospel. The argument used in this, 'Here those who were first invited, refused, and the consequence was, they were excluded, and the master of the feast, declares that none of them shall taste of his supper. Now we are not told that they shall ever be invited again, or that they shall at any after time be admitted. This then shows that those who refuse the offer of salvation, will be excluded from the blessings of the gospel, and will not be permitted to taste of the part of salvation.' This argument might perhaps appear somewhat plausible if we would quietly admit all it takes for granted, but this we shall not of course do. The objector says, 'we are told that they shall not taste of the supper, that they are excluded, and we are told that they shall be admitted at any after time,' and therefore concludes that they never will. But this is getting at conclusions too fast, there are a great many things of which we are not told, that are nevertheless true. We are not told in the parable that those who were received to the feast, those who accepted the gospel invitations, would always hold to them, and if they represent the saved, and the argument just mentioned be a sound one, it will prove that the saved will not continue saved, because we are not told that they will. The poor, maimed, &c. accepted the invitation, but we are not told that they will not be turned out before the feast is over, and we have therefore just the same right to infer that they will be turned out, as the objector has to infer that those who were first invited will never have another offer because we are not told they will. So that the argument is as broad as it is long, and cuts just as far one way as it does the other.

But again, there is another particular taken for granted in this argument—which is that the nega-

tive expression, 'none of them that were bidden shall taste of my supper,' is to be understood as endlessly negative, without regard to the circumstances connected with it, which is not the case. Declarations are frequently made in Scripture the fulfilments of which depend upon conditions, which conditions are understood—threatenings are often made which apply to individuals in a certain state or condition, which when that state or condition is changed, are not at all applicable to them. Hence God declares by Ezekiel, 'when I say to the righteous that he shall surely live, if he commit iniquity, he shall surely die for it—Again, when I say to the wicked he shall surely die, if he turn from his sin, and do that which is lawful and right, he shall surely live and not die.'—Here we see that the promise and the threatening were applicable to these persons only while they continued in that state in which they were when the promise and the threat were made, and no longer. If the righteous continued to be righteous he should live, if he committed iniquity he should die, if the wicked continued to be wicked he should die, if he turned from his sins he should live. In accordance with this style of speaking Paul says to the Corinthian brethren, 'Be not deceived; neither idolaters, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you, but you are washed, and sanctified, and justified.'—Here you perceive that there is at first an explicit declaration on the part of the Apostle, that none of those who he mentions shall inherit the kingdom of God, and yet in the very next words tells the Corinthian believers that they were once such characters, and surely it will not be disputed that they inherited the kingdom of God, as they were after they were washed and sanctified. Now this goes to establish what we have said, it shows that this sentence of exclusion is applicable to them only while in a certain condition, that as drunkards, revilers, &c. they could not inherit the kingdom, or could not while they continued drunkards and revilers, but when they should be washed and sanctified, then they would cease to be such, the threat would no longer apply to them and they might and would be admitted, as was the case with the Corinthians. Again Paul says of the works of the flesh, 'the real, variance, wrath, strife, envying,' &c. 'they who do such things shall not inherit the kingdom of God.' Now if we return to his letter to Titus we find that he himself was once guilty of these. 'We ourselves,' he says, 'were also sometimes foolish, and disobedient, living in malice and envy, hateful, and hating one another.' If then the sentence is to be understood as an endless negative, Paul can not inherit the kingdom of God. This will not of course be admitted. It shows then that those who were first bidden to the gospel feast, were to be excluded, not forever, any more than Paul, but until they should be washed and sanctified.

This will appear fully evident when we consider the next defect in the objector's argument, which is that he applies this expression to individuals, when Jesus designed it for a nation as a nation. It will be recollected that they who were first invited and refused, and were consequently excluded, were the Jews as a people. Now then if the objector's argument be good, it will prove that the whole nation of the Jews will be forever lost, as they are the very ones of whom it is said,

'they shall not taste of my supper.' Here then the whole falls to the ground, for no one will contend for this, since the Apostle has distinctly declared that blindness in part is happened to Israel until the fulness of the Gentiles become in; and so all Israel shall be saved.' This will of course settle the question with all who are willing to believe Paul.—r. a. r.—*Star in the East.*

COMMUNICATIONS.
ENDLESS MISERY FASHIONABLE.

Original.

It is 'wonder strange' how mauking (yea and woman kind) are governed by the tyrant fashion. Let the physician prescribe for his patient a nauseating drug, and the cry is 'O dear! Doctor I can't take it; my stomach is too exquisitely delicate and sensitive for such a medicine.' But let the Divinity declare station himself in a desk dressed with cushions, and pour the doctrine of endless misery from his *eighty phid*, and this same exquisitely sensitive being drops the unction jaw, and swallows it with as much eagerness as ever a son of Bechus poured down a burning draught of diluted alcohol. 'How happens it,' says the reader, that sensitive beings do not turn from such a doctrine with disgust? I tell you friend, it is a very fashionable medicine, and is said to have a salutary effect upon the morals of the community. But permit me to ask the fashionable lover of this doctrine, is your moral constitution such that you need repeated draughts of this disgusting drug to keep you from the vortex of dissipation and vice? 'O no, I think I should do about right if such a doctrine had never been heard of. But there are a great many in our land who actually need this doctrine to keep their morals in a healthy condition, and furthermore you know it is wondrously fashionable to profess a belief in this sentiment and attend on its ministrations. There are Mr. A, B, and C—they would not attend a Universalist meeting on any account. O, it is so unpopular! Let me ask—As you, Sir, are now in health, should a celebrated physician deal you a dose of poison, would you be willing to take it, two or three times a week, to benefit your neighbor, or merely because it was a fashionable dose? Furthermore, your neighbor does not think that he needs the doctrine of interminable wrath preached, to keep him in virtue's path—he hears it for you, or for some one else. Search the world over you will hardly find the man who takes this doctrine for himself. All take it for somebody else and, *forsooth*, it is fashionable. The doctrine of God's impartial and unchangeable goodness is sweet, it operates like a cordial on the distracted mind. If rightly understood it heats the views of mankind—it fills the soul with delight—makes the path of life easy—but—alas!—it is unpopular.

South Corinth.

J. B.

TO THE READER—AGAIN.

Original.

In the Inquirer and Anchor for Aug. 22, Br. C. Hammond made some observation on the subject of Baptism, intended to rectify a mistake into which he thinks I have fallen, concerning his views thereon. His explanation notes the matter precisely as I understand it,—leaving the rite o-

water baptism, entirely to every man's conscience. But notwithstanding our agreement on this point, I must demur at his position, that it is a 'Christian duty,' or an 'express command of the Son of God.' And, further, before he calls on me to 'undo' any thing, and thus prove a *negat*, let him prove his own *application* correct. When this is done, I will produce scripture to prove that the apostles *did* baptize with the Holy Ghost, and from thence make up my inference, that they were commended so to do.

It is somewhat mysterious to me, how my respected Brother can dispose of express commands from the Son of God, in such a manner, as to leave it with every man professing to be a Christian, whether he will observe them or not. Jesus commands us to practice rendering good for evil. Can they who profess faith in his name be justified in practicing the *contrary*? Yet if I understand Br. H. this is no more imperatively commanded than is the administration of water baptism.

Again. He says,—'I think whoever reads the article referred to by Br. H. will find little to favor the charge, which his communication is intended to establish.' In reply, I would say, that though I could wish there were no foundation for the 'charges,' yet, after having read his article again and again, I am of the same opinion as before. True, he would not make the rite in question a 'test of discipleship,' and the difficulty with me, is, how he can be consistent in thus nullifying the commands of Jesus. I have always supposed, that obedience to his requisitions, was the very thing that constituted men his disciples; and thus as far as they fell short, so far they lacked in their claims to that character. It appears, however, that according to the standard of Br. Hammond, I am in the wrong.

On the subject of controversy Br. H. seems to have some peculiar feelings. If he is determined to have none, I know not why he should introduce a controverted point and express his surprise at the opinions of those who differ from him. 'It is a poor rule that does not work both ways.' It is assuming rather too much, in my opinion, for a man to attack my sentiments, and then say he will 'have no controversy.' My creed is, if an erroneous opinion is wrong being stated in a public journal it is worthy of a refutation through the same medium. Perhaps some of my brethren, who write upon subjects that have no bearing upon the morals of men, will take a hint in this place. And I would respectfully suggest to them the propriety of introducing no subject, but such as may enrich the understanding and improve the heart. With Br. Hammond I have nothing further to offer on the subject of this article, except to say, that when I am persuaded that to be plucked or sprinkled, will make me more faithful in the discharge of those duties which I owe to God and my fellow men, I shall submit to that ordinance, which I now believe was 'nailed to the cross,' and by the covenant of divine grace, entirely superseded.

BELIEF AND UNBELIEF.

The great and distinguishing doctrines of the Gospel are those, which relate to a future existence, and the happiness and glory of that existence.—Life and immortality are brought light in the Gos-

pel; and these facts are received by believers in the doctrines of divine revelation, as the infallible word of God.—But they are contested by those who have no faith in that revelation—by unbelievers—and sometimes pronounced the splendid visions of silly enthusiasts. And we will now admit, for the sake of showing more clearly and fully their importance, that they are, as their adversaries say, mere visions—without foundation in reason or in truth, and designed to impose on the ignorance and credulity of mankind. We will cast them as 'the vile and worthless weeds' away, and give up all expectation of living beyond the present state of our being. We will take the vain philosophy of the world for our guide, and follow its directions, until our days on earth shall be numbered, and we shall go down to the house appointed for all the living. We will cease to be vain and visionary creatures, and assume the character of reasonable men, and imagine ourselves to be worthy of entering within the portals of the Temple of Reason. In a word, we will become firm and decided unbelievers, and take our stand with those who openly reject the volume of Revelation, and ratify all its essential and distinguishing doctrines.

And now, we desire to know, what do we gain by all this? In what way or in what particular instances, is our condition in this world improved by our renunciation of the Christian faith? Are we made better by it, or wiser, or happier, or more inclined to excel in our civil and social duties?—Does it afford us any enjoyment in those dark and gloomy seasons of life, in which friend is called to part with friend, or parents with children, or husbands with wives? Will it cheer and strengthen our hearts in the day of adversity and trial, or import resolution or firm confidence in the hour of death? Will it produce all, or even many of those desirable objects? And if it will not, we shall be glad to understand its practical utility. We should be glad to know what its advantages are, and what good it can possibly produce. Its beneficial consequences, if any it have, must, of course, be confined to the present world. If it can do us no good in this, it can do us no good in any.

We press the question, then—what can we gain by disbelieving the doctrine of future life and immortality? And we answer the question emphatically and decidedly, nothing. Even if there be no future existence, no future happiness, we gain nothing by believing it.—But not so on the other hand. If we believe, sincerely and truly, that death is but the prelude to another and better existence, it enables us to triumph over the afflictions of the present world, and even over death itself. It affords us constant enjoyment on the journey of life; and if death shall terminate our existence, we shall never realize our disappointment.—We shall never know that all our cheering hopes, and encouraging prospects of future life and glory have been blighted by the event of an eternal sleep. Of course, we shall lose nothing, in relation to what may be our fate beyond the grave—for if we exist not, we shall suffer nothing, enjoy nothing. But we shall nevertheless enjoy unspeakable satisfaction in the belief of the glorious doctrines of the Gospel in the present world. Whether, therefore, they are true or not—even if, as the

unbeliever says, they are all a dream—we say for ourselves, let us dream on. It is a dream, which, we pray God, while life lasts may never be disturbed.

But it is a source of high and holy satisfaction to us, that what the Gospel reveals, is sustained by the teachings of nature, and susceptible of sufficient proof to recommend it to the attention of every serious and candid man. Every one, it is true, may not believe it; but every one should closely examine its foundation, and ascertain its claims to credibility, before decidedly rejecting it. If it be a fact, it is a great, a glorious, a sublime fact. If heaven has ordained us for future happiness and glory—if we are destined, by the eternal counsels of God, to be raised immortal and incorruptible beings—it is highly important, transcendently important, that we should understand it, and believe it. It will cheer us upon the journey of life; it will disarm affliction of its keenest dart; it will cause a bright and cheering light to shine upon our pathway to the tomb; it will direct the soul, lingering & trembling upon the shores of mortality, to the heaven of eternal rest. In short,

'Tis this blest hope which streaks our morning light,
'Tis this which glows the honors of our night—
When wealth forsakes us and when friends are few;
When friends prove faithless and when foes pursue.

'Tis this which wends the blow or stills the smart,
Dismisses affliction or repels his dart;
Within the breast bids proud capture rise,
Hides smiling conscience proud her cloudiers hide.

Gospel Banner.

A FACT.

Original.

A sister in the faith of Abolition, a few evenings since, observed, that it had been said, that Universalist clergymen were more subject to failings than those of any other order. Said she, 'I tell them, if it appears so, it is because they are, as a body, more strict in their rules than any other order. If our ministers do wrong they are exposed and set aside. But if the Unitarian clergy are guilty of crime, they make every effort to hide it, and their fellowship is seldom interrupted.' I say this is a fact. Let Universalists be applied to the clergy of other denominations and many that are now thought to be exceedingly pious, would be fugitives and vagabonds in the earth.' Still, I apprehend we are not sufficiently watchful. It is not enough that we are as strict and as moral as other people—if we have better principles we ought to be better men. Christ has left us an example, and let us follow in his steps.

A. B.

TIME.

It waits for no man—it travels onward with an even uninterrupted inexorable step, without accommodating itself to the delays of mortals. The restless hours pursue their course—moments press after moments—day treeds upon day—year rolls after year. Does man loiter? procrastinate? Is he listless or indolent? Behold the days, and months, and years, unmindful of his delay, are never sluggish, but march forward in silent and solemn procession. Our labors and toils, our ideas and feelings, may be suspended by sleep, darkness, silence and death may

reign around us, but time rests not—slumbers not, but presses along and knows no stoppages. We may dam up mighty rivers—stop them in their journeying to the ocean—press them back to their source; but the arrest of time is beyond the power of any human being, besides omnipotence. The clock may cease to strike, the bell to toll; the sun may cease to shine, the moon stand still; but the busy hours pass on. The months and years must move forever forward.

INQUIRER AND ANCHOR

SATURDAY, SEPTEMBER 26, 1836.

DEDICATION IN SOUTH CAROLINA.—The following we copy from a late number of the 'Southern Evangelist.' The truth is fast progressing in that region; and thence there are many obstacles which the brethren are called to meet, they show a vigorous determination to overcome them all.

The new Universalist Meeting House in Newbury District, S. C. was dedicated to the worship of 'the living God, who is the Saviour of all men, especially of those who believe,' on the 4th Sunday in May last. Two discourses were delivered on the occasion, the first by Br. E. Linch, from Daniel x. 21. 'But I will show thee that which is noted in the scriptures of truth.' The second discourse by the writer, from John vi. 61. 'I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.'

The audience was large and very attentive. The house is situated about 3 miles from the Court House, in a west or south westerly direction; it is a large building, and is called 'Frederica Meeting House,' being, like all our places of worship, free for the use of all who profess to be Christians. This is the second Universalist Meeting House in Newbury District, and besides these there is another tolerably good house owned mostly or wholly by the Universalists, all three within ten miles of each other.

THE CONNECTICUT CONVENTION OF UNIVERSALISTS, as noticed in another column of this paper, will hold its annual session on the 11th and 13th of October next. We beg leave to call the attention of societies, within the limits of this state, to the subject of electing delegates to attend the session of this Convention. It is highly important to the propriety of our disunion, that the societies in fellowship with this Convention should be represented by means of their delegates. Our brethren, we fear, are not sufficient impressed with the importance of this matter. It is not enough that societies should be organized; they should be represented in ecclesiastical councils; their condition, their prospects, their wants should be made known, that when assistance is required, it may be granted as far as possible. Every society in fellowship with the Convention has the right to send two delegates. And societies not in fellowship, by sending delegates and making application, can have the fellowship of the Convention. Or, application may be made by letter from the Clerk of the society to the Standing Clerk of the Convention. It is desirable, however, that delegates should be sent. And each delegate should be furnished with a certificate of his appointment from the Clerk of the society by which he is ap-

pointed. We trust that every society will be fully represented in the Convention; and we say unto all, brethren think of these things; and, while the supporters of Satan's kingdom are active, do not suffer yourselves to be idle. Let delegates be chosen such as will attend the Convention. Let them prepare themselves to furnish the Convention with information, on every important particular relative to the condition and prospects of the societies which they individually represent. This is desirable because it will enable the Convention to furnish the public with correct statistics of our disunion in this state. And every one who feels an interest in the advancement of the cause will see and feel the importance of this. We trust that our brethren will not forget their duty in this matter.

R. A. W.

SALVATION VOLUNTARY.—It is a charge some times brought against the doctrine of divine and impartial grace that it forces men to heaven against their will. If all men are to be saved, since they do not repent and believe in this life, they must be compelled, to go to heaven; and this compulsion destroys their free agency, and makes them mere machines in the work of their salvation. And this, it is contended, cannot be true, for God has given them the power to choose or refuse, to act voluntarily in reference to accepting the provisions of the gospel, & if they neglect the means of grace the blame of their being damned will fall upon themselves. God cannot in consistency with their agency, compel them to be saved.

Now all this is very specious and plausible; and in a practical mind it might furnish some objection to the salvation of all men. But there is a question arising, is it sound reasoning? The following remark from the *Trinitarian*, we think, will furnish an answer to the question.

God has decreed the salvation of all mankind.—He has promised to bless all the nations, kindreds, and families of the earth in Christ Jesus. So the patriarchs Abraham, Isaac and Jacob believed; and so Peter, Paul and others of the sacred writers have testified. I need declare, that 'all the nations which God has made shall come and worship before him, and glorify his name.' The prophet Isaiah asserts, that 'though our sins be as scarlet, they shall be white as snow, and though they be red like crimson, they shall be as wool; that 'death shall be swallowed up in victory, and tears wiped from all faces; that God shall swallow up himself; first, every knee shall bow, and every tongue shall swear; and that 'all flesh shall see the Salvation of God.' Jeremiah who was truly a brother to Isaiah in his faith speaks in this wise: 'I will put my law in their inward parts, and write it in their hearts; and will be their God; and they shall be my people. And they shall tend to more every man his neighbor, and every one his brother's saying.' Know the Lord, for ye shall all know me, from the least unto the greatest of them, saith the Lord.' The same prophet adds, that 'the Lord will not cast off forever; (but though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men.' The other prophet asserts the same doctrine. In the New Testament it shines, as the sun in the firmament. Jesus taught the people, that he would send the Holy Spirit, and that 'the angels who came to announce his birth, taught him. John the Baptist declared that the Lamb of God should take away the sin of the world.—'All the apostles taught this doctrine. John said, 'we have seen and do testify, that the Father sent the Son to be the Saviour of the world.' Paul asserted the same sentiment in a variety of ways, and in all his epistles. In fact, there is nothing revealed in the sacred scriptures with more plainness, than this great and interesting truth, that God will have all men to be saved, and to come to the knowledge of the truth.'

But will God force men to be saved? Will

he send them to heaven against their will? Now brother, why do you ask that question? 'I will tell you. (he says) I do not believe God will violate man's moral agency. God has made man a free agent, and promised to treat him as a free agent, and he will not force him to heaven.' Well, brother, very well, you do not hold to forcing men against their wills. Now, if God will not force men to heaven, will he force them to hell against their wills? If you do not hold to forcing men against their agency, you must give up your doctrine of eternal torment; for men will never go to hell voluntarily to suffer endless torment. Hold strongly then to your original proposition, that God will never force men, nor violate their free agency, and you will never get your hell inhabited, unless people move in of their own accord, in which case it would be no hell at all to them; or even if it should prove more uncomfortable than they anticipated, as they will still remain free agents, and as God will never violate their agency, they can leave the premises at any time when they best suit their convenience.

Well, brother, what do you say now? Do you think God will violate man's moral agency? I will tell you what you will say now: you will change your ground; you will declare that altho' God will not compel men to go to heaven, he will compel them to go to hell, if they do not repent, and embrace the offers of mercy, during the day of probation. The you will say is right and just. For if man will not be saved at all, why then this of the great Jehovah? Even if they desire to go to this dreadful hell, a good Being, like God, would correct that desire, because he has the power so to do; and give them a desire for heaven, and make them happy there. What should we say of that earthly father, who would never oppose the will of his children, but would rather wanted to injure themselves; but if they would need their property, he sought a kindness at his hands, he would be sure to oppose them. He would be called a monster in human shape.

We ought to say, before we close this article, that Universalists never contended that God would in any way violate the moral agency of man.—His grace has already converted some of the most obstinate sinners without violating their agency at all; witness Nebuchadnezzar, Sennacherib, and many others. When God converts men, he enlightens their minds, he changes their views, he gives them new feelings, he makes them willing in the day of his power.' So every sinner may be converted. Every will may be changed into a conformity to the will of God; and this is the salvation of all mankind.

Who is it then, we ask, that believes in the violations of man's moral agency? It is the Universalist. He does not hold to the violation of man's moral agency at any time, or in any sense. But the believer in endless hell torments does hold to a violation of man's agency. He holds that man shall be sent to an eternal hell, whether he will, or not; that he shall have no opportunity for repentance, though he sincerely desires it. Let not those who hold that man's moral liberty and agency will thus be restricted, ever bring the charge against Universalists, that they believe that man's moral agency will be violated.

A BOLD SOLDIER. A friend has put into my hands a copy of a letter addressed to Rev. Deane Ensign of the Methodist connection, inviting him to a discussion of the doctrine of the Trinity. The origin of the letter was this. Mr. Ensign was located on the 'Half moon Circuit,' and before a large congregation, at the Union Meeting house, boldly charged those who believe not in the Trinity with

unbelief of the Scriptures and denying the Lord that bought them. Whereupon a letter of which we have the copy was put into his hand inviting him to a fair and open discussion of his doctrine of the Trinity. The letter was signed by eleven respectable inhabitants of the town, but has received no attention. This is of a piece with the usual course in such cases. Methodists can denounce all that howl not to their image with as much confidence as the Pope, but, generally speaking, they will as soon board the Devil in his den as submit their mysteries to the ordeal of fair and manly discussion. This Mr. Farnsworth is a bold soldier when no enemy is near, but his courage fails when he sees a prospect of an engagement.

L. B. W.

FALSE DOCTRINES.—*Beware of the doctrine of the Pharisees and of the Sadducees.*—*Jesus Christ.*

In commenting upon this passage, we would first notice the doctrine of the Pharisees; 23. That of the Sadducees; and lastly attempt to show why the Saviour warned his followers against them. 1st. The Pharisees believed in a *partial* doctrine, a doctrine which blessed them, and condemned all others who were not of their stamp. Being the descendants of Abraham and a peculiarly favored people, they were led to suppose that they had become the exclusive favorites of heaven, and made no scruple of calling down curses upon the heads of the poor publican and sinner. Their religion taught them that when certain ceremonies had been performed; and penance done at stated periods, they might derive the widow's house and orphan's bread with impunity—that if they fasted twice a week, and paid tithes of all they possessed; or in short if they but lived as did Saul of Tarsus, 'after the strictest sect a Pharisee' it was sufficient; they could go up to the temple of the Most High, and thank God that they were not like other men,—pay him more lip service on the sabbath,—toll up their religion,—(long face and all) and lay them by 'till another period of doctrine rolled around; when they would resume their again; the same as the soldier puts on his *empurpled* days of inspection; merely to *escape a fine*. Such are a few of the leading features of the Pharisees' doctrine. It made the heart no better, being purely external and therefore was worth nothing. Hence it was the great object of the gospel, to do away this formal wholesale stuff, and implant in its stead those precepts which should operate to the changing of the hearts of men, and the fitting them for the kingdom of our Lord and Saviour Jesus Christ. 2d. The doctrine of the Sadducees was if possible more odious than this of the Pharisees. The Pharisee believed in a resurrection from the dead, and cheered him with the hope of immortality while the Sadducee blasted the green bud of hope that sprang up in the pathway of youth,—plucked the last flower from the wilderness of manhood,—tore the only prop from the sinking form of old age, and quenched the last beacon that glimmered upon the bleak ocean of eternity! Death they believed to be an everlasting sleep, and man a mere *ephemera*, born for an day, and made to flutter about for a moment, only to sink into unending nothingness! This system rendered them cold, cynical, cheerless and unhappy. Acting as they did with this sole object, a momentary gratification of some sensual appetite; they were led to neglect the cultivation of those sciences which are born but to live and expand forever. Both these systems were as far from yielding their devotees, that bliss which is enjoyed by the honest believer in the gospel, as heaven was from hell; and hence the Saviour warned his followers to 'beware of the doctrine of the Pharisees and of the Sadducees' and those truths which he taught them to observe, and those doctrines he warned them to avoid, should be held up in the sunlight by his true followers at the present day. The Pharisees and Sadducees are in our land; and 'tho' they may have assumed different names yet they are the very same in essence. A Pharisee is a Pharisee whether he lived

in the days of Christ or in 1855, and so with the Sadducee, and suffer me dear reader in the fullness of my heart to warn you to *beware of their doctrine*. Touch not, taste not, for they are as poison to the fountains of happiness as the Upas of death! Come ye to the living waters of the gospel and slake your thirst for immortality; but O drink not I beseech you of those bitter waters which flow from the wells of a partial salvation; our attempt to moisten thy parched tongue at the stagnant pools of infidelity. Lastly I would like to the blind heartless Pharisee, give up your foolish theories for a sound rational faith, one that will give you joy in life and bliss in death; one that will enable you to view all mankind members of the same great family, and heirs alike of the same glorious and blissful immortality; and to the poor unbelieveing Sadducee, I would close by saying in the beautiful but impressive language of Bulwer: 'It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up on the ocean of eternity to cast to a moment upon its waves and then sink into nothingness. Else why those high and glorious aspirations that leap like angels from the temple of our hearts as forever wondering about sensitized? Why is it that the stars "weird fold their festival around the midnight throne," are not far above the grasp of our limited faculty, forever mocking us with their unapproachable glory? Why is it, that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass away leaving us to muse upon their faded loveliness? The answer is plain 'we are borne by a higher and nobler destiny than that of earth; when the stars shall be spread out before us like the islands that slumber in the ocean, and their heavenly beings that here sit past us like shadows shall stay in our presence forever.' "Bless the Lord O my soul."

M. B.

HEAVEN IN RESPECT TO REGENERATION.—We find the following remarks in the St. Louis Observer. The practice of excommunication and reprimand is going on rapidly in the Presbyterian denomination. The accuser of Dr. Beecher is himself charged with the same thing, with entertaining heretical opinions. The work of purification is progressing, and christianity may yet be purged from the corruption that have crept into it.

REGENERATION.—Dr. Wilson, in his late speech at the trial of Dr. Beecher, thus describes it:—'The inner man is as passive under the Holy Spirit in regeneration, as the outer man is under the operations of the wind; as Lazarus was in the grave; or the man born blind when Christ opened his eyes.'

Now we call the above heresy of the very worst kind. No man ought to be allowed to preach it, and yet retain his standing in an orthodox church. Such doctrine will never convert a sinner nor sanctify a Christian. It is the rankest Antinomianism.

CIRCULAR.

FROM THE HUDSON RIVER ASSOCIATION.

Dear Beloved—Again it has pleased the great Disposer of events, to permit us to meet together at our annual Association. Such seasons are among the happiest of our lives. Here brother meets brother; and in each is recognized a laborer in the vineyard of our heavenly Father. After months of absence from each other we again reciprocated the cordial welcome, and learned not only each others individual welfare, but the welfare of Zion: and it was truly gladdening to our hearts, to hear that nothing had occurred to offend throughout the bounds of the Association. No unworthy brother had brought reproach upon the cause of Christ; thereby giving occasion for our enemies to exult in our misfortunes, and triumph over us. Accounts from every quarter showed,

that each ministering brother had done his duty, in the fear of God; and we learned that the Redeemer's kingdom was steadily progressing; that error, superstition, and bigotry were fast receding before the march of truth; and that their victories were already lamenting the downfall of their mystical Babylon. Too long has error borne rule, and exercised her relentless sway. Too long has God's heritage been lorded over, by those who have sought its ruin—those who have taken away the keys of knowledge—who have shut up the kingdom of heaven from others, and refused to enter themselves. But the tides are ominous. Men are awaking as from the slumber of ages. They are beginning to think for themselves—to think that they are interested in the question of a world's salvation. No longer does the *ipse dixit* of the priest pass for current testimony, unless backed by a thus saith the Lord. A great moral change is being effected in the world; and it is high time were so. Man has long groined under the weight of spiritual domination. Ages have borne witness to his crime, ascending up heavenward, and calling for redress.—A new era has dawned upon the world. Liberty of sentiment, and liberality of feeling is fast gaining the ascendancy; and we trust the time is not far distant, when the mark shall be blotted from the forehead of the beast, and he himself driven away into the land of forgetfulness.

Brethren, the cause in which we are engaged, is the cause of humanity—the cause of God, and of his Son, Jesus Christ. Be it ours then to help it on, and to this end, let us be united. Let us learn a useful lesson from the conduct of our opposers. In truth, the saying of our Savior is being verified; that a 'house divided against itself can stand.' They meet but to wrangle, to accuse, and abuse each other; but ours is a duty more pleasing, more congenial to the friendly heart, more worthy of human nature, and more honorable to God. Peace and unanimity pervaded our councils; and we have reason to believe, that we acted under the smiles of an approving heaven, and that some good was done, in the name of Jesus of Nazareth. Let us all then go on, and 'in the name of our God set up our banners' till the kingdoms of this world shall become the kingdoms of our Lord and Savior Jesus Christ; till the knowledge of God shall cover the earth, as the waters cover the nighty deep. To such an era we look forward with confidence, believing that the time shall at length arrive, when 'nothing shall offend in all God's holy mountain.'

That such may be the final issue of the nation of Jesus Christ; as we cast our eyes heavenward, let the aspirations of our hearts be, 'thy will be done on earth, as it is in heaven; and may our hands be strengthened to every good work; and may we, under the guidance and direction of our heavenly Father, be enabled, faithfully to discharge our duty, till we shall be called home to be no more; and when we shall have finished our work on earth; may we, with a whole ransomed creation, be admitted into the presence of God, there to worship him world without end, Amen.

Per order, HENRY BEECHER Clerk.

DUNELM AT TROY, N. Y. The new Universalist Church in Troy was dedicated to the worship of the only true and living God, on Friday the 11th inst. The services of the occasion were performed by Bks. J. D. Willson and Maxey B. Newell, and were attended by a large and devout assembly. It is to us a matter of regret that several ministering brethren who expected to be present at that occasion were not able to be with us. The service was delivered by the writer, and was listened to with apparent interest, and the singing was such as did credit to the choir and leader while it seemed to elevate our affections to heaven. This house is truly a neat and elegant specimen of architecture, and is finished within and without, in a style of elegance and with a taste rarely surpassed. The brethren in Troy are not dead but alive, and worthy of commendation for their works. They have now a house of worship creditable to themselves and honorable to their city, and we pray that they may soon be furnished with a pastor who shall feed them with knowledge and with understanding. May the word of the Lord mightily grow in their midst, and believers be multiplied as the drops of morning dew. I. O. W.

THE NEW YORK CUMBERLAND AND OXFORD ASSOCIATION held its annual session at West Haverhill, Me., on Wednesday and Thursday the 9th and 10th inst. The services of the sanctuary were attended by very large congregations, even to the thronging of the gallery and filling up a pyramid around the pulpit. The audiences "were alive; in one word they were happy." The services of the choir were preeminently good, and gave more than common satisfaction.

R. O. W.

The Chesapeake Association of Universalists convened at South New Berlin Aug. 27, 1833. All the business of the session was transacted with perfect harmony and unanimity. The congregations were exceedingly large. Upwards of two hundred carriages were counted round the house.

The Chataque Association of Universalists held an interesting session at Laoli, Cattaraugus Co. N. Y. on August 26th and 27th.

THE JUBILEE CONVENTION.—As noticed briefly in our last paper, the United States General Convention of Universalists held its annual session in this place, at Hartford, on the 16th and 17th of the present month. It was a jubilee centennial session. Fifty years ago, a few devoted servants of the most High assembled together for the purpose of deliberating upon some plan to defeat the designs of their enemies. The Convention was formed at Oxford, Mass., on the 11th day of September 1783. At the first meeting, only three clergymen were present—these were Rev. John Murray, Rev. Caleb Rich and Rev. Thomas Winchester—they now stand in the dust of the earth. The remains of Mr. Winchester repose beneath the grassy turf in the old burying ground in this place. Fifty years have passed away and what a change! The Jubilee Convention witnessed an assemblage of about eighty public advocates of a world's salvation. And the number now in the United States who did not attend is probably far greater in proportion to those who did attend, than the number then engaged in the good work at that present, in proportion to the number present, at the formation of the Convention. At that time only a few could be found to tell the "good tidings of great joy which shall be unto all people." And even now the number of those who advocate the reconciliation of all things to God is small in proportion to the wants of the people at large when compared with the few who dared to speak the words of truth and sobriety fifty years ago. There were brethren, both clerical and lay brethren, from all parts of the Union, assembled on this interesting

occasion. And a gentleman, Mr. Oliver Smith of Frederickton New Brunswick, came from the British dominions to attend the session of this Convention.

The meeting was harmonious, interesting and, we trust, profitable to all who attended. The services of the sanctuary were attended by large congregations of attentive and devout worshippers. And the deliberations of the council were marked with that dignity and decorum which the occasion required. Those who attended this session of the Convention, we trust, will not soon forget the season of refreshing which they enjoyed. There was much to occasion joy and rejoicing at this meeting, and at the same time, many things calculated to awaken in the mind the most serious and solemn reflections. Those who were present to form the Convention fifty years ago, have gone to their "long home," and perhaps not one who was present at this meeting will remain on earth to attend its annual session fifty years hence—so uncertain is the life of man! Every one present, we trust, was made better by attending this meeting; and went away better prepared for the arduous duties of the christian and the christian minister. There is much to encourage us to pursue the work. With the continuance of that prosperity which has marked the progress of the denomination for fifty years past, another jubilee will witness a far more numerous gathering of believers in universal and efficient grace. By the preservation of harmony, by activity and perseverance the cause will prosper, and increase until the "kingdoms of this world become the kingdoms of our God and of his Christ." Even so let it be.

The minutes of the proceedings of the Convention have not yet been received. We shall insert them as soon as possible. The following is a list of clerical and lay delegates, and visiting clergymen present on the occasion.

MAINE.

Clerical Delegates.
C. Grover, Waterville.
S. New Lanier, Bethel.
T. Thompson, North Yarmouth.
Geo. Bares, Turner.

Lay Delegates.

Benjamin Gentry,
Cornelius Holland
James Churchell
Seth French
Asah Brown.

Visiting Clergy.

N. C. Fletcher, Thomaston.

MASSACHUSETTS.

Clerical Delegates.
H. Ballou, Boston.
John M. Spear, Barnstable.
Gideon Hayes, Spencer.
Tenn. Whittemore, Cambridgeport.

Lay Delegates.

L. Smith.
B. A. Beal.
Robert Harum.
G. Waplow.
Elijah Cobb.

Visiting Clergy.

S. Streetor, Boston.
B. Whittemore, "
D. J. Mansell, "
R. D. Smith, Quinsig.
L. B. Pierce, Cambridgeport.
Henry Bacon, East Cambridge.
H. Ballou, 2d, Roxbury.
M. E. Ballou, Northampton.
John Brown, Dudley.
T. J. Greenwood, Marlham.
L. Willis, Salem.
R. S. Page, Dedham.
J. G. Bart, Cheshamford.
J. G. Newell, Wrentham.
S. M. Austin, Danvers.
Samuel Cobb, Milford.
A. A. Folsom, Hingham.
T. B. Thayer, Lowell.
J. A. Enley, Wrentham.
J. P. Fuller, Dan.
Joshua Flagg, "

Chas. Spear, Springfield.
Isaac Brown, Salem.
T. K. Taylor, Sippican.
W. H. Knapp, Danvers.

NEW YORK.

Clerical Delegates.
S. R. Smith, Clinton.
J. E. Manley, "
D. Skinner, Utica.
T. J. Sawyer, New York.
Lay Delegates.
S. Van Schaack, "
A. C. Moore, "
Alfred Avey, "
Visiting Clergy.
Thos. Miller, Southold, L. I.
S. C. Bulkley, New York.
I. D. Williamson, Albany.
M. B. Newell, Schenectady.
G. Sengstrom, Cortland.
O. Whitson, Virgil.
C. S. Brown, Laite.
Job Potter, Cooperstown.
E. E. Gold, Clinton.
S. A. Lilly, North Salem.

NEW HAMPSHIRE.

Clerical Delegates.
Thos. F. King, Portsmouth.
John Moore, Lebanon.
J. G. Adams, Rumford.
Lay Delegates.
J. P. Fay, "
E. Morse, "
T. Thomas, "
Visiting Clergy.
J. V. Wilson, Jeffery.
W. S. Hatch, Claremont.
Moses Ballou, Nash.
F. Loring, Hinsdale.
John Parsons, Portsmouth.
W. C. Hanson, Lamprey River.

CONNECTICUT.

Clerical Delegates.
W. A. Stickney, Berlin. M. H. Smith, and R. O. Williams, Hartford. *Lay Delegates.* W. Ford, John French, H. Barnard. *Visiting Clergy.* A. Moore, and N. Dodge, New London. J. Shrieley, Hartford. F. Hackett, Stratford. J. H. Willis, Stafford. D. Tuttle, Farmington. A. S. Kendall, West Hartford.

VERMONT.

Clerical Delegates. W. Skinner, Shaftsbury. R. Streetor, Woodstock. *Visiting Clergy.* H. F. Ballou, Williamstown. K. Haven, Shoshem. H. Gilford, Shrewsbury. O. S. Warren, Poufret.

PENNSYLVANIA.

Clerical Delegates. S. W. Fuller, and A. C. Thomas, Philadelphia. *Lay Delegates.* W. Taylor, John Taylor. *Visiting Clergy.* Zelotes Fuller.

MARYLAND.

Clerical Delegates. O. A. Skinner, Baltimore. *Visiting Clergy from other places.* L. F. W. A. Lewis, Montgomery. Ala. L. C. Marvin, Newark, N. J.

Religious Notices.

There will be preaching at Durham on Friday evening 25th inst., at Killingworth on Sunday the 27th, and at Upper Middle town on Monday 28th.

Br. W. A. Stickney will preach in Southington next Sunday, and a lecture in Meriden at 5 o'clock; also a lecture in New Britain the 1st Sunday in Oct. at half past 6 o'clock. In Burlington the 2d Sunday in October, and a lecture in Collinsville, at Humphreys Hall, the same day.

There will be preaching on the first Sabbath in October at Granby by Br. Shrigley.

There will be preaching at Winsted on the 1st Sunday in Oct.

Br. Williams will preach at Poquoson on the 2d Sabbath in Oct.

Br. Shrieley will preach at Hamburg on Saturday evening Oct. 10th and at Millington on the 2d Sabbath in October.

Br. Williams will preach at Broad Brook on the 2d Sabbath in October, and a lecture at Dry Brook at 7 o'clock same day.

Br. Shrigley will preach at Suffield on the third Sabbath in October.

Br. Shrigley will preach a Lecture at Warehouse Point next Sabbath eve. at 7 o'clock.

POETRY

Religion.

Is there ought on earth but sorrow—
Dark forebodings—bitter tears ;
Clouds to day and storms to-morrow—
Doubts—discreting doubts and fears ?
Is there ought to cheer our sadness—
Aught to chase our darkest gloom—
Fill our souls with joy and gladness,
Light our pathway to the tomb ?

Is there ought of real pleasure
Solid, and substantial treasure ?
Unalloyed happiness ?
Ate earth's fairest scenes illusive—
Her brightest hopes but airy dreams—
Her finest promises delusive—
Wherein no lasting pleasure beams ?

Yes, there is a balm for sorrow,
Sweetest solace for our tears ;
From religion we can borrow
Light which e'en the darkness cheers,
Though the clouds may blacken o'er us,
As we walk the ' narrow way,'
God will place his light before us,
Shining unto perfect day.

Though this earth affords no pleasure,
We can find it e'en below—
Solid and substantial treasure—
If in duty's path we go ;
Be like kindly hand extended
To the suffering and the sad,
And the destitute befriended,
And the sorrowing made glad.

Then our path is smooth and even :—
And though storms around us rise,
Still the purest light of heaven
Radiates the christian's skies,
Pure religion, too, can lighten
All our burthens 'neath the sky,
All her evidences brighten
Of a resting place on high.

A SKETCH.

The depopulating pestilence that walketh at noonday, the carnage of cruel and devastating war, can scarcely exhibit their victims in a more terrible array, than exterminating drunkards.—I have seen a promising family spring from a parent trunk, and stretching abroad its populous limbs like a flowering tree covered with a green and healthy foliage. I have seen the unnatural decay beginning upon the yet tender leaf and gnawing like a worm in an unopened bud, while they dropped off, one by one, and the 'scathed and ruined shaft stood alone, until the winds and rains of many a sorrow laid that too in the dust. On one of those holy days when the patriarch, rich in virtue as in years, gathered about him the great and the little ones of the flock—his sons with their sons, and his daughters with their daughters—I, too set at the festive board. I, too, pledged them in the social wine cup, and rejoiced with them round the hospitable hearth, and expatiated with delight upon the eventful future ; while the good old man warmed in the genial glow of youthful enthusiasm, wiped the tear of joy from his glistening eye. He was happy. I met with them again when the rolling year brought the festive season round. But they were not all there. The kind old man sighed as his sufficed eye dwelt upon the then unoccupied seat. But joy yet came to his relief and he was happy. A parent's love knows

no diminution—time, distance, poverty, shame, but gives intensity and strength to that passion before which all others dissolve and melt away. Another clasped. The board was spread but the guests came not. The old man cried, 'where are my children !' And each answered where ! His heart broke—for they were not. Could not ! Heaven have spared his gray hairs this affliction ! Alas ! the demon of drunkenness had been there. They had fallen victims of his spell. And one short month sufficed to cast the veil of oblivion over the old man's sorrow and the young one's shame. They are all dead.

RELIGIOUS BELIEF OF THE JEWS.

The following statement of the Jewish creed is found in the celebrated confession of faith drawn up by Maimonides at the close of the eleventh century. We knew not that there was such an one in existence till a few days since, when we came across it in an old newspaper.—*Intelligencer*.

1. I believe with a true and perfect faith, that God is the Creator, (whose name be blessed) governor, and maker of all creatures, and that he hath wrought all things, worketh, and shall work for ever.

2. I believe, with a perfect faith, that the Creator (whose name be blessed) is one, and that such an unity as in him can be found in none other, and that he alone hath been and is God, is, and ever shall be.

3. I believe, with a perfect faith, that the Creator (whose name be blessed) is not corporal, not to be comprehended with any bodily properties ; and that there is no bodily essence that can be likened unto him.

4. I believe, with a perfect faith, the Creator (whose name be blessed) to be the first and the last, that nothing was before him, and that he shall abide the last forever.

5. I believe, with a perfect faith, that the Creator (whose name be blessed) is to be worshipped, and none else.

6. I believe, with perfect faith, that all the words of the prophets are true.

7. I believe, with a perfect faith, that the prophecies of Moses, our master, (may he rest in peace) were true ; that he was the father and chief of all wise men that lived before him, or shall live after him.

8. I believe, with a perfect faith, that all the law, which at this day is found in our hands, was delivered by God himself to our master Moses, (God's peace be with him) !

9. I believe, with a perfect faith, that the same law is never to be changed, or any other to be given to us of God (whose name be blessed) !

10. I believe with a perfect faith, that God (whose name be blessed) understandeth all the works and the thoughts of men, as it is written in the prophets ; he fashioned their hearts aright, he understandeth all their works.

11. I believe, with a perfect faith, that God will recompense good to them who keep his commandments and will punish those who transgress them.

12. I believe, with a perfect faith, that the Messiah is yet to come, and, although he retard his coming, yet will I wait for him till he come.

13. I believe, with a perfect faith, that the dead shall be restored to life, when it shall

seem fit unto God, the Creator (whose name be blessed, and memory celebrated, world without end ! Amen.)

A PARADOX.

We once asked an Arminian gentleman if he thought he could, by his works, render himself worthy of endless happiness beyond the grave. He replied he could, adding, that if he did so perform such works, he never could see heaven. We asked him if he was in the daily habit of performing those indispensable deeds, he replied he was not. Do you wish to go to heaven, inquired ? Yes, was the answer. And do you desire to perform works that will lead you there ? Yes, he replied. And why do you not do that which you desire to do, and are capable of doing, when your eternal welfare depends upon it ? No answer. Here we have a man who can do a thing— anxiously desires to do it, and yet does it not, although heaven is to be the reward ! We have always thought that when an individual had power to accomplish any object, and anxiously desired to perform it, he never failed to do it. This, however, is like the Arminian's god; He has power to save all men— is desirous that all should be saved, and yet he will not save all ! This we call a paradox. Reader what think you of such logic.

Sentinel.

FILIAL DUTY.—There is no virtue that adds so noble a charm to the finest traits of beauty, as that which exerts itself in watching over the tranquility of an aged parent. There are no tears that give so noble a lustre to the cheek of innocence, as the tears of filial sorrow.

MARRIAGES.

At Bloomfield, by Rev. T. H. Gallaudet, Mr. Henry Butler of this city, to Miss Harriet E. Caldwell of the former place.

In East Haddam (Millington Society) on the 18th inst., by William Marsh Esq., Mr. Richardson Paul of East Haddam to Miss Jerusha B. Carrier of Chester.

In Knox, Albany Co. on Tuesday the 5th inst., by Br. Paul Weidman, Capt. Simon Morgan of Salisbury, to Miss Jane Lee, daughter of Michael Lee, Esq. of the former place.

DEATHS.

In Troy, N. Y. on the 6th inst. Mr. Goodell, com. of Mr. John Goodell of that city.

It is not often that we take our pen in hand to eulogize the dead, but the righteous dead should be so commemorated. To those who know the truth as it is in Jesus, it is enough to say, that the late lamented subject of this notice was a *Universalist* in deed and in truth, and we are persuaded, that could he guide our pen, he would seek no higher eulogy than this. She believed in the glorious gospel of the blessed God and lived the doctrine she professed. By this dispensation of divine providence the Church in Troy has lost one of its brightest ornaments ; and the tears of the poor and the destitute will long tell that they have lost one whose ear was open to their cries, and whose hand largely administered to their necessities. The God of consolation give comfort to those that mourn her loss for they are many.

I. D. W.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Regles in Main St. a few rods south west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murdock's store directly opposite the Eagle Tavern, South St.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THEY BRING CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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DEDICATION SERMON.

BY I. D. WILLIAMSON.

Original.

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Psalm xcvi. viii.

Man is the creature of want. He has some wants that are supplied by the bounties of his mother earth, and others for whose satisfaction he must look to his father in the skies. Among the first of these we may rank all the physical necessities of his nature, and among the last those mental or spiritual desires, which lie in the midst of earthly abundance, cry out for the living God, and loudly demand the more ethereal and yet substantial bread of heaven. It is no more true that the body wants its daily food to sustain it in existence, than that the mind needs its appropriate nourishment, to sustain its energies and preserve the healthful tone of its functions. It is a wonderful economy of divine goodness which has richly provided for all the wants of the body. Of the journey of life we may say in truth, that,

"Dangers stand thick through all the way"

and our numerous wants are incessant and clamorous in their demands, and yet, numerous as are our wants, they are mostly supplied, and thick as may be the dangers, our father points the way to escape, and in most cases brings us safely through them all. God provides the means of satisfaction for all the physical wants of his creatures. He gives to the beast his food, and hears the young ravens when they cry, and there is not a want of the physical constitution, or an appetite of the body in any of his creatures, for the satisfaction of which he has not provided appropriate and abundant means. Hence, removing *a priori* the presumption most unquestionably would be that he has provided with no less care, for the spiritual wants of his creature man. God bends his listening ears to the cries of all his creatures, and from his overflowing garner above, he pours down his blessings with a profusion and in an abundance larger than all their wants. Hence again, we have a right to presume, that when this same

God gives to man a religion for the supply of his spiritual wants, the provisions of his holy house will be, what the text intimates that they are, *unabundantly satisfactory*. We have no right to presume, that the same God who causes the earth, richly to teem with food for man and beast, will leave the world in a state of spiritual starvation. Neither can we in justice to his nature, and the known principles of his government, suppose that his spiritual mercies are 'few and far between,' in that they can give only a partial satisfaction. On the contrary, all that we know of his character, and all that we have experienced or seen of his government, will warrant us in believing with the whole heart, that the children of men may, and will be abundantly satisfied with those spiritual provisions that God has prepared in the mountain of his holiness before the face of all people. This principle is plainly and positively asserted in the text, and its illustration, rather than proof will be the appropriate labour of this discourse.

The fitness of God's house we may define to mean, the worship there performed—the instruction there obtained, and the moral influence there exerted upon the heart. With these the text says, the children of men shall be abundantly satisfied. To these topics of discourse, I judge it will be proper to invite your attention, on the present occasion.

I. The worship of God's house will claim our attention.

One of the most deep rooted and strongly marked principles of human nature, is that which leads us to engage in acts of religious devotion. In all ages and climes, and among all ranks, grades, and conditions of men this principle may be seen in the power of its operations, prostrating the proud and the savage and the sage, before the majesty of the divinity, and calling out prayers and sacrifices, oblations and rites of devotion. An excellent author has justly observed, that "you may find cities without walls and nations without letters or gold; but you can find no city, to nation without a God, or a mode and form of worship." A principle so universal may well afford ground for the position that man is naturally a devotional being, and that his mind as naturally and truly desires the pleasures of worship, as the body desires its accustomed food and water. History and observation, as well as a knowledge of the philosophy of the mind, will bear witness, that no man ever was, nor ever will be satisfied without an object of devotion. No man on earth can look upon himself with all his weakness, and upon the uncontrolled current of events by which he is hurried along, and be satisfied without communion

with some power, that can control the tide that bears him to the tomb.

It is true that many worship, they know not what, and are perhaps poorly satisfied as if they worshipped not. Driven by the lash of fear, men prostrate themselves before imaginary deities more cruel than the prowling tiger of the wilderness, and rise as poorly satisfied as before, save only the reflection, that they have escaped destruction, and the scourge of wrath has passed for once. There is no doubt that such things have been and still are of frequent occurrence; and the fact, that the prodigal ate the hogs, that the swine did eat, is not more conclusive evidence that he was hungry; than are these things, that man spiritually starves and dies without devotion. Fix your attention then upon this fact. Man's mind is constituted with a strong and everlasting desire for religious worship. Remember that this desire can be abundantly satisfied in God's house with his worship, and I will offer some remarks upon the nature of that worship. What is the nature of that true worship, wherewith we should come before the Lord and bow ourselves before the high God?

In answer to this question I may remark negatively. It is not that servile homage that originates in fear. True devotion consists not in slavish fear, neither is it produced by it, nor has it the least imaginable fellowship with it in any manner whatever. The man who kneels before God in the temple, because he is afraid of his wrath, or with the hope of escaping the devouring jaws of hell, is as perfectly a stranger to true devotion, as the poor Pagan, who casts his body beneath the bloody cur, in order to escape the wrath or secure the favor of Indus, cursed Juggernaut. True worship can only proceed from that perfect love that casteth out all fear, and it is not possible that there should be mingled with it a particle of that fear which hath torment without destroying its purity.

It is deeply to be lamented that Christian divines should so long have overlooked the fact, that true devotion has its seat in the affections of the heart, and can be drawn out only by the voice of love and kindness. Upon this error is founded that practice, which of all others has been fraught with the most mischievous consequences in the Church, that of addressing men's passions and fears, rather than their understandings and affections. Hence the threatening tones of angry denunciation which come so often from the desk, and hence also that servile manner, and mournful accent in which the services of the sanctuary are performed. To escape the avenging arm of a messenger of death and damnation, the people

may kneel before the eternal, and lay hold upon the very horns of the altar, while words of solemn sound and prayers of unusual pathos may ascend. But does the heart feel what the mouth confesses? Nay. But it is the whining, cringing sympathy of the slave, who kneels and kisses his master while the fires of hatred are burning in his bosom.

True devotion consists in sincere love, and veneration for the character of God—an humble sense of our own entire dependence upon him for all blessings, temporal or spiritual, and heartfelt gratitude to him, as a friend and benefactor. Wherever these principles are found in the heart, there will also be found a true and sincere worshipper of the Lord. The manner in which they are manifested is of little consequence. The untutored tenant of the forest who bows before the "Great and good Spirit" may worship God as sincerely as the Christian in the temple, and the unlettered prayer that he offers may go up the mountain of the Lord as acceptably as if it were offered in a temple of gold. God looketh at the heart, and such worship and such only, does he require as arises spontaneously from this fountain of affections. In every heart where there is humility and love to God, sincere gratitude to him, and charity for our fellow men, there is a temple of worship and an altar for sacrifice and praise. No matter whether they break out in the anthem of the prayer, in the house of worship, or are raised from the heart in silence and darkness, when there is a desire to see, but that which sees in darkness as well as light, and no ear to hear but that which hears the ravens cry. If the heart is right, it is at that God requires.

I am aware that we are too much inclined to look at the outward appearance and to condemn our fellows because we so think, there is hypocrisy in their form of worship. But depend upon it, this forms have little to do with the matter. The Catholic may kneel at his crucifix or count his beads, the Methodist may speak with a loud voice, and the Quaker sit in silence, and we ought not to condemn either. If these forms, some of which would indeed to us, with our views, be but mimicry, are performed in sincerity and in truth, if they flow from a proper spirit, and the love of the heart is thus, it is enough. They will come up as a sweet memorial before the throne, and God himself will count them for good. You will now understand me in relation to the nature of worship. It flows not from fear, but from love, and consists not in forms and ceremonies, but in the thoughts and intents of the heart.

It is worship like this that makes the house of the Lord indeed a house of faith things; and it is such worship and such only, that can be satisfactory. The man who worships the Lord from any other motives than those of love and gratitude, will go away from the place of his elevations, his hunger and poor as he came; but he that worships with the warmest and sweetest affections of the heart, will be abundantly satisfied with the favours of God's house and he will drink of the river of God's pleasures. Have you been in distress, and relieved by the hand of a friend? With what heart did you seek your benefactor, and lay before him the offering of your gratitude? And with what a thrill of holy satisfaction did you tell him

that his kindness was appreciated! Thus sweet the consolations are, that flow from communion with our heavenly benefactor in the temple of worship.

II. We come to speak of the instruction to be obtained in the house of worship.

The doctrines that are inculcated in the house of worship, and the truths which form the appropriate theme of its meditations, are important and happy in their influence upon the heart of the believer. It may be proper here to name some of these doctrines, in order to show you clearly, that they are in truth what the text declares, abundantly able to give satisfaction.

1. The first and most important principle that I shall name, is that which teaches the paternal character of God.

By this I mean that God is presented, in his house, in the pleasing and endearing character of a Father. He is so not only in name, but in fact; and all his works and all his ways present him in this holy character. This one word embraces every thing that we need to know of the character of God. There are paternal views which may be taken of God, and he will appear in different characters. In one light we may see him as the ruler or king, in another the preserver, in another the ruler or king, in another the judge, and in another as a benefactor; but these all are but partial surveys of his nature, it takes them all to make a father. We may say of a man, that he has power to defend, wisdom to direct, knowledge to teach, truth to impart, justice to reward, mercy to pity, and goodness to bless all his children, and all these may be true; but when you have said he is a father, you have summed up the whole matter. Just so it is here. You may say of God that he is powerful, wise, holy, just, good, merciful, and faithful, and they are all true; but when you have said, that he is our father you have told the whole story. It is all there, and whether his arm is made bare in our defence or raised to smite in the equity of justice and judgment, whether his hand is open to pour undesigned blessings upon our heads, or whether it is laid heavily upon us in affliction, he is our father still, and all that he does, is dictated by that parental love which many waters cannot quench, nor the floods drown. This is what I mean by the paternal character of God; and it is one of the fat things of God's house, with which those who worship there may be abundantly satisfied.

Now that there is a God all men cry aloud. The evidence of his existence are so plainly stamped upon the works of his hands that the most ignorant of his creatures could find of learning that lesson. The humblest child of nature hears his voice in the thunder, and sees him at the lightning's rapid wing. The Explorer hears him in the blank winds that howl are and his children abide, and the African sees him in the dread sun that sweeps with a desolating beam his native plain. In short all men, everywhere confess, that there is and there must be a power greater than the power of man. But whether the mighty arm of the unseen, and unknown ruler, is guided by a friend or a God, a tyrant or a father? are questions that the wisdom of man cannot answer.

When once we come to the conclusion, that

there is a God, the next and more important question is, What is he? Is he my friend or enemy? Is he a kind and tender father, or is he a merciless, and an arbitrary tyrant? While these questions are unanswered, no man can be satisfied, and what I wish you to observe is, that these questions can only be answered in the temple of Christian worship. The light which shines around the altar of God, is alone able to dispel darkness upon this subject, and satisfy the desires of the soul. Shall I point you to facts?

Go to heathen lands, and visit those dark and dreary portions of the earth, where not a lonely ray from the sun of divine light has shone to point the worshipper to the true character of the living God. There the people worship but they know not whom. Their God's are more cruel than the fierce Tiger that prowls in the desert, and to escape their wrath or propitiate their favor, they submit to modes of torture and rites of passion numerous as ingenuity can invent and intense in degree as nature can bear. They pluck out the hair of their heads, they cut their flesh with knives and lancets, they cast themselves into the wave and the flame, may they rush before the car of Juggernaut to be crushed by its ponderous wheels. In these and various other modes they manifest their devotion to their gods. But is there any thing in all their systems that present God as a tender Father? Or can it be supposed for a moment that they are abundantly satisfied with such worship? Nay, but it is in the temple of the living God alone, that there are streams of joy perennial and free, flowing upon the worshipper that looks upon himself as a child, and says God is a father.

Al! how much meaning and how much heaven there is in such a thought. The subject of earthly enters when they would present petitions, must stand in the distance, and waiting through a host of high sounding titles, with scarce fear make known their wants. The votaries of error must come into their temples with sacrifices and offerings, and in lowly and trembling accents, beg to be heard. And even those who worship in Christian lands, pay a tribute of devotion to a being that requires no consent blood to be shed before he can hear a prayer. How beautiful in the contrast with this does the doctrine of the paternal character of God appear. No cringing vassalage, no high sounding titles, or lofty words of vanity, does God require, in order to secure to his children a hearing to all their petitions. But he sweeps from his throne on high and invites us to come near to himself. Nay, he calls after us. Come ye to my temple. Like as a wayward child runs to the extended arms of a forgiving and tender parent, come ye to me. Lay your eyes and call me father, and I will take you up and bless you. Al! it is this that makes devotion sweet, and throws around the services of the sanctuary, a halo of joy. God is a father. This is one of the fat things of God's house with which the worshipper shall be abundantly satisfied. It is a doctrine found in no other system but the gospel, and enjoyed in none other but the house of God.

2. The second doctrine I name is that of life and immortality.

Life and immortality are brought to light in the gospel, and this is one of the richest dainties of

that feast of fat things which God has prepared in Zion for a world. Man with an inquisitive eye is always exploring the future. He knows that he must die. He sees his fellows around him falling like the scar leaves of autumn into the grave, and the conviction flashes upon his mind that he too is mortal and must go slowly to dwell in the narrow grave. He goes among the tombs and weeps over the ashes of those that have gone, and he reflects that when a few more years are added to those beyond the flood, the funeral knell of the lost of all that now live and breathe the vital air will be sounded and his head will be low among the silent dead. It is then the question comes with an interest dear as existence itself, and asks for tidings from beyond the veil. Shall I live again? Or shall I sleep in dreariness and silence in the darkness of the grave? I risk nothing in saying that no man can be satisfied with that question unanswered.

With what eagerness did the ancient magi search for an affirmative answer to the question of future life! How did the poets task the powers of their imagination to bring down the glories of a happy immortality beyond the grave, while the faint and feeble poets they were able to inspire, came like the clusters from Caman to fainting Israel! And though the land might boast that eat up the inhabitants, and giants and the sons of Anak stand in the way of those who would possess it, yet did their souls pass for the skies. Alas! and this reminds me of those miserable views of the future world that have been incorporated with all the systems of man's invention, in which the doctrine of immortality is taught. Malame's seven blazing hells stare him in the face who ventures to look at the future through the instructions of the Arabian prophet. Pagans look forward and brood with horror over the dungeons of Pluto with its apparatus of inconceivable torture; and professing christians, dread the prison of hell, where

'Endless crowds of sinners lie,
'And darkness makes their chains.'

But will any man on earth contend that there is satisfaction in such views of futurity? Nay. They are open fountains of misery, and cold and bitter as the dregs of death they go down into the soul, and poison the engagements of life. And yet, my hearts, so raging is the thirst of the soul for the waters of life, that mingled as they too often are, with the wormwood and gall of bitterness, men will drink them eagerly. Look at these things and tell me if there is not in the mind of man a deep, ardent and everlasting desire of immortality, pining for life and rushing into the skies? If such is the strength of the desire, I ask again, will not its satisfaction give joy?

Now observe, that it is around the holy ashes of religion that these anxious fears are hushed, and these desires are satisfied. It is there that hope spreads her pinions and directs to heaven her ardent flight! It is there that faith falls and strong, pierces with her eagle eye the dark gloom of the future and brings eternal glories near. It is the voice of Christianity speaking from the sanctuary of God on earth, which calms the sorrowing eyes, and wipes the falling tear from sorrowing eyes, with assurances of life and joy beyond the grave. No bitter dregs of death and wo-

no dread forebodings of dark annihilation or deep and endless pain, are mingled in the waters of the sanctuary, but pure and free they gush from the eternal spring, and satisfy the wants of the worshipper. These are the feasts that are spread out in the house of the Lord, and truly did the psalmist say, 'they shall be abundantly satisfied with the fatness of thy house and thou wilt make them to drink of the river of thy pleasures.' I may here remark, that the simple fact that a house is erected and dedicated to the worship of God does not make it a fraction more the house of the Lord. If the worship and teachings that are found there, do not abundantly satisfy the worshippers, it is not an house of God in the scripture use of the phrase. If the angry voice of cursing is heard and the people go away sorrowing or trembling in despair, no matter what that house may be called or considered. Though 'holiness unto the Lord' were written upon its portals, and her ministers stood night and day at her altars, 'is a den of thieves, where God is robbed of his glory, and man is stripped of his hopes.

The fullness and amplitude of the provisions of God's house are set forth in the Scriptures by strong and striking emblems. It would indeed seem that the inspired writers had exhausted the imagery of earth and heaven, in searching for figures of the fullness of these provisions. Fountains of fat things full of marrow, lands flowing with milk and honey, rivers in the dry and thirsty desert, fountains of living water opened in the parched ground, and pools gushing from the rocks of the desolate wilderness, are the appropriate emblems of the richness and fullness of those spiritual provisions that abound in the house of the Lord, and he that worships there may say with the poet

'Dear Lord the treasures of thy Love
Are everlasting mine,
Deeper than all our miseries are
More boundless than our sins.'

I might notice other doctrines which are learned in the sanctuary, and which help to fill up the measure of our wants. But these are the most important. If God is my father and I am an heir of immortality, it is enough. It will abundantly satisfy the mind.

III. I come to speak of the moral influence exerted in the temple of worship.

Infidelity may say what it will about the corruptions of christianity, still it is a fact that a man may learn from an inspection of the world as it is, that the boundary of christianity, is also the dividing line between civilization, with all the virtues that exalt and ennoble human nature, and barbarism with all the crimes that debase man, and sink him to a level with the beast. Where will you find woman raised to that rank and condition in society to which the laws of nature and of nature's God so justly entitle her? Where on earth will you find the benevolent charities of man seeking means for the alleviation of human woe? Where are there hospitals for the sick? Any man for the afflicted and poor? Refugees for the opium and drunkards for the instruction of the ignorant? I will tell you where they are. They are found in the temple where God is known through the medium of the gospel of his Son, and there only can they be found. Go beyond the influence of the gospel

and woman is a degraded slave, and there is not an effort of benevolence put forth. All is commotion, and the stormy passions of human nature are left to foam out their own shame, 'whelm nations in blood and wrapt cities in fire.'

I know that there is crime among christians and in christian lands, and I know also that christianity has been corrupted, and maimed and crippled by the inventions of men, and yet, when shorn of all her strength, she has done much towards raising man from degradation and vice to the true dignity of his nature. Man is a frail and fallible creature, and no system of faith or practice can make him perfect. True there are vices in christian lands, but still it is a fact, that these lands are far very far in the advance of others in the march towards the goal of human perfection, and this fact is to be attributed solely to the influence of christian worship.

But there is another view to be taken of the matter which justice to my subject will not allow me to pass over. The very fact that there is abundant satisfaction in the house of the Lord, proves the salutary nature of his moral influence.

I hold it as a truth which cannot be successfully controverted, that any system of religion or any form of worship that will make men happy, will also make them virtuous. One of the greatest philosophers that ever lived, or wrote upon the operations of the human mind, has assigned present uneasiness as the immediate cause of all human action. He maintains that man never acts but as he is impelled by an uneasiness, or restlessness, caused by the absence of some real or imaginary good, and the course of action is determined by the nature of the want to be supplied. This for instance, a man is uneasy for want of food. He eats. For drink and he drinks, and if he was neither hungry nor dry, and felt as well satisfied without food or water as with it, he would neither eat nor drink. Whether this theory is true in its application to all the acts of man I will not pretend to say; but that it will apply to all crimes I am most perfectly satisfied. I will venture the assertion that no man ever committed a crime when he felt contented and happy. Go and ask the drunkard, what first led him to drain the intoxicating bowl? and he will tell you if he tells the truth that he was unhappy, and he sought relief from his uneasiness in the cup of inebriation. Go ask the thief, why he laid his hands unlawfully upon his neighbor's goods? And he will tell you that he was not content with his condition and sought relief from his real or imaginary woes, by appropriating to himself that which was not his own. Go ask the murderer if he was contented and happy when he raised the dagger of death and took the life of a fellow? He will tell you that he was miserable. That maddening and consuming fires were burning in his bosom, and that he was driven and goaded on to the work by black spirits of hatred and misery that poisoned all his enjoyments. So we might go on through all the black catalogue of crimes that stain and pollute the history of man, and I will even hazard the opinion, that we should not find one that was not committed in an uneasy and an unhappy state of mind. When we are vexed with many cares and discontented with our lot, it is then and only then that we injure ourselves or our fellow-men. But

when we are happy and all nature around us wears a smiling aspect, and we feel content with our lot, then the heart is tender and kind and the hand ready to engage in every good work. Even your children in early life learn this trait of humanity and practice upon it. When does your child come to you for a blessing? Is it when he sees you troubled and vexed with the cares of life? Does he come when the cloud is gathering on your brow and disappointment or misery is seen in your countenance? Nay, he knows poor human nature better. He waits till the cloud has past, and he sees you smiling with joy and contentment. Then he comes and with confidence presents his petition, and he is not denied.

Such is man. Satisfy his mind and make him happy, then he is kind and tender hearted. But make him discontented and unhappy, and he becomes a sour hearted hater of his fellows. Now my hearers, I ask you, to fix your attention on this principle, and then tell me if there must not be a salutary moral influence exerted in that house whose provisions are abundantly satisfactory? It cannot be otherwise. Satisfy the hungry man, and he will not steal bread. Satisfy the drunkard, and he will not drink. Satisfy the world with the fitness of God's house, and they will go no more after the fumes of iniquity. To the man who dwells in the house of the Lord and feeds upon the provisions of Zion, temptation is powerless. In vain may the deceiver offer his tempting wares, he has riches more durable. In vain does he point to the forbidden fruit, he knows of a fruit more delicious. In vain do bewitching voices sing the syren song, he has music within more captivating to the heart, than all that vice can offer.

Now the beauties of christianity have exalted, even from infidelity the confession, that it is a pleasant dream, and the belief of it will make man happier. If such is the fact then I maintain, it will make them better, in a moral point of view, for the happy man only is the good man.

There is another remark that I must not omit here. Of all the forms of christian faith and worship that now exist, Universalism is best calculated to promote human happiness, even our enemies being judges. The most ardent opposer of this doctrine will tell you, that it is all his own desires, and if he could only believe it true, he should be the happiest of the happy, and yet he says he would sin with a high hand. Nay dear man. You know now whereof you affirm. You would be just as much better as you are happier. I ask you to consult your past experience and see if it does not fully warrant this conclusion? You have seen scene happy seasons. At times your doubt and fears have vanished, and you have felt that you was a child of God and an heir of immortality. I ask you, did your love of sin increase with your inward satisfaction and your spiritual joys? Did you ever commit an act unworthy of the christian when you were in such a frame of mind? I will answer for you. You never did. Why then I ask should you fear, that a system of faith which would fill your cup of joy constantly to the brim, should lead you into sin? It is impossible that it should be so. To make a man virtuous in deed, and in truth you have only to make him happy.

In this view of the subject then, you may

see a complete and triumphant refutation of the oft repeated charge of licentiousness against the system of God's impartial grace. Its power to satisfy the wants of man, and make him happy, is also its power to soften the heart, and mould it into the image of Christ.

When the world shall go into the temple of God with joy, and be abundantly satisfied with the fitness of God's house, when all corroding fears shall be removed and every doubt dispelled, then and not till then will, virtue triumph over vice, and sin and iniquity be purged out.

There is yet one more happyfying consideration connected with this subject which should not be passed over. It is the fact that the worship of God shall become universal. 'All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nation shall come and worship before him.' Oh! the transporting rapturous thought! The heathen shall come from his blindness, and the pagan from his darkness, and worship in the holy mountain of his holiness. The thronging multitudes of the redeemed of every nation and kindred and tongue under the whole heaven, shall in the new song of redeeming grace, and every creature that is in heaven, and on the earth, and under the earth, and all that are in them, and such as are in them, shall be heard crying, blessing, and honor, and power, and dominion and glory, be unto the Lamb and unto him that sitteth upon the throne forever and ever; and they shall be abundantly satisfied with the fitness of God's house and he will make them drink rivers of pleasure!

And now, O! Lord our God, we come with tears of joy and transports of thanksgiving and dedicate the house to thee and to thy most holy worship. Here may thy name be adored and thy character be revered. Here may the joyful worshippers meet around thine earthly abode, and moved by love divine pay their devotions unto thee. Here may thy children partake of the feast which thou hast prepared, and rejoice forevermore. Here may the poor belabored with bread, the mourner comforted, the weak strengthened, the doubting soul confirmed, the sinner converted and transgressors learn thy ways. And finally may that pure and holy worship, be here commenced, that shall be consummated and universal, in thy glorious temple above.

THE DIFFERENCE.

It will be found to require but little reflection, to lead the candid mind to the conclusion that there is a wide difference—a very evident dissimilarity between the doctrine of Universalism and that of endless suffering, both as respects the foundations on which they rest, and the influence which they respectively exert upon the practical affairs of human life. The doctrine of endless punishment, as we very well know, derives its chief, if not its only support, from the idea that God is wrathful and vindictive—Universalism, on the contrary, is sustained, and triumphantly sustained, by the truth most clearly revealed and amply illustrated that 'God is love,' and that 'he hath commanded his love towards us, in that while we were yet sinners, Christ died for us.'

It is but reasonable to suppose that doctrines so dissimilar in their nature, and built upon foundations so entirely different, will produce widely different results in their operations upon the minds, feelings, and consciences of mankind.

If by the 'foolishness of preaching,' any are converted to the belief that God is wrathful and vindictive we are strangely at fault in our calculations if they do not become more like their deity than can be compatible with the peace and happiness of society. We hence regard it as a most fortunate thing that believers in the doctrine under consideration have in all ages, especially in this, lived in the habitual violation of the moral teachings, of their faith—though it might offend the delicate sensibilities of many well meaning christians, were to say how large in amount of the persecutions and cruelties which have disgraced the religion of our Master, originated from the doctrine of which we speak thus disrespectfully.

But, while we contend that Universalism is vastly preferable to partialism on account of its salutary effect upon the feelings and conduct of mankind, we are disposed very humbly to make the acknowledgment that we speak more in reference to that which strikes us as a legitimate conclusion deducible from the premises, than from a knowledge of results that have fallen under our observation. We have known instances, not a few, illustrative of the truth of our general statement; but we are not prepared to assert, that there has been, as yet, such proofs of the efficacy of our faith given to the world, as must precede that happy state of things which we desire to have brought about. This opens the way for a remark on a subject more especially interesting to the faithful friends of the truth as it is in Jesus, who have manifested a desire to spread abroad a knowledge of our Creator's love, and to labor and suffer reproach for teaching in his impartial grace.

The cause so dear to the hearts of thousands sincerely love our Lord Jesus Christ, though it has seemingly prospered, more abundantly than its earlier friends could have expected, is yet in its infancy. A good work has been begun, and thus far successfully carried on; but in our view of the case, it will require a vast amount of exertion, to render Universalism productive of those practically beneficial results which have all along been regarded as the basis of our ministry, and the crowns of our reigning.

The great and important truth above mentioned, designated as the fundamental principle of our faith, namely, that 'God is Love,' has been frequently and earnestly insisted upon; and this was of course indispensable to the success of the cause of liberal and rational christianity, but to dwell continually upon the great truth can be of but comparatively little advantage, unless the minds of the people can at the same time be impressed with a sense of the importance of reducing it to practice. It seems to us, that up to the present time, we have gone but little farther than to proclaim and declare the truth of divine and impartial love, and that a great work remains to be done—a work which is worthy of the most devoted efforts of the preachers of Universalism. An important principle remains undeveloped; and upon the development of that principle depends not only the fate of liberal christianity, but of religion in any of its forms. We allude to the moral principle of our faith which imperatively requires that we should love one another.

Pioneer.

Wisdom is better without an inheritance, than an inheritance without wisdom.

INQUIRER AND ANCHOR.

SATURDAY, OCTOBER 3, 1833.

NOT GIVEN.—The circumstance that our Saviour so frequently addressed the Jewish people in parables, excited the curiosity of his chosen disciples; and consequently they came unto him and made the inquiry, "Why speakest thou unto them in parables?" In reply to this question Jesus said, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." And then he proceeded to assign a reason why it was not given unto them to know the mysteries. The reason is contained in the following language:—
 "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them." From this it appears that, as Isaiah had prophesied, it was the stubbornness of the people and the corruption of their hearts that prevented them from understanding the mysteries of the kingdom of heaven. It was not deemed proper, by the wisdom of heaven, to allow the full blaze of divine glory to burst upon them until, by a course of discipline, they were better prepared to receive it. Their heart had "waxed gross," and must first be subdued and enlightened by fear and anguish, and then it would be better prepared for sanctification by the spirit of God. The question, why men are permitted to sin, may be answered in some measure on this ground. Though we understand the plans and purposes of Jehovah and approve of them, clearly and satisfactorily, why all these things are yet we may rest in the assurance, that in the hands of a wise, good and powerful Creator, all things will be overruled for good.

But we are wandering from the object aimed at in the commencement of this brief article. As it was not given to the Jews in the days of our Saviour to understand the principles of the gospel, so we believe there are many at the present day to whom it is not given to "understand all mysteries." Though there is enough that is mysterious in all conscience about the religion they profess, yet there are some things which they are not permitted to know. We frequently hear men say that "if they believed in the salvation of all mankind, they would commit all manner of iniquity, no matter what. They would be, honest, steal, rob and murder their fellow men, and send them off to heaven as soon as possible." In short, they would take their fill of vice and crime. Now when we hear professing Christians make use of such language, we feel—and we cannot avoid the feeling—a strong conviction, that their heart is waxed gross. They will not put themselves in the way of knowing any thing about Universalism; lest they should hear with their ears, and demand with their hearts, and be converted and healed of the corruptions and depravity that are rankling in their bosoms. Hence it is not given them to know the mysteries of the kingdom. And it is wisely and kindly ordered that they should not know them, until their hearts are corrected by the influence of fear and terror. Their minds are so corrupt—if their own assertions are true—that they could not be kept within the bounds of propriety, without a suitable guard composed of the devil and hell. They are prone to receive the joys of faith in the fulness of the divine promise. God knows they are envious, and how, too, what is best for them; and therefore, will not allow them to believe until their hearts are subdued, chastened, and, in some measure, corrected. And we humbly pray, "Thy will be done," but above all things let them become better men before they are permitted to believe in universal salvation.

Though it is the "goodness of God that leadeth to repentance," yet if it must needs be that some must be afflicted with the awful apprehension of endless misery

in order to restrain them from the worst of crimes, we will not complain. They speak from experience, with out doubt, and judge the world by their own corrupt hearts when they say that a belief in the ultimate holiness and happiness of all men is "execrations in its tendency." But their heart is waxed gross; and, however much they may claim all piety and all knowledge of spiritual things, they ought to remember that, so long as they entertain the feelings out of the abundance of which issue such unwholesome expressions, it is not given to them to know the delightful mysteries of the kingdom of God. And because by hearing they hear and do not understand, or seeing they see and do not perceive, they are very liable to error in their judgment as it respects the tendency of Universalism. Paul believed that the grace of God which bringeth salvation to all men teacheth us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. He had felt the influence of divine grace, and was not disposed to commit sin. The grace of God, and not the fear of hell, restrained him from crime. So others when their hearts are corrected, and they have felt the influence of divine grace, though they may believe in the salvation of all men, will abstain from vice and practice virtues—will praise God and do good unto men. God grant that in due time the goodness may be taken away from their hearts, and they be initiated into the full mysteries of the kingdom of heaven. A. C. W.

LUTHERAN OBSERVER.—Our readers may recollect that we published in our paper of the 23d August, a review of a pamphlet entitled "an exposé of Universalism," expressing at the same time our surprise that such a publication should be made by a Lutheran; as well as our conviction that the pamphlet was written by a certain Lutheran clergyman in Brunswick, N. Y. We also made some statements in regard to the Lutherans in general, both in the U. S. and in Germany, and particularly in reference to our friend, Rev. Mr. Mayer of this city. These remarks of ours appear to have raised the ire of the Editor of the Recorder somewhat above lukewarmness; and in his paper of the 15th Sept. he lays about him as valiantly as Don Quixote in his famous battle with the windmill. Not content with drawing liberally upon his vocabulary for opprobrious epithets to apply to us, he is by no means sparing of his abuse of our Rev. Mr. Mayer. His attention is called to be subject by a writer over the signature of "Pastor," who gives him the following extract from our article, as the head and front of our offending, and the ground of his unjustified and somewhat violent attack upon Mr. Mayer.

"We are surprised that a man professing to be a minister of the gospel of Christ should indite and publish a piece, so replete with wicked slander and abuse; and we are still more surprised, that it should come from a Lutheran, for we know that a large and respectable portion, of the ministers of that denomination, are believers in the final 'redemption of all things.' We know that the Rev. Mr. Mayer, of this city, (Albany) than whom a more worthy man they have not among them, repudiates the doctrine of endless and unmerciful hell torments, as a doctrine dishonorable to God, and injurious to man, and this not only in the private circle, but fearlessly in the desk. We have it from his mouth also, that his sentiments upon this subject, are the sentiments of a majority of the Lutheran church, in the United States. All the world knows that these sentiments are universal with the Lutherans in Germany, and we are well certified that they are common in the United States."

A few sentences will give the reader an idea of the peculiar mildness of spirit, with which the editor of the Observer, passes strictures upon the above paragraph from our pen, or also of the love, with which he assails Mr. Mayer. Hear him.

"We regard Universalism as one of the most awful and dangerous heresies that ever insinuated itself into the Church of God; not content with inciting the 'killing system' of elevating all men, murderers, robbers, thieves, adulterers, fornicators, drunkards, and all the scum and off-scouring of the earth, to less than the virtuous and believing, to the immediate presence of God, it denies at least in one, if not all of its multifarious and serpentine forms, all future punishment, and with one fell sweep attempts to lay waste, all the most essential and comforting truths of God's holy word." How then can a man, under the influence of any tolerable degree of moral honesty, present himself before the public, as an evangelical Lutheran minister, and proclaim, not only in the private circle but fearlessly from the desk the restoration of all things?

We cannot therefore do otherwise, than regard the assertions of the 'Inquirer and Gospel Anchor' as a scandalous misrepresentation, as a specious argument, to bolster up the rotten and miserable superstructure of Universalism."

"But it he (Mr. Mayer) or any Lutheran divine, changes his sentiments as essentially, as to believe that the fundamental principles of the Lutheran Church, are no longer taught in the sacred writings, and substitutes for them, the hopeless and the heartless system of Universal Infidelity; then we unhesitatingly declare, that common honesty—justice to his own character and to the church of God, and regard for the property of the Lutheran Church at large, and of his own particular flock, call upon him in language as distinct as it is peremptory, to resign his office amongst us."

To give the reader time to reflect upon these peculiar effusions of charity, we will here pause and offer a few remarks.

1. We wish the above said "sapient editor" as he very politely terms us, to give us a plain and categorical answer to this question, to wit:—Is the doctrine of "endless and unmerciful hell torments one of the fundamental principles of the Lutheran Church?" If so we confess, there is less of mercy in that church than we supposed. If the doctrine of endless and unmerciful hell torments, (mark endless and unmerciful) is not a fundamental principle of the church, why should it be thought a moral necessity, in any man to repudiate that doctrine?

2. The assertion that Universalism elevates murderers, drunkards, thieves, robbers &c. to the immediate presence of God, is not true. Neither the editor nor any other man ever held a Universalist creed for such a doctrine. On the contrary he ought to know, that we uniformly maintain that no man can see, or enjoy God while he is a sinner, nor come into his immediate presence, till he is thoroughly purged from every stain of guilt.

3. The restitution of all things at the mention of which our "sapient editor" shudders, is a doctrine which has been spoken by the mouth of all Gods holy prophets since the world began. Whether the Lutheran clergy declare it or not, it has been declared by all God's holy prophets. See Acts 3. 21.

4. We have not said that Mr. Mayer was a "Universalist, nor a Lutheran minister," nor that he was a Universalist in the American sense of the word, nor yet in any other sense. We did indeed say that he "repudiates the doctrine of endless and unmerciful hell torments as a doctrine dishonorable to God and injurious to man," and as this sentence has been made the foundation of an attack upon him, it is but just that we explain ourselves. There are two distinct

notions of the doctrine of future punishment. The first subjects that man will be in the future world the subject of God's merciful and benevolent government, and that he will suffer misery as the consequence of his guilt, and that this misery will be both in duration and degree proportioned to the duration and degree of guilt, so that every one shall receive according to his work. This view of the matter denies that God torments the sinner at all, but maintains that the only misery he suffers, he brings upon himself, as the necessary and legitimate consequence of his sin. This is the view entertained by Mr. Mayer. But there is another opinion upon the subject.—This speaks of

* Eternal plagues and heavy chains,
Tormenting rocks and fiery coils,
And darts to inflict immortal pains,
Dipt in the blood of damned souls.*

It tells us that God in the agony spirit of vindictive justice, and with the power of outraged omnipotence, will inflict upon his creatures torments as intense as nature can bear, and durable as eternity, without mixture of mercy or compassion. This is what we mean by the doctrine of 'endless and unmerciful hell torments'; and it is this doctrine which we have said Mr. Mayer, 'repudiates as a doctrine dishonorable to God and injurious to man.' He is a man of too much humanity in his composition to cherish such a sentiment, and too much respect for his heavenly Father's character to charge him with such merciless cruelty. We hope our editor will now understand us. We regard his conclusion from our words, that Mr. Mayer is a Universalist Minister, as entirely gratuitous and unfounded. We have more than once heard our friend Mr. Mayer, assert that he believed God would punish his children upon purely parental principles, and that he did not believe in a punishment inflicted without mercy, by an angry and vindictive God. This is what we mean by 'repudiating the doctrine of endless and unmerciful hell torments.' We have not said, and we have not reason to believe that Mr. Mayer is a Universalist, as we are; but we do know that the fine feelings of his heart revolt, at the common and dreadful doctrine of 'endless and unmerciful hell torments,' and in the light above noted rejects it entirely. That his most earnest prayer is for the salvation of a world, and that as we believe he indulges a hope (perhaps trembling) that they may all be made to love God and be happy, is a fact which we name to the honor of his benevolent heart.

One word more upon this subject. If our editor wishes to make us a 'cats paw' with which to attack the 'moral honesty' of Mr. Mayer, we beg to be excused, and we forewarn him if he attempts the work alone, he will end that he is bettering his weapons against a rock. Mr. Mayer's character is too firmly established to be vulnerable from such a quarter.

But our work is not yet done. The 'sapient editor' of the Observer has thrown down the gauntlet, and challenged us to another work.

Our statement that a respectable portion of the Lutheran clergy in the United States, are believers in the final restitution of all things, and that the sentiment is universal in Germany, is handled on this wise.

'We deliberated and explicitly pronounce it to be a most abominable tissue of falsehood, and a most wicked misrepresentation of the Lutheran Church in Germany, as well as in the United States, with out even the semblance of truth, to extenuate the

dark turpitude of the calumny: 'We have placed ourselves in the power of the Universalist editor, let him make the most he can of our statements. Let him make good his assertions, concerning Lutheranism in our country and in Germany.—We challenge him to the task.'

Pretty low talk this, truly! Well we will see whether this 'sapient editor' knows whereof he affirms.' That many of the Lutherans in the United States reject the popular notion of endless, unmerciful and vindictive punishment, and indulge a hope that God will ultimately bring all men into obedience and happiness, is a fact of which we have been repeatedly certified by members of that church, both clergymen and laymen. Indeed we have been told, by a clergyman of that denomination, that it was a fixed principle of the church, that God would never punish any soul of man, more than should be for the good of that soul. If we were to call names we might expose our friends to an attack from the Observer, and so we will spare them.

The fact that the writings of German Theologians in which our views of punishment are taught, are eagerly sought, and in high repute among the Lutheran clergy, is a circumstance which confirms us in the opinion that we have not been misinformed.

But concerning Germany we have authority which we think the 'sapient editor' himself will not dispute. Let him read the following from 'Dwight's Travels in Germany,' and ponder it well in his heart.

'The doctrine of the eternity of future punishment is almost Universal in Germany. I have seen but one person in Germany who believed it, and but one other whose mind was wavering upon this subject.' See Dwight's Travels in Germany pp. 421.

After the editor has thought well upon this, let him read the following from Professor Sears, which was written on the spot. It relates principally to Prof. Tholuck, one of the most eminent of German divines.

'In his Letters on Christian Ethics he assails with gigantic strength the strong holds of rationalism. He enters with a philosophic spirit into an examination of the nature of man and exposes with masterly skill the superficial views of this nomistrous system. There is no branch of philosophy in which he has so much strength as here. While on the one hand he is pre-attacking the bulwarks of error, and on the other, bringing to light the consistency and fair proportions of truth; the very aspect of the lecture room shows, that his spirit comes with an impetus, like that of the wind which sweeps the harvest field. It is a common saying, that if a student does not wish to become a pietist he must keep away from Tholuck's Lectures. . . . But the most painful disclosures remain to be made. Though as a Theologian Dr. Tholuck is on the side of orthodoxy, yet it should be remembered that it is the Orthodoxy of Germany. I feel the more called upon to state frankly what I know to be the truth, from the fact, that the works of several German critics, of whom he is among the chief, have now become so popular in England and America as to demand a translation. This distinguished and excellent man is common with the great majority of the evangelical divines of Germany, though he professes to have serious doubts, and is cautious in avowing the sentiment believed that all men and fallen spirits will finally be saved. The current hypothesis

is, that in the middle state, intervening between death and the resurrection, the righteous will gradually attain to perfection, and that to all he wicked, whether men or angels, the Gospel will be preached, and they will all, ultimately accept it and be restored.'

The letter from which the above was extracted was originally published in the 'Baptist Register' sometime in the summer of 1834, from which it has been extensively copied into various papers in the United States. In the above extracts our editor can see the ground upon which our statement was made. If Mr. Dwight now, we believe President of Hamilton College, and Professor Sears, have both uttered a most abominable tissue of falsehood without even a semblance of truth to extenuate the dark turpitude of the calumny, it is not our fault, and our 'sapient editor' must settle the matter with them. Let him remember that Universalists are not the authors of what he calls the 'fool slanders' relative to Germany. We have taken the statements of sound Orthodox men, made from personal knowledge, and if they are false let an editor charge the falsehood where it belongs, to Mr. Dwight and Prof. Sears. We shall see whether he will have the hardihood to charge these men with falsehood.

If Messrs. Dwight and Sears are to be believed then it is a fact that 'the doctrine of the eternity of future punishment is almost Universally rejected,' and that a large majority of the Clergy in Germany believe in the final salvation of all men.' In fact this is the orthodoxy of Germany. We do not ask the Observer to take the 'ipse dixit' of a Universalist editor, but we ask him to speak out, and if he will, charge home upon Messrs. Dwight and Sears, the utterance of a tissue of falsehood, either the public will decide what degree of credit is to be attached to the 'ipse dixit,' of a Lutheran editor. We have only to add, that next time the said editor calls us in question, we will feel particularly obliged if he will send us a copy of his paper, that our friends may not be under the necessity of furnishing us with, or we remain ignorant of his doings in the premises. As the editor of the Observer has made our remarks the foundation of an attack upon Mr. M., it will be but an act of justice in him to copy this article.

L. E. W.

AS IT SEEMED.—WITHDRAWAL.—The following communication was handed up during the recent session of the United States Convention. We think the step here taken, to be the most appropriate course that can be pursued, in case a member of any denomination becomes convinced that the doctrines held by the church to which he belongs, are unscriptural, and the church in her pride refuses to grant a dismission at his request, or pursue any other course except to excommunicate him outright. No church, however much she may assume spiritual desecration can take away from a member the right of withdrawing and dissolving his connexion with her. And, after withdrawing, she proceeds in all mock solemnity and spiritual dirity to excommunicate, she fights 'as one that breaths the air,' and spends her strength without injuring any one except herself. She exhibits her unblushing arrogance and her glory displays with the departure of him who receives her mistaken course.

BR. WILLIAMS.—If you think that giving publicity to the following narration, will subserve the cause of truth, you will please to insert it in your valuable paper.

About fourteen years ago, I and my companion joined the congregational Church in Bristol, and continued to observe the ordinances and regulations of the same, until the Spring of 1830, when

we removed to this place (Burlington.) About this time, we became believers in the Abrahamic faith, but, as there was no Universalist meeting in this place, we attended meeting with the Congregationalists; and, as they do not allow members of other churches to commune with them after reading in the place six months, we, of course, neglected the place six months, and then after reading in the place six months, we, of course, neglected the place six months.

In the month of July 1834, Brother Noah Lewis came to deal with me for tating Unitarian heresy. In July of the present year, he, and another Brother, called to take the second step; and, at this interview, they found out that Mrs. Bacon had also published the fatal error of Unitarianism in a world's salvation. Not succeeding in bringing us back to the church of endless misery, (in preference to a complaint to the church against each of us for heresy, and neglecting the Ordinances; and we were cited to appear and answer to the complaints. We however did not see cause to appear, and the church, after hearing the evidence in the case, voted that the complaint was sustained; and also, voted that the Pastor should admonish us in view of his charges sustained. Accordingly, he wrote to us a letter of admonition, at the close of which he informed us, that the church had adjourned to the fourth day of Sept. and, in case that admonition should fail, they would then proceed to a final action on the case. When the time arrived, I attended; and, when my case was called up, I presented before the Pastor, a renunciation, which Mrs. Bacon sent in, against their proceeding in her case, as they had taken but one step with her letter, preferring a complaint against her. The Pastor, after looking it over, observed, that they would attend to that when her case should be called up; as they designed to attend to each case separately. I then told him that I had a communication in writing, which I would read in the church, if they wished to hear it. Some rose and they wished it might be read. The Pastor then said, if there was no objection, I might read it; and as no one objected, I proceeded to read as follows:

Whereas we, John and Harriet Bacon of Burlington, have for several years past, been members of the Congregational church in Bristol, during which time we have endeavored, as far as possible, to maintain a consistent Christian work and character, according to the precepts of the great Head of the church; and having become convinced that a part of the first and eighth articles of their creed are not in accordance with the Scriptures of divine truth; and I, the said John Bacon, having previously asked for a dismission from said church, which was denied me; and whereas circumstances have recently occurred, on the part of said church, which render a dismission of the relation heretofore existing between us, both necessary and called for in justice to ourselves; we are therefore, hereby withdrawing our watch and fellowship, from said church as a body, and from each member thereof individually, not excepting the Pastor, and from this time henceforth, we disavow ourselves and our connection with it, and no longer consider ourselves responsible for any conduct, on the part of any member or members, nor amenable to any ecclesiastical regulations which the church may adopt.

I then immediately left the house. I have since been informed that, after my dismission on the subject, the church proceeded to pass sentence of excommunication against each of us without standing. Brother Noah Lewis acknowledged, that he had taken this step with Mrs. Bacon, previous to presenting the complaint against her, but said he would go again and do it effectually.

Respectfully Yours,
JOHN BACON.

Burlington Sept. 16th, 1835.

OF THE Philadelphia Discussion, between Ely and Thomas is kept for sale at the book store of Dickinson and Manwile, State Street [Hartford, Ct.]

Dr. C. F. LeFevre.—Dr. LeFevre, pastor of the Greenwich Universalist society in New York has left this country for Europe. He sailed from New York for Liverpool on the 1st inst, in the ship Calcutta on

his contemplated tour through Europe. He delivered a farewell discourse in the Orchard St. Church on Sunday morning previous to his departure, and at the Greenwich Church in the evening of the same day.

New Books.—We have just received at this office (Hartford) a supply of new and valuable books. Among these we would notice particularly the Philadelphia Discussion. It is a large nearly evented 18mo volume of 288 pages; and contains the interesting controversy between Rev. Dr. E. S. Ely and Rev. Abel C. Thomas of Philadelphia on the conjoint question, *Is the doctrine of endless punishment taught in the Bible—or, Does the Bible teach the final happiness and happiness of all mankind?*—which was originally published in the Philadelphia and the New York Christian Messenger, together with some letters by Dr. Thomas which have not appeared in the public journals. It is an interesting and useful work and is affixed at \$2 1/2 cents single and \$6, per dozen.

We have also a Memoir of the late Rev. John Freeman, by Stephen R. Smith of Clinton, N. Y. This is a duodecimo volume of 123 pages, neatly executed and affixed at 25 cents single. Mr. Freeman, was a useful and exemplary minister of reconciliation, of whom it may be said with some degree of truth as was said of his divine Master, "the least about doing good." And having received for his ministerial labors barely sufficient to meet his current expenses, at his death, he left a wife and interesting family in destitute of the means of support. The cause of the friends of this work, therefore, after defraying the expenses of publication, will be devoted to the aid of the widow and children of Mr. Freeman. Our brethren are especially invited to purchase the work, because in doing this they will aid those who stand in need of pecuniary assistance. "Cast thy bread upon the waters, for thou shalt find it fruitful many days."

Besides these, we have a supply of Skinner's Letters to Rev. Mr. Allen and Dr. Loring, a 12mo. containing 288 pages—price 50 cents. This is a spirited examination of the doctrines held by the gentlemen to whom the letters were addressed, and the arguments advanced by them against the final salvation of all men.

INFLUENCE OF SENTIMENTS.—We take the following from the "Trumpet." It will show the influence of Universalism upon society. Facts show that Universalism will transform man into the image of his Maker and make a paradise upon earth. Facts are scarcer things

FACTS AND WHITEWASH.—On the fourth Sunday of July last past, Dr. Willis of Salem, Mass. preached in North-west Village—in the afternoon of the day, his subject led him to speak of the moral effect of Universalism—he introduced a number of arguments, to prove its happy effects on society, and stated as one; its practical effect on those who believe it, and instanced the Town of Gloucester Mass., as affording facts to corroborate the argument—he said there was a population in that Town of about eight thousand, composed of all classes occupations and conditions in society—that a majority were Universalists—that there were five societies of the order in Town—three settled Ministers, the other two had preaching a part or most of the time—in spoke of the members of the law profession as generally honorable and worthy, yet two miserable ones cannot find a full support by the business of their profession in that Town—contrasted this Town with another in the western part of the state, contrasting about two thousand inhabitants, in which two Lawyers were getting rich and where universalism was hardly known.

I wish said he that some one would ask the clerk of our courts, which Town furnishes the most lawsuits, *Advocate of Gloucester*—In ad-

dition to which the writer has seen stated in the public prints that the Town, voted unanimously last spring, that no person should be licensed to retale ardent spirits within its limits.—Dr. Willis living in the neighborhood has ample means of knowing the facts, and from his known character there can be no doubt of their truth—these facts speak volumes in favor of universalism and to induce others to examine a doctrine they are every day denying, I hope you will publish them that all may see.

ANOTHER DISCUSSION.—We learn by the last number of the Herald of Truth, published at Geneva, N. Y. that there is to be a discussion of Universalism through the columns of that paper, between Rev. Richard Kay a Presbyterian and Rev. Knickerbocker a Universalist. Let the world go on. When truth meets the advocates of error in discussion, it suffers no loss.

A friend informs us that still another discussion is to be held in Colebrook, Ct. to commence on the 29th of Oct. next, between Dr. P. Hachcock of Stratford and a Presbyterian clergyman residing in Colebrook.

THE PENALTY. God said to our first parents "in the day thou eatest thereof thou shalt surely die." Is it not strange, passing punishment, if as Modern Divines tell us, endless punishment is the penalty of sin, that God did not make known this fact to Adam? And after Adam and Eve sinned, is it not unaccountably strange, that God in denying their punishment, did not mention this awful punishment among the rest? Surely it was not necessary that Adam should know the truth of this doctrine, as it is that men should know it now? Ministers tell us that it is highly important, that men should know that endless punishment is the penalty of sin. Why did not God consider it as important for Adam to know it? Can any other answer be given, than because it is not true? W. Brattleboro, Vt. c. w.

Religious Notices.

Dr. W. A. Stickney will preach a lecture in New Britain the 1st Sunday in Oct. at half past 6 o'clock.

Dr. W. A. Stickney will preach in Burlington the 2d Sunday in October, and a lecture in Gloucester, at Humphrey's Hall, at 4 o'clock the same day.

There will be preaching on the first Sabbath in October at Granby by Mr. Shingley.

Dr. Williams will preach at Poquonock on the 2d Sabbath in Oct.

Dr. Shingley will preach at Hamburg on Saturday evening Oct. 10th and at Millington on the 2d Sabbath in October.

Dr. Williams will preach at Broad Brook on the 2d Sabbath in October, and a lecture at Dry Brook at 7 o'clock same day.

Dr. Shingley will preach at Suffield center, on the third Sabbath in October.

There will be preaching at Windset on the 1st Sunday in Oct. by Dr. M. H. Newell.

Dr. M. D. Newell will preach in East Hartford on the 2d Sabbath in Oct.

There will be preaching at Hitechockville on the third Sabbath in Oct.

Dr. J. H. Willis, will preach at Union on the 4th Sabbath in Oct.

The Connecticut State Convention of Unitarians will hold its annual session, in Hingham, Ct. on the 21st Wednesday and following Thursday 22nd and 23rd of Oct. next.

M. H. SWIN,
Brattleboro Clerk.

POETRY.

Lines

Addressed to a lady on the death of her husband, who was drowned on his passage home (to Long Island) from the South.

Original.

Oh lady weep not for the dead.
Whose spirit to its God hath fled;
A bright, a pure, ethereal flame,
As when from Heav'n it came;
Again to heaven it soars away,
There blest with bright, eternal day,
Adores before the Almighty's throne,
In bliss ineffable—unknown.
Ear hath not heard, nor eye hath seen
The glories of that upper scene;
Nor fancy sketch'd the joys above,
Felt by the children of God's love.
There age on age forever rolls,
Whilst love ecstatic fills their souls.
Oh lady weep not for the dead,
Death's withering light o'er earth is shed;
His shafts transfix the vicious ones,
Alike—and truth's devoted sons—
Nor beauty the destroyer spares—
Nor infancy nor hoary hairs.
O lady weep not for the dead;
In virtues' lovely pathway tread;
So shall the onward march of time,
Not bear thee to a holier clime—
A clime of purity and peace—
Where sin's polluting touch shall cease,
Nor sorrow, nor envenomed care,
Nor death shall ever enter there.

MY SISTER'S DEATH.

I shall remember that night, always—calm, still, beautiful as it was, and sacred to her memory, whom my heart—(but a truce of reverie.) The sun was shedding his last red beams on a hot August day. An old poplar by the window was rustling in a gust of air from the cool ocean, while every plant and shrub shook itself with significant warning, as the bright breeze disturbed its dusty leaves. My sister Harriet had lain all day oppressed by the heat, and evidently sinking fast beneath the weight of languor and disease. More than once I had thought it all over, and involuntarily started as I heard a low sweet voice, saying, Brother, place me by the window, that I may look once more upon His works, and baffle my burning brow once more in the fresh air; it is the last time. I feared her exposure to the wind, for we wrap the sick head with curtains, and forbid the light or air of heaven to stir their folds; but when nature has finished her work, and life becomes almost a time that was, it was cruel to forbid the parting spirit one final look upon the earth. So covering my sister with her shawl, I placed her as she desired. After glancing at her room with its ominous furniture of phials & drugs, Brother, (said she,) they have done all they could. Love has striven hard with death; but, it is right, Henry, to withstand Him that numbereth our days? Come very near me, brother, I must leave you; oh, it is very pain I am afraid to think of my mother and you. When I am gone, cherish the little garden of flowers for my sake, and our bird too; poor thing, he will miss the hand that fed him. And—brother—plant my geranium over my grave, and remember as you look on it, the happy years we have passed. Henry, do not weep. But our mother—who shall comfort her?

Henry, you are a boy, you can control grief! be every thing to her; be more than we have both been. Tell her we shall meet in heaven. Tell her,—but no,—I speak wrong. She will find consolation in God. (Controlling myself with difficulty, I said,) Sister, will you lie down again, you will weary yourself beyond hope of recovery. A serene brightness came over her countenance as she replied—Look at me, Henry, I am not agitated, but I am dying.—I must set her now; it is but for once. I am calm. 'He hath made his grace sufficient for me.' I am inhaling the balm of earth from my soul. Look forth now. See where we used to gather violets, and yonder in the thick pines our green bower, with its wreathing honey-suckle which we taught to climb on these old lindas. Do you remember, brother, when the rude wind tore it down once, yet it is bent fast as ever now; so shall it be with me. See, too our garden; the morning glories are all closed, and the roses have shed their leaves; but, oh! look, (she pressed my hand,) that 'Star of Bethlehem' is in full bloom. How its snowy leaves contrast with the other flowers—Hush! now, the canopy! His night song attunes well with the joy of nature; he cannot know that he is singing my,—my,—how beautiful the earth is to night; unusually lovely.—Those rays of the sunset have a strange glory, as they dart over the hill tops and the amid the solitude of those old woods. So you that land of light; it seems to rest on you barren rock; it is an emblem that the path of glory may be through loneliness and desolation.—When you sit in this arm chair, Henry, or train the flowers, I know you will feel desolate, but remember I go where the flowers fade not—where the sun goes not down forever. When you are and think of my last words. We shall meet again; remember as you look on the quiet stars that your sister is in HIS presence, who clothed them with glory, and as you read of Jesus, think of me, as in the midst of Seraphim and Saints, singing the anthem of the redeemed. Comfort our mother, too with these words. She taught me to lean on Jesus, and I know he will not forsake her in the hour of agony. I have only one pang now,—it is; that she is not here to see me—die. Oh! how her heart will sink when she learns of this. Only a week since, and I leaped out so full of life, to wish her a happy journey,—and now—Oh, God! temper thy chastisement in mercy, that she may say—it is the Lord. Kiss me, Henry, I must forget the earth now; it is wrong to carry it to the gate of heaven.

Again and again, I embraced her, and stepping aside could not refrain from weeping bitterly.—Soon a low sound broke the silence, inarticulate, but full of earnest expression, as if the soul were pleading for strength in the awful conflict. A moment more, and she sung, with delicate sweetness:

Now, adieu, ye scenes of gladness,
Fields wherein I used to roam,
But—without a tear of sadness,
I can leave thee, oh my home,
Jesus calls me,
I am ready—Lord, I come.

What though darkness, pain, and sorrow,
Consecrate my empty dome?
What though dying moments borrow,

Fearful shadows from the tomb I
Light immortal
Soon shall dissipate the gloom.

See! I unnumbered angels flinging,
Golden crowns before his throne,
Hail! the ransomed spirits singing
Notes, to mortal ears, unknown.
Thou art worthy,
Jesus—Saviour—thou alone.

Lingering bonds of nature sever;
Oh for pinions like a dove,
Heavenly wings to soar forever,
With angelic hosts above.
Singing glory,
Glory—to redeeming love.

One sigh followed, not of pain of anguish, but the still parting of immortality and nature. Could it be death? I kissed her pale brow. It was cold!—cold!—But how could it be death? The last note in that hymn had scarcely melted on the air—Harriet! my sister! I saw answered not. A holy smile lay on those icy lips, and the eyes undimmed by death, gazed mildly up as if they watched the flight of the undying soul. Oh! my sister, a tear will come, as I think of thee, but it is tempered with peace. I would not reveal thee, and though I must tread the valley of tears alone—It is his will—let it be borne.

HEATH.

The doctrine that God will reconcile all men to himself by his Son Jesus Christ is a fact interesting to all—a principle essential to the hopes of every one, and a truth refreshing to our souls. We are not indebted to blind chance or the glorious manifestation of his rich grace to the Deity; and for every ray of divine light which ever darted on this once-blighted world, and for every gleam of hope that has at any time enlightened the human breast, it is his Son to reveal unto us that peace which passeth understanding, and to purchase us with the crimson current that flowed through his generous veins. He finished the work, was crucified, and died and ascended to heaven, and is seated on the right hand of God, making intercession for us. To God be all the glory.

Intelligencer.

SLAVAGES.

In this city by Rev. Dr. Hawes, Mr. James D. Ransom, to Miss Nancy Morrow both of this city.
At Newbridge, Mass. Mr. Franklin D. Hall, of this city, to Miss Elizabeth K. Tiffany, of the former place.
At Suffield, Mr. Julius A. C. Austin, to Miss Oona A. Lane.

Deaths.

In this city on the 28th ult. Mary, daughter of Hiram Rogers, aged 2 years.
In this city, on the 22d inst. Sarah Maria, aged 9 months, daughter of Chaucery Case.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods south west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murdock's store, directly opposite the Eagle Tavern, South Market st.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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A DISCOURSE.

BY L. S. EVERETT.

'And the apostles said unto the Lord, Increase our faith.' Luke 17: 5.

Among all the duties enjoined upon us by the sublime religion of our Master, there is no one that is more difficult of performance, than that of forgiveness. When our fellow beings have trespassed against us, especially if we feel persuaded that they did it intentionally, although we may find good evidence that they have sincerely repented of the deed, it is hard to overlook the fault. It is not enough, that they are no longer disposed to do us an injury; it is not enough, that they have been justly punished; it is not enough, that they are disposed to make restitution, to the extent of their ability; we feel unpleasantly whenever we reflect that they once entertained a disposition to do us injustice. This difficulty increases, when, after having done wrong once, and sought, and obtained our forgiveness, they trespass against us a second time. A repetition of the offence seems to be greatly aggravated, and is greatly aggravated by the circumstances of the case; and we find it very difficult to forgive an offender a second time. We begin to suspect the sincerity of his repentance, and are apt to think him incorrigible. The difficulty increases in a fearful ratio, on another, and another repetition of unjust action; and, on a first thought, it seems to be almost impossible, for any human being to comply with the requirement of the gospel, by which we are called upon to forgive us of offending brother many times, and do so freely.

A pious exposition of this duty, by the great Teacher, led the apostles to make the request expressed in the language of the text. 'He had just exhorted them to take heed to themselves, 'If thy brother,' said he, 'trespass against thee, rebuke him; and if he repent forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, 'I repent,' thou shalt forgive him.' On hearing this the apostles said unto the Lord, Increase our faith.'

Dr. Doddridge has given us an interesting paraphrase of this passage, which I will quote, as it will assist us in our reflections upon the

subject to be more particularly considered at this time. He renders it thus—'Take heed to yourselves, therefore, that you may govern all your passions right, and particularly your resentments, by which otherwise much sin may be occasioned both to yourselves and others. And if any brother trespass against thee, do not lay up a secret grudge against him for it, but plainly and faithfully rebuke him, endeavouring to convince him of the evil he has committed; and if he appear to repent of his fault, forgive him immediately, without insisting on any rigorous satisfaction. And if he trespass against thee again and again, even though he should repeat his fault seven times in a day, and seven times in a day return to thee, seriously saying, 'I repent of my folly, and am heartily sorrowful for the injury I have done thee,—thou shalt forgive him even these repeated offences.'

Then the apostles said unto the Lord, Lord, we are sensible that in this instance, as well as in several others, we have need to pray that thou wouldst increase our faith. O, quicken our apprehension of the reality and importance of the motives by which all thy commands are enforced, and of the authority by which they are dictated; that we may not scruple to submit even to such precepts as these, how hard soever they may bear upon flesh and blood.'

Now observe—the sentiment which is so obviously taught in the subject before us, is this—viz.—that a firm belief of certain facts, is highly essential,—indeed, that we cannot perform our respective duties without such belief to aid us. Such is the imperfection of our knowledge—such are the infirmities of our nature—such is the strength of our passions—such the feebleness of our own hearts—and such are the temptations to which we are necessarily exposed, that without faith it is impossible to please God. The apostles had been instructed in relation to a most important christian duty; but they felt themselves incompetent to the performance of it, without the aid of a more full and explicit confidence in certain divine realities, with which they were already somewhat acquainted. Hence their earnest request, 'Lord increase our faith!' They had some faith; but they felt the need of more—they wanted the faith of assurance—the faith that would enable them to triumph not only over the temptations and evils, with which they were surrounded, but a faith which would enable them to triumph over themselves—over all unworthy thoughts, passions, propensities, prejudices, and inclinations, which might lead them aside from the right, honourable, and glorious course, which their Master had marked out for them. And they felt the need of an increase of their faith—they, who enjoyed the privilege of hearing the instructions of him who 'spoke as never man spoke,'—with how much propriety may

we, and all christians of the present day, adopt their language, and petition Heaven for an enlargement of our faith—for an increase of our confidence in the divine realities which have been made manifest by his appearing.

Before we proceed to consider the particular truths which should be recognized as the proper objects of an active and efficacious faith, let us notice some of the characteristics by which this faith should be distinguished.

And we observe, in the first place, that it is a characteristic of a true faith, that it is scriptural—founded upon the revealed will of God, and upon his character and purpose, as we find them described in the sacred volume.—A belief in human inventions—in the traditions and commandments of men—in the speculations of those who are un-learned, and unskillfully, is not the faith which we are required to cherish. Such a faith can never prepare us for the cheerful, and acceptable performance of our duty.—This has been often tried, and as often found wanting. To pray for the increase of such a faith would be highly improper, and, should such a prayer be answered, the petitioner would be worse off than before.

Secondly: Another characteristic of a true faith is, that it 'purifies the heart,' and strengthens our good resolutions. It serves to place before us correct motives and to excite a love of virtue and holiness. It makes manifest the easiness of God's commands, and teaches us that it is impossible for him to require anything of his children, that is not perfectly consistent with their best good and happiness.

Thirdly: a true faith is perfectly consistent. It is consistent with the reason and fitness of things—it is consistent in respect to the various truths which are the objects of it; it never acknowledges the existence of two facts which are opposed to each other. It harmonizes with all that is rational, though it relates to that which is invisible.

Having said this of the nature of a true faith, we are next to consider some of the truths which are to be believed. The leading truths recognized by a consistent, purifying, scriptural faith, are the following—

1. The existence, power, and wisdom of God. A belief in the existence of God, is the elementary principle of religion. The mind must fully recognize the being of a God, or it can have no inducement either to love, or obey him. We must acknowledge that he is omnipotent, in order that we may truly trust his ability to protect and bless us. Our minds must confess that he is infinitely wise, that we may feel assured of his complacency in his plans.

But here, it may be objected, that we are finite and infinitely comprehended, enter the mode of his existence, the greatness of his power, or the infinitude of his wisdom. We can admit

the fact that he *does* exist, the fact that he is all-powerful, and the fact that his wisdom is perfect; but here we stop. We cannot by searching find him out.

2. A consistent, purifying, and scriptural faith, is a full recognition of the infinite goodness, mercy, benevolence, and love of God.—These are the moral perfections of God, and may be reckoned among the *moral objects* of faith. In believing these, we necessarily judge of these moral perfections of God, by what we know of such qualities; and our knowledge is derived from our own experience, and observation, and from certain *perceptible* effects, produced by those actions which are supposed to proceed from *principles to which we have given these names*.

We say that the principle of *goodness* inclines its possessor to promote the happiness of his fellow creature—that it is inconsistent with the infliction of any unnecessary pain upon any sentient being. We say that *mercy* is a principle which inclines its possessor to mitigate suffering, to alleviate distress, and to labor for the best good of all: We say that *benevolence* inclines its possessor to extend labors to the undeserving, to supply the wants of the needy, and to raise up the oppressed: We say that *loves* a divine affection, which inclines its possessor to adopt all practicable means, to add joy to rejoicing, and felicity to happiness.

3. The true faith recognizes the divine authority of Christ, and the *divinity*, and the *success* of his mission. It admits that he was the Messiah—the sent of God, and that his commands, his precepts, and his doctrines, are infallibly in accordance with the will of God. It admits that he undertook to accomplish the reconciliation of the world, in strict obedience to the high belief of him who inhabiteth eternity; and that for this reason, it is evident that he shall see of the travail of his soul and be satisfied.

Now these we regard as some of the more prominent, important, and leading truths, recognized by a christian faith. It will be perceived that they are, strictly speaking, so many distinct propositions;—and you will observe that I have not attempted to draw any *inferences* from the truths mentioned: I have merely stated the *facts* which it is necessary for us to believe, in order that we may be qualified to discharge those obligations which God hath imposed upon us: And it will be found, that, as respects those things, *all christians are agreed*. No intelligent disciple of Jesus will accuse us of having gone beyond the letter of the gospel, in either of the statements made in the progress of this discourse, thus far; and if we disagree with others, in what remains to be said, it will be in the conclusions at which we may arrive, in reasoning from premises acknowledged to be correct. And with these things in mind, we may proceed in a course of reasoning which will show that an increase of faith in certain popular doctrines, would by no means prepare us for performing the duties which we owe to God and our fellow men.

We may well suppose that the *essential principles* of religious faith were plainly taught by our Saviour, and distinctly understood by his apostles. We may venture to go so far as to say, that each of the facts that have now been mentioned, had been plainly stated; and fully embraced, by the apostles. Still, finding themselves called upon to perform an important du-

ty, they felt the need of a still further enlargement of their views, and an increase of their confidence in the divine realities which had been partly unfolded to their minds, and they cried, 'Lord increase our faith.'

Let us now suppose, for the sake of the argument, that the apostles, at the time when they sought their master to increase their faith, stood precisely on the ground now occupied by that very respectable portion of the christianity, who believe in the doctrine of *endless suffering*. Their master, knowing then to be sound in the faith, called upon them to forgive an offending brother seven times in a day. We will further suppose, that, in doing this, he intended to have them reduce their faith to practice—to show forth its consistency, and its efficacy, in *their works*. Finding in their own nature something which seemed to render it impossible for them to do as he had commanded them, without divine aid, they cried, 'Lord increase our faith.' They seemed to want something in addition to what they found themselves possessed of; some additional light and strength from on high.

Suppose, now, that their prayer was answered. In compliance with their request, the God of glory removes the veil which had before obscured their mental vision, and sublime realities are presented to their astonished minds! Alas! they had none no further than to recognize the facts which we have mentioned, as the objects of a christian faith, and to entertain the common idea of *endless misery*. But now they have arrived to an interesting crisis in their spiritual station—they are about to receive *confirmation* strong as proof from holy writ, of things which they had before but imperfectly realized. Intervening ages seem to have been swept away,—the judgment is set, and the world of mankind, raised from their graves, are before the throne of God, trembling with apprehension, and awaiting the sentence which shall either reanimate them in the favor of their Creator, or launch them from his presence forever!

Let it not be forgotten, that they had been taught the Lord for this new manifestation of truth, that they might learn how to *forgive*—how to forgive offending brethren, and how to forgive their enemies. Their request for more light, or for an increase of their faith, had been addressed to him who had taught them that it was their duty to forgive not once, but seventy times;—to him who, afterwards, when expiring upon the cross, prayed for his enemies, saying, 'Father forgive them.' And this new vision of faith is presented to their view, that they may learn of God, and be in subjection to this great principle of his gospel.

The messenger cries, 'O, ye disciples of Jesus—O, ye chosen ones—O, ye, whom he has selected to proclaim his doctrine—Behold, first of all, the God in whom ye believe. He is now seated upon the throne of judgment! Behold his face—it is distorted by the frown which indicates his wrath! Behold his hand—it is lifted up in vengeance! Hear his voice—he speak—the heavens tremble—the earth has fled away—*salvation for my friends! destruction for my enemies!* Smiles of joy are lighted up on the countenances of the redeemed—they shout hosannas to the God who hath forgiven and saved them, and enjoy ecstatic delights at his right hand!

But look again, Behold the wicked! There

they stand, the victims of omnipotent wrath! In their hopelessness, they beg for mercy—they confess they have sinned—that they have violated the law of God—that they have slighted the invitations of mercy—that they have done violence to their own convictions,—but they cry for pardon—

'Show pity Lord, O Lord forgive, And let repeating robes live.'

But no! Should they make 'the small, the almost no request,' to be annihilated, after they shall have suffered a million of years, their presumption, in asking the favor, would bring down upon them a ten fold vengeance. 'N—God will not forgive them—they have sinned away their day of grace, and there is no pardon, no salvation—there is no deliverance—there is no pardon for them but damnation without end.'

How can they expect less, when they have so grievously offended God! But here, a question arises—Have they *injured* their Maker!—Have they robbed him of his glory, of his happiness? Have they done any thing more, than sin against themselves! N—still it will be an act of justice to send them to perdition. And now we are told, that, by obtaining very clear views of this state of things, we shall be qualified to perform the duty of forgiveness towards our fellow creatures!

Suffer me to plure by the side of this popular allacy, one of the moral lessons contained in Christ's sermon on the mount. 'You have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy! But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and the good, and sendeth rain on the just, and on the unjust. For if ye love them which love you, what reward have ye? do not even tue publicans the same! And if ye salute your brethren only, what do ye more than others! do not even the publicans so! Be ye therefore perfect even as your Father which is in heaven is perfect.' Mat. 5: 43, 48.

And now I ask—if we proceed upon the ground that our Saviour taught the doctrine of *endless suffering* in hell, and if his disciples asked, and obtained, an *increase* of their confidence in that doctrine, how did this new confirmation of their previous convictions qualify them for performing the duty of forgiveness, seven times in a day, for persevering in this until they had forgiven seventy times seven! Is it not evident, if God has declared it to be his purpose not to forgive his enemies, that, by becoming acquainted with that purpose, and in endeavoring to be like him, we shall feel authorized *only* solemnly required to withhold forgiveness from those who trespass against us? And is this the boasted efficacy of the doctrine of *endless misery*?

But we may be told that God will withhold forgiveness from none but 'the finally impenitent.' But have we yet to learn, that the Bible says nothing about such sinners! Have we yet to learn, that there is no proof that any will remain finally impenitent! If the admission will accommodate those who believe the doctrine of *endless suffering*, we will allow that all who remain eternally impenitent will remain eternally miserable—and what then? They have gained nothing, and we have lost nothing; for Christ was exalted a Prince and a Saviour,

to give repentance to Israel and forgiveness of sins—and we have to proof that hardness of heart will exist when blindness of mind has been done away.

It would seem, that the apostles could not have been qualified for performing the duty enjoined upon them, by an engagement of their faith in the doctrine of endless misery. And if that doctrine had been taught by their divine master, they were placed in a most disagreeable predicament. For if, in praying for an increase of their faith, they desired to believe in the salvation of a greater number than their doctrine allowed, they virtually asked the Lord to suffer them to become *heretical*—and if they sought for some additional proof of *partiality*, the more they were confirmed in the faith, the worse would be their moral condition.

Let us now take another view of this subject. We will suppose that Jesus had inculcated the general principles of a religion *founded upon the love of God*. We will suppose that he had taught his apostles those truths which we have stated as being the objects of a consistent Christian faith—viz.—the truth of God's existence, wisdom, and power, the truth that he is infinitely good, merciful and benevolent; and the truth that Christ had the authority to destroy sin, and bring in everlasting righteousness. Having been instructed in these matters, though they had not, as yet, drawn the grand conclusion from these general propositions, and finding themselves in need of divine assistance, to enable them to forgive their brethren, in the manner required, they ardently desired some further light, some confirmation of their general convictions. We will suppose that they needed nothing more than an increase of their confidence in relation to the glorious result of their Saviour's mission; and that in compliance with their request, the holy spirit unfolded to their minds what we regard as the sublime doctrine of the gospel.—We must now carry our supposition still further;—we must suppose that the messenger of the new and better covenant quickened their moral vision, and thus enabled them to see clearly the final issue of the plan of grace. They realize at once, that God is good; and therefore delights in promoting the happiness of his offspring—that he is merciful, forgiving iniquity transgression and sin—that he is Love, and therefore cannot punish his children any more than he knows will be for their advantage. They behold in Jesus, the author and finisher of their faith—they see him triumphant the all conquering conqueror. By his instrumentality they see the world reconciled unto God; they hear ascriptions of praise bursting from the lips of all intelligences—they behold the Lamb of God who takes away the sin of the world—they behold, and lo! every creature in heaven, on earth, under the earth in the sea, and all that are in them, is hallelujahing, blessing, and honoring, and glorying, and power, be unto him that sitteth on the throne, and unto the Lamb forever!—The Judge of all the earth declares, in the presence of the assembled universe, 'this is my beloved son, in whom I am well pleased'—he prayed for the forgiveness of his enemies, and they are now forgiven!

And now, O my soul, what a lesson is this! I am called upon to forgive and bless my enemies—to do good to them that hate me; and my partial feelings and stubborn resentment are continually rising up in opposition to the

teachings of the spirit. O Lord, increase my faith! Enable me to realize that my God will forgive his enemies, that I may learn how to forgive mine. Tell me not of his wrath—tell me not that he will be *angry forever*, lest I should continue to violate his most sacred commands. O, let me realize, more fully, and become constantly, the *impartiality of his grace*, and become more and more deeply impressed with a *saving, and purifying* sense of his loving kindness!

And then, my hearers, do we discover, that while the doctrine of endless suffering affords no assistance in our struggles with our passions, and depraved inclinations, that of the universal salvation of our race, furnishes us with the strongest imaginable inducement, to comply with the divine commands. This doctrine, founded as it is, upon the infinite benevolence of God, and confirmed by the honors, sufferings, and death of his Son, is calculated to aid us in every good word and work.

If our faith in the divine realities which it discloses has been hitherto unproductive of these good consequences, let us devoutly seek for a more full and effectual knowledge of the goodness and glory of our God. Seeing that it is the determination of our heavenly Father, to forgive all his enemies, let us aim at becoming so far like him, as to forgive those who treat us as against us.

Thus shall we best adore the doctrine of God our Saviour—for never does religion of the right kind appear so lovely, as when it shines forth in the words and actions of those who profess to love our Lord Jesus Christ.

PLAINER.

EXTRACT OF A SERMON.

The voice of one crying in the wilderness: Prepare ye the way of the Lord. Luke iii. 4.

On our present opportunity of assembling, my friends, I wish to speak of this herald of the Messiah, and of ourselves. May that Being who gave the energy of inspiration to the Baptist, grant that we may not listen to his requisitions in vain.

I. I am to speak, in the first place, of this herald, or harbinger of Jesus Christ. This voice in the desert, proclaiming the baptism of repentance for the remission of sins, was now heard. John the Baptist stood by the river Jordan, twenty seven miles eastward of Jerusalem, and immense multitudes crowded to his baptism. All Jerusalem, all Judea, and the adjacent country, came swarming along the extensive plain and banks. 'Prepare ye the way of the Lord,' his powerful voice proclaimed; 'the Messiah is coming: prepare to bid him welcome. On the approach of this royal personage, let every valley be filled; let every mountain and eminence be levelled; let the crooked places be made straight, and the rough roads smooth; for you are all to behold a Savior from God. Prepare your hearts for the advent of this great deliverer.'

Among the multitudes that went forth to be baptized, many of the Pharisees, Sadducees, and other impudent characters presented themselves.—The Baptist knew them; his inspired vision pierced their veil of disguise; and in allusion to the influence of their spirit, the hypocrisy of their hearts, and the depravity of their behavior, he addressed them with the explicitness of truth. A stern moralist, he addressed them with unflinching severity, the unwarred fearlessness, of a messenger from the

Almighty. An austere prophet from the mountains he lifts up his voice in the wilderness: 'O brood of vipers! who has warned you to flee from the wrath to come? Who has warned you to flee from the calamities impending over Jerusalem and Judea? Reform. Give evidences of reformation.'

Yes, my friends, you hear the voice in the wilderness proclaim: 'Make your escape by personal effort. Say not within yourselves, We belong to this sect or persuasion, to this prophet, patriarch, or reformer, and are therefore safe. Say not within yourselves, We have Abraham for our father; for I say to you, that even of these stones God is able to raise up children unto Abraham.'

As descendants of Abraham, the Jews viewed themselves with much pride and complacency.—They seemed to imagine that his faithfulness would compensate for their own degeneracy. In this respect they resembled those persons, who indulge in the dream so little regarded in this country, that an illustrious ancestry and other family distinction can shed a lustre on vice and intemperance. The folly of this national pride it was the aim of the Baptist to discourage and expose: 'I say to you that of these stones, these insensible brethren, these Gentiles of the wilderness whom you despise, is God able to raise up children to Abraham!'

Now admitting the gentiles to such favor and privileges appeared to the Jews a natural impossibility.—'The Baptist goes still farther: he admonishes his countrymen of approaching ruin,—that awful catastrophe, to which he has already alluded under the expression, *watch to come, or impending calamity*. The Jewish peculiarity, government, and kingdom be represents as an unfruitful orchard or an orchard producing poisonous fruit, devoted to the axe and the fire. 'Even now,' he says, 'the axe is laid to the root of the tree; every tree, therefore, which does not bear good fruit is to be hewn down and cast into the fire. As you fail to improve by God's goodness, he denotes you to perish. Even now the presages of your destruction are manifest; they are manifest in your hypocrisy and irreligion; your uncharitableness and injustice, your violence and faction. The sources of your superiority are drying up; the glory of your national prerogative is departing; your privileges are passing to gentiles and barbarians; the sun and moon of your dominion are darkening; the stars of your political splendor are falling from heaven; and your whole hemisphere wears the gloom of woe and desolation! Such is the voice of the stranger crying in the wilderness.'

In prospect of such ruin and annihilation, never was there a more natural inquiry made, than that of the multitudes, whether it was made in seriousness or derision: 'What shall we do then?—Like a man of judgment and practical wisdom, the Baptist answered them according to their character and circumstances. To the affluent,—the dissipated Plurians and voluptuous Sadducees,—he recommended a charitable disposition: He that has two coats, let him impart to him that has none; and he that has food let him do likewise.

When the tax gatherers came to be baptized, they said to him, 'Master, and what shall we do?' Upon them he impressed the necessity of fair dealing, integrity, or imputing faithfulness in discharging the duties of their office: 'Exact no more than what is appointed to you by your superiors.

And when the soldiers came: they were Romans

soldiers, stationed throughout the country, to keep that conquered and tributary people in awe;—when the soldiers demanded of him, 'And what shall we do?' he cautioned them against seizing the property of the inhabitants and falsely informing against them; & he commended them to be satisfied with their pay: Take by violence from no man; accuse no man falsely; and be content with your wages.

John who perceive, discovered prudence and discretion; & the same wisdom and judgment, which the Messiah himself discovered; he avoided interfering with the political difficulties of his country. Was he then insensible to its conquered condition? O no: he sympathized with his countrymen in their subjugated state; his soul was indignant, he grieved for the oppressor he has seen them endure; but the office to which he has been delegated, was not the office of a statesman. A harder bondage, a more intolerable oppression, he saw them enduring,—the bondage and oppression of sin. He had been commissioned by the Most High as a preacher of righteousness. He had been commissioned, before the great and terrible day of Jerusalem, to turn the heart of fathers with their children, and the heart of children with their fathers, lest the land should be smitten with a curse,—a curse unmitigated and universal; and to this commission he conformed himself. Like the Sun of Righteousness, whose rising he came to announce, he did not depart from his individual sphere. Not he swerved not from his task; the duties of that sphere he deemed of momentous importance, & he performed them with boldness and alidity. His day, however, was a brief day: soon was the voice in the wilderness mute in death. When that night came, that light of the world ascended, his lustre soon faded, and he went down in blood. Soon also, alas! that that night luminary,—that light of the world, extinguished in darkness. But, blessed be God! rose again triumphant,—it rose with renovated glory,—it rose, and will set no more forever. No my Christian friends, you are this day and this hour in the enjoyment of its healing beams.

II. Is the herald of the Messiah in more? Has the Messiah himself gone to the Father? Yes, my hearers, remain: you remain with that light around you, which the Sun of Righteousness shed upon the world.

And are you thus favored by Heaven? Do you enjoy the broad illumination of the gospel? the golden splendor on valley and mountain?—You may be compared to the multitudes that swarmed immovable along the Jordan, from the Dead Sea to the lake of Tiberias, pressing forward to receive the baptism of John. On the morning and evening of the Sabbath, you assemble in this temple of Christian worship. I bid you welcome to the house of prayer, and would to God, that, like those eager multitudes, on each one felt the glowing emotion in your hearts, accompanying you to exclaim 'What then shall we do?'

Could I persuade myself, that you assembled with the same motives of wisdom, piety, and hope it would be a privilege and a comfort, like the voice in the desert, to accompany my pupils to your individual circumstances. And may I not indulge this delightful persuasion? God forbid that I should do injustice to any one,—religions

or irreligious, Christian or heathen, servant of Jesus or slave of sin. A minister of Christ, except indeed, when he departs from his sphere,—a minister of Christ judges no man. Character it is his duty to judge; to approve and commend the virtuous and holy, to disapprove the vicious and unholily. He presents views of belief and unbelief of obedience and disobedience; he impresses on the heart the momentous consequences of both; and he leaves rational and accountable beings to their freedom of election,—to revelation, conscience, and impartial justice.

If, therefore, you exclaim with the multitudes along the Jordan: 'What, then, shall we do?' if this be the heralding of your souls, as I pray God it may be, whenever you enter this temple, whenever you participate in the enjoyments of domestic life, and whenever you mingle in scenes and pursuits of a public nature; I answer your question in the spirit of the voice from the wilderness: Prepare ye the way of the Lord in your hearts. Let all men every class of the community, be watchful over themselves,—watchful over those close to which they are most exposed, and strive to preserve themselves from their dominion and tyranny. You are all in a state of trial, from which temptation to evil is inseparable. The perfection of a Christian, my friends, what is that perfection?—It is to avoid the vice, and to exemplify the virtues of his individual station. Lay aside every weight, and the sin which easily entangles him, a Christian must run his appointed race with the strong resolve, the muscular might, the invincible patience of the soul. A Christian is a stranger on earth, homeward bound. He is seeking his own country. He longs, he languishes, for assurance of that better land of his heart.

My Christian friends, you hear the voice in the desert: 'Prepare ye the way of the Lord.' But where are the multitudes striving to make that preparation? Where are the multitudes pressing toward the goal for the prize of the high calling of God in Christ Jesus? The banks of the Jordan mourn; the banks of the Jordan are desolate, or only pressed by the foot of Turkish invader or wandering pilgrim; and even in this land, this land indulged with light from heaven, how much remains unaccomplished! How few are seen preparing the way of the Lord? Throughout our country there is much hearing of the word. We complain not of heifers, on the banks of our rivers and borders of the ocean; but O where are the sheers, the vigorous strivers for the kingdom? Does the voice still proclaim in the wilderness: Prepare ye the way of the Lord? Then once more for that anxious inquiry, O once more for that answering voice, which eighteen hundred years ago was heard along the Jordan: 'What then shall we do?' Ah! could I hear that voice, could I witness a real disposition to embrace the gospel, heart and hand; I should entertain the animating conviction, that the grace of God had not been bestowed in vain.—[Christian Register.

is it universally denied in Germany, where the literature in Biblical knowledge are a century in advance of any other people? And if so the orthodox say, Universalism has a licentious tendency, why is Germany distinguished for its morality and exalted piety?

If it is an error to believe and preach that all men will be saved, why pray for all unless in faith? Whatsoever is not of faith is sin.

Breathes the gospel might but divine mercy, are not the mercies of Jehovah universal and infinite?

How can sin be finished, if it remain co-eternal with God himself?

Is not the clarity of the gospel universal and greater than faith?

Are children born totally depraved? Except ye be converted, &c.

Was not the penalty God attached to his law just? If so must not all sinners suffer endless misery (provided that be the penalty of his violated law) if God deal with them on the principles of strict and impartial justice? If men have justly merited the punishment of endless misery, and Christ came to save them from it, did he not come to hinder the execution of justice? And if God determined so to punish men and Christ came to save from punishment, did he not come to hinder the execution of God's design? In a word are God's and Christ's designs opposite—opposed to each other?

What is gospel salvation? Is it from deserved punishment, from sin already committed? Is salvation conditional? Are not holiness and salvation as applied to man the same?—Do not both imply absence from sin? Does not holiness in one include faith, repentance, obedience?—Do not these assist in forming holiness or constitute parts of it? What propriety then in calling these grace conditions of salvation?

If God is immutably how can he be one moment burning with implacable revenge against his creatures, and the next viewing them with the tenderest regard,—can a change in the creature effect a change in the Creator? D. B.

LOVE OF GOD.

Original.

A celebrated writer has said that 'the love of God is that especial affection which he bears to his children.' This we believe to be true, for we see the manifestation of God's love not only in the oracles of divine truth, by the testimony which we have of his sending his only begotten Son into the world, but likewise throughout all created nature. We are led to love God because he first loved us, and to place our especial affections upon him for the numerous favors which he is constantly bestowing upon the children of men. His love flows freely and graciously on every hand, giving us the assurance that he is good unto all and that his tender mercies are over all the works of his hand.

We do not wish to be understood as saying that God possesses the passion of love as we do; because he no more possesses the passion of love which man does, than he possesses the kind of wrath which man has. But we believe the love of God, implies his absolute purpose and will, to deliver from the bondage of sin and misery all the creatures which he has made. 'God is love.' 'Love worketh no ill to its neighbor.'

Communications.

MISCELLANEOUS QUESTIONS.

Original.

If endless misery be a doctrine of the Bible, why

Now it must either be shown that God is not love, or that endless sin and misery are not as evil, before we can consistently deny the doctrine of the 'restitution of all things'; or else it must be shown that the love of God is not *everlasting*. But what say the Scriptures? See Jer. xxxi. 'I have loved thee with an everlasting love. See likewise Mal. iii. 6. 'For I am the Lord, I change not.' Zeph. iii. 17. It is said 'The Lord is mighty he will save, he will rejoice over thee with joy he will rest in his love, he will joy over thee with singing.'

It is not the suffering of Christ, nor the merits of men that are the cause of God's love, but it is of his own good pleasure. 'For God so loved the world, that he gave his only begotten Son, Christ is not sent as an *exchanger* for our love, but God gave him as a token of his love to his children. He that readeth let him understand J. S.

INQUIRER AND ANCHOR.

SATURDAY, OCTOBER 10, 1853.

LETTER TO DR. SPRAGUE No. 2.—*Dear Sir*—I have patiently waited to this time for some notice from you, of my letter of the 12th of Sept. but I have waited in vain. Allow me, Sir, to call your attention once more to the subject of that Letter, and to invite your *special attention* to the matter therein contained. I have endeavored in vain from my own knowledge and reflection, to find a reason for that silence which you have observed. Can it be that the subject upon which I addressed you, is not sufficiently important to claim your attention? Is it possible that Dr. Sprague feels no interest in the question whether half the world is to be immortally happy, or interminably miserable? It cannot be that he is thus lost to the common feelings of sympathy for his kindred race, as not to feel and deeply feel upon the subject of their eternal destiny. Why then does he remain silent when invited to take hold of an investigation of that matter? Upon subjects of far less importance than this I have seen that you Sir, are willing to engage in an open investigation, and to discuss them with boldness and zeal. When the question arises whether the ancient Christians drank the unfetmented or fermented juice of the grape, you wield the pen of a ready writer, and fill many columns in our public journals, with arguments designed to prove that the wine used in those days was more *alcoholic*, than the fermented juice of the grape. Let me ask you Sir, what you discover in a couple of Hebrew words, which in importance is so vastly superior to the mighty question, whether myriads of your fellow creatures are to walk with devils in immortal pain, or sing the song of Moses and the Lamb? I feel bound to address you in the language of exhortation. I remember the language of Paul, which speaketh on this wise. 'On these things put them in remembrance, charging them before the Lord that they strive not about words, to no profit.' I perceive with regret that there appears no lack of disposition on your part to strive about words, but when things of infinite moment are presented, I grieve to see that you exhibit 'no head to reason, no heart to feel.' Can it be a lack of time which prevents you from attending to this subject? I know not how your time can be more profitably employed. You profess to believe that Universalism is a dangerous heresy, altho' ruinous to the morals and souls of men. Let me tell you Sir,

that this heresy, as you deem it is rapidly spreading around you. Its believers are multiplying, and within a few years, in your own state more than an hundred preachers have rose up and are constantly engaged in its promulgation. About three hundred societies have also been organized, and are rapidly multiplying, and in addition to all this, there are more than a thousand papers circulated weekly, which are devoted to the exposition and defence of its doctrine. Now Sir, in view of these facts, I ask how could you more profitably spend your time than in doing something to stay the march of this growing heresy? If you really do believe the doctrine false and pernicious; and if you are in possession of a arguments that will show its fallacy, how can you answer to God and your own conscience, for holding that light under a bushel? I offer you Sir, the columns of this paper as a medium through which you may speak directly to Universalists themselves, and reason with them out of the scriptures. I will venture to say, that through this and other papers which would copy your writings, you can be heard if you will, every week by more than fifty thousand Universalists. You can reason with them and show them their error, if indeed they are so unhappy as to believe a lie. I ask you then once more to think of these things. Have Sir, are more than fifty thousand Universalists to whom you may speak, and by whom you may be heard. You profess to believe that they are on the broad road to eternal ruin and leading others with them. They ask you, they urge you to speak, and show them that better way, and will you say that you have not time? You have time to write labored articles upon subjects far less important, and have you no time, to devote to the interests of those whom you regard, as groping in the thick mist of darkness? Suffer me to tell you Sir, that I have taken up this matter in sober earnest. I am determined to know whether there is or is not a man in Albany, who has sufficient confidence in the long cherished doctrine of endless hell torments, to risk it, in a conflict with the sentiment of Universal salvation. As a strong man in your Israel, I appealed to you, out in the language of defiance but in sincerity and sobriety, to come to the work, and I now beseech you of my intention to push this subject to an issue if possible. I shall wait with patience a suitable time for your reply to this, and then if I hear not from you I shall proceed with my work, and the public will not fail of viewing the matter in its proper light. I regret that you have not seen fit to favor me with some small notice of my former communication. Let me tell you, that the offer I make you of the use of my columns, is a matter of courtesy, which the editors of your papers are not willing to extend to me, or those of like faith. It deserved at least a notice, and I am surprised that it has not found one. True, I have learned from painful experience, that I may not expect, from the popular religionists of this alleged age, the candor and charity of the *Christian*, but from you Sir, I did expect the courtesy of the gentleman. Shall I be disappointed? I pause for a reply. Respectfully yours,

J. D. WILLIAMSON.

REVIVAL.—Those fanatical excitements, insensate, revivals of religion are becoming scarce, in this community. Among the twenty churches of this City, (Albany) we have not heard of a revival since last winter. There is something a little curious about this business, which we should be extremely happy to have explained. We have repeatedly inquired why it is that these excite-

ments are rarely produced in the summer; but we have not yet been able to obtain a satisfactory answer. If they are what they are said to be, the exclusive work of God's holy spirit we cannot account for the fact that they should almost invariably occur in the winter. Can the spirit of God operate only in cold weather? Or does the heat of the summer, drive the spirit away? Or is it a kind of periodical disease of the mind, which like some diseases of the body, returns, and rages at particular seasons of the year? We wish some tract writer would write a tract upon this subject. It would doubtless be of inestimable advantage, as it would leave those who are anxious for revivals to take the proper time to carry on their operations. Seriously, however, we do not understand this matter. If these revivals are what we consider them to be, the work of men, and men alone, then we can easily see why they should rage only in the winter. In the summer, people have our time to attend to such things, but in the winter there is more leisure. Still if people really believe that these revivals can be legitimately induced in saving souls from an endless hell, they cannot be excused for suffering them to abate either in summer or winter. They ought to be engaged in them all the time. Come, eternal Kirk, the cold weather and long evenings are both at hand. Up get on a good work—Perhaps friend Levings of Troy may come down and manufacture another case of conversion from Universalism. By the way, while we think of it, how does it happen that we do not hear any thing from our friend Levings touching the case of his favorite convert in Ulster?

L. D. W.

'GOD IS A CONSUMING FIRE.'—The fire that we keep in our houses is a consuming fire; but the question is, what will it consume? Not gold nor silver nor precious stones, but wood, and hay and stubble. 'God is a consuming fire,' and the question is, what will he consume? Men or their works? The road or its impediments? Let Paul answer. The fire shall try every man's work of what sort it is. 'If any man's work shall burn, he shall suffer loss, but he himself shall be saved, yet so as by fire.'—Here the reader may perceive that this fire is to try every man's works, if there are the gold and silver and precious stones they may abide the fire; but if they are like hay and wood, and stubble, they shall be burned.—From the fact then, that God is a consuming fire, we may safely conclude, that the endless perpetuity of evil works is not according to his mind. The reader will do well to remember that sin and evil of every name and form are opposed to the nature of this fire, and of course must be numbered among the combustible materials that cannot abide its action. Reprobation and death will come forth from it like gold from the furnace tried and precious, but sin and impurity and everything that maketh a lie, are but dross, and hay, and wood, and stubble, that are consumed by its power. And yet it is a fact that God's being a consuming fire, is frequently alleged as a strong reason, why sin and evil shall remain in eternal existence. Why of all things in the world, this is the very reason why it cannot continue forward. It is the pure gold of righteousness and good shall abide this fire, and as for the dross and filth of sin and evil, they are in its power like the chaff before the wind.—God is a consuming fire, a divine purifying conclusion, that this fire cannot be quenched or put out. It is as inevitable as God, and it will burn as it burn with a brighter and more brilliant flame, until it will be fully accomplished and every creature a temple of sin and suffering and all that bear the name of evil shall be thoroughly and completely eradicated from the universe of his creation. L. D. W.

THEOLOGICAL DISCUSSION.—We print our thanks to Mr. Price for the copy of the discussion between Dr. E. S. Ely and Dr. A. C. Johnson, with which he had the kindness to favor us. We give notice that

the above work, in a neat dress and form, may be obtained at the variety Store, of our friend S. Van Schaack 332 South Market St. Albany. While we think of it, we also inform our friends that they may obtain at the above place, almost any Universalist work extant. Two excellent discourses from Dr. S. Cobb, of Malden, Mass., have just been received and are worth purchasing, aye, and reading too.—Reader go and buy one, and see if we have not told the truth.

I. D. W.

DESIRE OF THE RIGHTEOUS.—The wise man says, 'the righteous desire only good.' Now we will say and the assertion that there never was a truly righteous man, on earth who did not desire, the truth of the doctrine of universal salvation. The righteous man loves God with the whole heart, and desires that he may be glorified. Beholding in the system of universal salvation a plan of redemption which would if carried into operation give the highest glory to God, he most ardently desires, that the good work may go on, and the whole ransomed family of man, unite at last with one heart and one voice in ascribing blessing, and honor, and power, and dominion, and glory unto him that sitteth upon the throne forever and ever. Not only so, but the righteous man loves his fellows and desires to see them happy. His soul has been baptized in the fountain of love, and the happiness of his fellow creatures, is indissolubly linked with his own. Hence his most ardent desire is, that his kindred his neighbors, his friends, his countrymen, and finally the whole family of man, be brought to a participation of the joys of the blessed to heaven.

In this view of things the reader will at once perceive, that the doctrine of universal salvation is one of those good things which every good man must, and does desire. How then does it happen, that it is so often called a bad doctrine? Does not the scripture tell us that the righteous desire only good? And is it not true that every righteous man does desire, and pray for the truth of this doctrine? If the righteous desire it, then it must be good, for they desire nothing bad. Here is one more thing that we would have the reader remember, and never for a moment when reflecting upon this subject to forget. It is this. The Lord in whose hand is all power, to rule, and control and govern at his will hath said, that he will fulfil the desire of the righteous Reader, think of this, and it shall do thee good. Meditate upon it and it shall make thy heart rejoice, and thy tongue to sing for joy.

I. D. W.

CONVERSION FROM DARKNESS TO LIGHT.—Conversions from Partialism to Universalism have become so common in this age that we hardly think it worth time to notice the half of them. But as the up-builders of satans kingdom are so anxious to proclaim to the world the conversion of every person and thing, to the doctrine of endless torture, we think it just and proper that when a public advocate is led to exclaim, 'whereas I was once blind now I see,' that it should be made known to the world.

The following from the 'Banner' gives us the intelligence of the conversion of a Free Will Baptist clergyman in Maine, from the darkness of Partialism to the glorious light of the gospel.

We have lately been favored with the gratifying intelligence, that Rev. Thomas Flanders of Sanguenville, Me. who for many years has been an

informed preacher in the Free Will Baptist communion, has had his faith increased to the stature of that hope and that charity which the gospel requires, whereby he has come to embrace, with gratitude the doctrine of a world's salvation, through its all-sufficient Redeemer. Mr. F. has left his former connection without reproach, his christian character being strictly exemplary. It has not been our pleasure to be personally acquainted with this brother; but he is represented to us a gentleman of a strong and vigorous mind and an able minister of the New Testament.—Formerly residing in N. Hampshire, and was for several years a member of the Legislature of that State. On his removal to Maine, he continued to preach in the Free Will Baptist communion, all influenced by the spirit of divine truth to discover both a fitness and a sufficiency in Christ for the salvation of all mankind. He is now an open and acceptable advocate of the doctrine of universal salvation. We bid him welcome as a fellow-laborer in the true Gospel vineyard, and pray the God of the harvest, to make him eminently successful in turning men from darkness to light and from the power of Satan to God.

TRUTH IS POWER.—We learn by the Magazine and Advocate that the truths of the everlasting gospel are progressing rapidly in Cincinnati and vicinity. The meeting in that city have never been as well attended as at the present.

Three new Societies have been formed within thirty miles of that city within three weeks.

Verily the truth is mighty, and will prevail.

ANOTHER INSTITUTE.—Br. Singer, wiles from Cincinnati, Ohio, that the friends of religious freedom, have laid the foundation of 'Madison Liberal Institute,' in Madisonville, eight miles east of that city. The building is already begun and will soon be completed ready for the reception of students.

Schools free from the baneful influence of partialism are being established in various sections of our land, and it is hoped that the friends of liberty and religious truth will give them their support.

UNIVERSALIST REGISTER AND ALMANAC.—We are informed that this work by Brs. Sanderson and Whiston is now in press, and will soon be ready for sale. It will contain besides the usual calendar and some valuable reading matter, a general view of the statistics of the Universalist denomination in the United States. The names and residences of clergymen, societies, churches, number of members, &c. &c. We advise our friends not to be in haste about purchasing an Almanac, as this will soon be in market, and will contain much that is interesting to those of the household of faith. We shall have a supply for sale at our office in Albany soon.

I. D. W.

CONVENTION RECORDS.—In answer to the numerous inquiries which are made respecting the records of the U. S. Convention, we take this opportunity to inform our readers that Br. F. Price, proposes to issue them, with the Constitution, Bye Laws, and the Sermon preached by Br. S. R. Smith, to a pamphlet. We shall therefore be unable to furnish our readers with the proceedings of that body until the pamphlet is printed.

NEW SOCIETY.—A society of Universalists has been formed in Nashua Village, [Dunstable] N. H. under the name of 'The first Universalist Society in Dunstable, N. H.'

Br. David Pickering, of Providence, R. I. has accepted an invitation to take the pastoral charge of the original Universalist Society in the city of New York, of which the late lamented Edward Mitchell was pastor. Br. Pickering will commence his labors in New York forthwith.

MORE GOSPEL PREACHERS.—We learn by the 'Southern Evangelist' that Dr. Bell, of Newburgh, O. has recently renounced the doctrine of endless torture, and has commenced proclaiming the everlasting gospel.

Br. L. Harris, of Springfield, Pa. and Br. P. P. Fowler, of N. Y. recently received Letters of fellowship from the Chataque, [N. Y.] Association of Universalists.

MINUTES.

Of the Proceedings of the Universalist Historical Society, at its session in Hartford, Ct., Sept. 16th and 17th, 1855.

WEDNESDAY EVENING, SEPT. 16th.—The society was called to order by the President. After reading the proceedings of the last session, the society went into an election of its officers for the ensuing year. The following gentlemen were duly elected:

- HOBBA BALLOU 21, *President.*
- PITT MORSE, *Vice President.*
- THOS. J. SAWYER, *Secretary.*
- THOS. WHITTEMORE, *Treasurer.*
- Corresponding Secretaries.**
- William A. Drew, *Maine.*
- Thomas Whittmore, *Massachusetts.*
- Barton Ballou, *Rhode Island.*
- Asher Moore, *Connecticut.*
- Wm. S. Balch, *New Hampshire.*
- Warren Skinner, *Vermont.*
- Dolphus Skinner, *N. York.*
- I. D. Williamson, *N. York.*
- Levi C. Marvin, *New Jersey.*
- Abel C. Thomas, *Pennsylvania.*
- Sam'l. P. Skinner, *Maryland.*
- John Carr, Jr., *Virginia.*
- G. C. Marchant, *North Carolina.*
- Allen Fuller, *South Carolina.*
- Allen Green, *Georgia.*
- I. F. W. Andrews, *Alabama.*
- Frederick Hooker, *Mississippi.*
- Jonathan Soreyker, *Tennessee.*
- Win. E. Camp, *Louisiana.*
- Seth T. Sawyer, *Illinois.*
- Jonathan Kidwell, *Indiana.*
- A. A. Davis, *Ohio.*
- Nathaniel Stacy, *Michigan.*
- Solomon Bingham, *Lower Canada.*
- Oliver Smith, *New Brunswick.*
- Amos Scamman, *New Scotia.*
- John Reilly Bead, *England.*

The Secretary introduced a report in which he acknowledged the receipt of Letters from L. F. W. Andrews Corresponding Secretary of Alabama, Allen Fuller of South Carolina, and Barton Ballou, of Rhode Island, giving information concerning the condition of the cause of Universalism in their respective localities. He also acknowledged the receipt of a considerable number of books and pamphlets and papers on Universalism.

A. C. Thomas, Corresponding Secretary of Pennsylvania, read before the Society an interesting article on 'Old Universalist Books in his possession, all published prior to the year 1800.'

THURSDAY, 17th.—Thomas Whittmore introduced the following preamble and resolution which was adopted.

Whereas, members of the Society may possess valuable books, pamphlets, and papers, which they might be disposed to present to the Society; and whereas it is important that the Society should know what they are in hand; Therefore

Resolved, That members be requested to furnish the Secretary with a list of all books, pamphlets, and papers relating to the subject of Universalism, in their possession, published prior to the year 1825, and that it be the duty of the Secretary to make out from these several lists, a catalogue of all such books, pamphlets, and papers, together with the name of the possessor, as the Secretary's Library does not contain.

On motion, the Secretary was requested to open, if practicable, a correspondence with the Rev. J. H. Beards, of Manchester, and Rev. David Thom. of Liverpool, England, and with such other individuals in England or on the Continent, as would probably promote the objects of the Society.

Adjourned to meet in the city of New York on the 3d Wednesday and Thursday of September 1836.

H. HALLOR, 21, President.

YVES A. SAWYER, Secretary.

The Secretary would take this opportunity of publicly expressing the thanks of the Society to those individuals who have contributed to its library; and respectfully to solicit from ministers and laymen further contributions. It is earnestly desired the Library of the Society should contain every work relating to Universalism, whether in behalf or in opposition, which is to be found in America or Europe.

He would also urge upon the attention of all members of the Society & especially of Corresponding Secretaries, the importance of action and persevering exertions for the advancement of its interests. Let them be zealous to acquire all the information in their power relative to Universalism, its history, and present condition in their respective neighborhoods or limits, and communicate the same directly to the Secretary, or to the Society when in session.

It is ardently hoped that the evident interest manifested by members at the late session will not be suffered to decline, and that at the next session, reports will be presented to the Society, showing still more clearly the importance and utility of this recent but promising Institution.

T. J. SAWYER.

A FEW THOUGHTS.

Original.

This life is at best but a chequered scene. Man is but a frail, imperfect creature. All things around him flourish but to decay, and all lives but to die. Yet he hopes to live again. There is in the human breast 'a strong desire and longing after immortality,' which lives imperiously with his existence. Man not only desires to live hereafter, but he desires to live in the realm of happiness. It is presumed that there is not a man, woman, or child, on the earth's broad surface, that would be willing to say—'I do not wish for a happy immortality for all the human race.' But be this as it may, one thing is certain, no man, unless a very deviant, would wish of his race a miserable immortality. It would be paying but a poor recompense to the human race to say, that as a whole, they did not ardently wish for happy immortality for all beyond the tomb.

But, perhaps, this point need not be further urged. It is conceded. Even those who say they believe in an existence hereafter of endless misery, also say they hope their belief is false, and a happy immortality for all is true. Thus at least do a honor to their hearts. But would not such persons be justified in making the enquiry, whether they can hope for more than a God of infinite goodness will bestow. A man moderately benevolently, would, were his power commensurate

with his wishes, bestow a life of bliss upon all. Will God do less?

These few things premised, the attention of the reader is invited to a contemplation of this hope, set forth in the glorious gospel of the blessed God. The apostles of the Gentiles, calls the gospel hope an anchor to the soul sure and steadfast. Now, as man is frail and tussable, it follows as a clear inference, that in order for the gospel hope to be sure, it must rest for its stability upon some other foundation than mutable man. This fact is not only clearly inferred, but it is positively declared. The rock of the immutable God is the anchorage ground on which the gospel hope casts her anchor. Men are much disposed to build their hopes on their experience, faith, feelings, or works. Methinks this was not the case with the Psalmist. 'He says, 'Hope in God' and 'Trust in God at all times.' Best assurance, that we may trust in God at all times, in sickness, in health, in war, and death,—and trust securely. The skillful manner, never throws his anchor into his ship to enable him to outsize the storm in safety, but overlaid upon the firm bottom of the ocean! So should it be with man. He has nothing within himself, that will furnish a sure foundation. His hope must be in God—his trust in that Arm which is strong to deliver and mighty to save. Such a foundation is found in that faith, once delivered to the Saints, which is the substance of things hoped for, contained in the promises of God, to bless, in time, Saviour of the world, all the nations, families and kindreds of the earth. What if some do not believe? God is true. He is not a man that he should lie, nor the Son of man that he should repent. He commands and it stands.

Then should the earth firm pillows shake,
And all the wheels of nature break;
Our steady souls shall fear no more,
Than solid rocks when billows roar.'

Battleboro, Vt.

c. w.

WORSHIP GOD.

Metaphor.

What can be more satisfying to a mind, feeling its dependence on the Supreme Being, than to mingle in the devout congregation, and offer thanksgiving to the Most High? What is more becoming a universe of moral and intellectual beings, than to worship the Father in 'spirit and in truth'? O, if there be a scene this 'solitary grave,' that can arrest the attention of the reflecting traveller, and cause him to ask as he pauses,—what am I? from whence? and whither bound in the journey of life?—it is that, where kindred souls, mingle their devout aspirations together. Is there a being in the image of God, that has no relief for these sacred emotions? I pity him. He is of all men most miserable! He possesses an existence; but is almost angry therefore. He must die; but has no hope to cheer, no faith to sustain him, as he descends the declivity of life, and passes into—nothing! Who that loves life, with its ten thousand charms, can contemplate the utter extinction of himself (!) without a chill of horror touching every fibre of his soul? I feel it, as I write,—communicated by the power of sympathy.

I began this article, with a design to touch upon

the importance of order and propriety while in the house of worship. It appears to me, that when the minister is addressing the throne of Grace, as the organ of a congregation, his petition should be listened to, with united devotion. I have frequently noticed, that singers will consult together about the 'next tune' that is to be sung, while the minister is at prayer, and sometimes those they whisper so loudly, that it is a disturbance to others. If any singer should read this article, I would ask, if propriety would not dictate a different course.

But this is not by any means the worst instance I have to introduce. I have witnessed with sorrow, that some of our ministering brethren do the same things! When we have Conventions, Associations, &c. it is not uncommon for the one who has the charge of matters, to go to one and another, and give directions, during the praying after sermon. He will, first, perhaps, give the Sexton his orders,—then go into the desk, and hold a consultation with one of the ministers—something is then communicated to the singers, and forthwith, the leaves begin to rustle, and so, by the time the prayer is finished, they are 'all ready,' and the business is done up in a workmanlike manner. Now, kind reader, look it all over, and tell me how much real devotion there is in these people. For my own part, I am opposed to such proceedings altogether. If we must to 'worship God,' let us do it decently and in order.—Let us pray with the spirit as well as with the understanding, and thus grow in grace, continually approximating to the divine perfections of our heavenly Father.

J. B.

To CORRESPONDENTS.—The absence of the editor will be our apology for not attending to our Correspondents. A longer apology is delayed for the same reason.

CPN. B. The dedication sermon by Br. I. D. Williamson published in our last, was delivered at the dedication of the New Meeting House in Troy, New York.

Religious Notices.

Br. W. A. Stickney will preach in Burlington the 24 Sunday in October, and a lecture in Collierville, at Humphrey's Hall, 4 o'clock the same day.

Br. Williams will preach at Popponick on the 2d Sabbath in Oct.

Br. Shirley will preach at Hamburg on Saturday evening Oct. 10th and at Millington on the 2d Sabbath in October.

Br. Williams will preach at Broad Brook on the 2d Sabbath in October, and a lecture at Dry Brook at 7 o'clock same day.

Br. Shirley will preach at Suffield centre, on the third Sabbath in October.

Br. M. B. Newell will preach in East Herland on the 2d Sabbath in Oct.

There will be preaching at Hitchcockville on the third Sabbath in Oct.

Br. J. H. Willis, will preach at Union on the 4th Sabbath in Oct.

There will be preaching at Granby, on the 5th Sabbath inst.

Br. J. Shirley will preach at Dushan on Friday evening Oct. 23, and at Killingworth on the 4th Sabbath in Oct.

The Connecticut State Convention of Universalists will hold its annual session, in Barkhamsted, Ct. on the 2d Wednesday and following Thursday (14th and 15th) of Oct. next.

M. H. SWARTZ,
Standing Clerk.

POETRY.

IN THE SKILL.

The rill, which at its mountain source
Pases its such a feeble force,
That vain is all the school-boy's skill
To make it turn his mill,
Or flout the breeze of fairy size,
Which welling in its current lies;
That fill my soul from dell to dell,
And other streams its bulk may swell,
Till ripples and ripples grow,
It roars the mountain's rocky throne;
Or forms the lake's majestic tide,
Where anchored waves proudly ride.

Thou he, who in his heart inclined
To life is or bereft mankind,
Shalt all alone the work essay,
May find his labors cast away,
Not if combined with heart and hand,
The master spirit of the land
Sail wide on hoary seas,
They will not and they cannot fail.
For like that widening deepening rill,
Thou phantoms waves stronger still,
And gathering in right and stretching wide,
Till thou art overwhelmed with shame and dread
In shades of darkness shrouds his head,
And dashes from his bosom vent,
Falls down before the ark of heaven!

There shall be two in the field: the one shall be taken and the other left. Two women shall be grinding at the mill: the one shall be taken and the other left. Watch therefore; for ye know not what hour your Lord doth come. Matt. 24: 40, 42.

Many honest and well meaning people imagine that this portion of holy writ has a particular reference to the day of judgment, to the final separation which they believe is to take place at the closing up of all earthly accounts: when the elements shall melt with fervent heat, and the assembled universe shall have surrounded the throne of Omnipotence. We do not so understand it; we believe that Jesus alludes to things of a temporal nature—that were their end would all be fulfilled in the then present generation. As proof of our position, we will then cite the opinions of several eminent commentators on the above passage.—Hammond thus writes, 'Then shall there be many acts of God's providence discerned in rescuing one from that calamity wherein another is destroyed, especially that of a parting out of Judea, ver. 16, which the believers generally did, at Galilee, rising the siege the rest staying behind and so being destroyed. Two persons in the same field together, shall be thus discriminated in their fate; two women grinding together, or turning a hand mill, one of them shall stay, &c. he destroyed, &c. the other that was in the same place and danger with her shall, as by the angel's horrible shout of Babel, or otherwise, by some inevitable disposition of that providence which waits on his faithful servants be rescued from that destruction.'—Whitby—written contemporary upon the New Testament is considered superior to any extant says—'They by Dr. Hammond seems to be well referred to the especial providence of God &c. a tale in those times, in rescuing some who seemed equally exposed to danger, from the destruction which shall fall on others; for that it relates not to the final judgment, but times of the destruction of the Jews by the Roman army, is

incident from the same words recorded by St. Luke Chap. 17—35, 36. For there the disciples ask their Lord where shall this be? and Christ answers, ver. 37, that there will the eagle [i. e. the Roman army, whose ensign was the eagle] be gathered together. And hence it is also evident, that the following words being connected to those by the copulative *but*, they watch therefore must refer to the same subject. Clarke adds his testimony in the following words: 'The meaning seems to be that no general should those calamities be, that no two persons, whensoever found, or about what time ever employed, should be both able to effect their escape; and that captivity and the sword should have a complete triumph over this unsteady people.'

We think it must appear plain that the inspired penman alluded to the destruction of the Jews as a nation, and not to a future judgment if it were not so, we should suppose that Jesus would have expressed himself in quite different language.

Intelligencer.

Of what Benefit is the Devil?
A DIALOGUE.

We should naturally suppose from the great use our Limitarian revivalist brethren make about the defence of his gnu majesty, the devil, and the zeal which they manifest in the propagation of the doctrines of devils, that he was really one of the most valuable and important beings in the universe. Something like the following amusing colloquy upon this subject took place a few days since, between a new measure, alias, a Limitarian brother, and a scriptural measure, alias, a Universalist. It shows that the actions of our Orthodox brethren do not correspond with their words.

Universalist. Good morning, friend O.—Permit me to inquire of you this morning, for the purpose of edification and information.—O, what benefit or use is a personal devil to the universe, God or man? Is he of the least benefit to God?

Orthodox. No; surely not.

U. Very well; but do you believe that he is of any benefit to mankind?

O. No, indeed; he is the arch enemy of our race, the primeval cause of all the wo endured upon man, the tempter, the seducer of all created intelligences!

U. Then you acknowledge that the devil, so far from being of any honor or benefit to God or man, is the greatest possible curse to our race, and dishonor to God and his government! For what purpose then was he created? For what purpose is he permitted to subvert the will and purposes of the Great Eternal, in seducing and rendering the great part of mankind endlessly wretched? You have acknowledged that the devil is of no benefit to the universe, God or man; consequently, he must have been created and permitted to reduce our race for some evil and malignant purpose! What, Sir, is the use or benefit of such a being? Will you favor me with an answer? *What is the benefit?*

O. O, 't is great is the mystery of godliness!

U. Ah, verily; and 't is great is the mystery of the devil, forsooth! Is it not? Come, brother O., be frank and candid; hazard an opinion, at least. What is the benefit?

O. Why, as to the benefit—it is all it is to himself, I suppose!

U. Well, this is undoubtedly the most plausible and consistent answer that can be given by a believer in your faith; but grant it, and what then? the devil, you must acknowledge, owes many thanks to his Creator for the 'benefit of the act'; and who permits him to thus benefit himself! at the infinite expense of God's honor, his government and law—and of millions of immortal souls! Horrible, most horrible indeed! What a dreadful, fatal 'benefit' this must be!

O. Ah, that is always the way with you—you are full of your quibbles—indeed you are—good morning—I am in haste!

U. Good morning, brother O.—no offence, I hope.

O. Not in the least, O no—good morning. (Exit O.)

But, reader, let me press the question upon you: What is the use?

Herold of Truth.

THE LOVE OF TRUTH.—Truth is lovely in its nature; there is no truth in the system of nature which is not lovely.—There is none which has ever been found out by art that is not lovely.—If we ask the philosopher if he has made any discoveries in nature, or ever aimed any facts in his law which cause him any sorrow, or that he could wish were otherwise, he will answer, no. All he has seen harmonize in one beautiful whole. If we ask the astronomer, if, in studying the heavenly bodies, and their motions, he has learned a subject of regret, at which he regrets he will answer no. Every thing is beautiful and lovely in its order. If we ask the artist, he will receive a similar answer; but if we ask divines, commonly so-called, the systems of truth which they study are full of subjects of deep interest, and lasting sorrow! The conclusion is, they have not received the love of the truth.

Marriages.

In Tolland, by the Rev. Abraham Marsh, Mr. James Stewart of Vernon, to Miss Mary C. West, daughter of Ebenezer West, of Tolland.
In this city, Mr. Almon B. Foster, of Eastborough, to Mrs. Juliette Leons, of this city.
In Bloomfield, Mr. Chas. B. Beach, of this city, to Miss Mary Caldwell, of the former place.
In Salisbury, Alexander H. Holly, Esq. to Miss Maria C. Coffey, daughter of John C. Coffey, Esq. of Salisbury.

Deaths.

In Westfield, Mr. Elijah G. Morris, aged 71.
In Durham, Mr. Hannah M. Merriman, aged 25 years, daughter of Mr. Harry Camp.
In Farmington, A. J. Tabor, aged 24, formerly of Mass.
In Norwich, Mr. Simon Steele, aged 34, a native of Berlin.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods south west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Munden's store, directly opposite the Eagle Tavern, South Market st.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN."

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I. D. WILLIAMSON, } EDITORS AND
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J. BOYDEN, DUDLEY, MASS.
C. WOODHOUSE, WEST BRATTLEBORO' Vt.

CONSTANCY OF GOD'S LOVE.

To proceed now to the constancy of God's love; we cannot entertain of God any apprehensions not altogether unworthy of him, and criminally injurious to him, without believing, that to think that he can be inconstant, is as great a crime as it were a misery to find him so. His love is like his essence, immutably eternal, reaching from everlasting to everlasting; it preceded the nativity of time, and will survive it utmost period and obsequies. "Having loved his own which were in the world, he loved them unto the end," says the evangelist. And when St. James had told us, that "every good gift and every perfect gift is from above, and cometh down from the Father of lights," he adds (to complete our consolation) "with whom is no variableness, neither shadow of turning." Of his own will beget he us of the word of truth. And in effect, since God takes the motives of his love to us, from himself, not from us, the unchangeableness of his nature seems strongly to infer that of his charity and our happiness in it. For, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed," says God by the last of his prophets; and in Jeremiah he tells his people, "I have loved thee with an everlasting love." And what God once said to the generous Joshua, "I will never leave thee nor forsake thee," is by the writer to the Hebrews applied to believers in general: "The gifts and calling of God are without repentance." Nor do those crosses that seem due to his anger destroy the immutability of his love, since even that anger is an effect of it, proceeding from a fatherly impatience of seeing a spot un wiped off in the face he loves too well to suffer a blemish in; and from a desire to see his child an object fit for a larger measure of his kindness; as when we beat the dust out of a suit we fancy, we strike not out of anger, but only to remove that which doth sully it, and hinder us to take that delight in it, which our fondness would be pleased with a just cause to find. "As many as I love, I rebuke, and chasten," says our Saviour; and I know, O Lord (says the psalmist) that thy judgments are right, and that thou in faithfulness hast afflicted me. The furnace of affliction being meant but to refine us from our earthly drossiness, and soften

us for the impression of God's own stamp and image. The great and merciful architect of his Church, when not only the philosophers have styled, but the Scripture itself calls [technites], an artist or artificer employs not on us the hammer and the chisel, with an intent to wound or mangle us, but only to square and fashion our hard and stubborn hearts into such living stones as may both grace and strengthen his heavenly structure. Nor is God only thus constant to his love, but to his lovableness. Our female beauties are usually as fickle in their faces as their minds, and more certainly in the former; because (though casualties should spare them, age brings in a necessity of a change, nay, a decay; leaving our dowers upon red and white, incessantly perplexed, by the uncertainty both of the continuance of their mistresses' kindness, and of the lasting of her beauty, for, sometimes, when the mistress' humor doth not change so much, as to prove guilty of the fault of inconstancy, her face alters enough to make her lovers wish inconstancy so fault; or that she had committed it, that her fickleness might afford them the excuse of imitation or revenge. But in devotion, we are equally secure from both these dangers; since God nor doth desert from blessing us with his love, nor comes ever from deserting the light of ours. Nor is he only constant in making us the objects of his love, but also in bending and inclining us to make him the object of our strongest affections; so that he not only persists in continuing to us both the offer and the value of his love, but perseveres to give us a receptive disposition to welcome it to us, and reflect it upon him. The want of such a disposition lost Adam paradise, there being to the object that must secure our love such a nature requisite in reference to our affection, as philosophers are pleased to ascribe to the world's centre in relation to heavy bodies, which, they teach us, that magnetic point has the double faculty not only to draw thither, but to keep there. For so un toward and cross-grained are we, in point of our own good, and so unfit to procure and ready to desert, our own felicity, that neither its excellency is a sufficient motive to carry our addresses to it, nor its possession a competent tie to intercept in us all designs of revivals and divorces; but we must be used as peevish children are who on the one side, when their motives are out of taste, and they refuse to take what is necessary for them, must have it, not only offered them, but forced upon them, and be as it were made to receive it; and who, on the other side, must be restrained from gadding, when the beauty of the mansions they live in cannot invite their stay, but they would gladly leave the proudest palaces architecture can boast, to sit upon the street, and dabble in the kennel. And these three properties of divine constancy are not ill shadowed in the operations of the load-

stone, for first, it never forsakes its inclinations for the steel; next, being united to it, it retains so constantly its attractive qualities, that it gives not the needle any motive of deserting it; and thirdly, it doth never lightly touch the amorous steel, without leaving an impression, which ever after disposes it to a conversion to that magnetic posture, which best fits it to receive fresh influences. To which, let me add this other resemblance, betwixt God's word on us, and the load-stone's on the iron; that the kind stone attracts a needle to it, not to advantage itself by that union, but to impart its virtue to what it draws. Besides, absence and rivalry, those frequent ruiners of other lovers' happiness, can threaten nothing of formidable to yours.—For absence which so divorces us from that which animates us, that lovers do not so improperly style it death, if death be but the separation of soul and body by God's ubiquity we are secured from; he is ever present with us, or rather in us. You that not long since so highly valued the opportunities of conversing with your mistress for some few moments shall here find your privileges improved, to a permission, nay, an invitation, of entertaining the object of your love at all times. No hour renders your visits unreasonable, nor no length tedious; he is rather welcomed to that comes to him oftenest, and stays with him longest. What favors were vouchsafed to that ancient prophetess, who was likewise one of the first evangelists, who for many years 'departs' not from the temple, but served God with fastings and prayers night and day, the beginning of St. Luke's Gospel may inform you. The 'midnight hymns' of Paul and Silas did not only not disturb or offend him, but procured the visit of an angel to bring them miraculous and unexpected liberty, as a proof of the acceptableness of their seemingly unreasonable devotions. When Enoch had walked with God as many years as the year has days, God was so far from being importuned or tired by that lasting assiduity, that vouchsafing him an unexampled exemption from death, he was pleased by a new and nearer cut to heaven, to admit him to a yet closer, more immediate, and more undistracted communion with himself. And when Moses had spent no less than forty days and forty nights in conversing with God in the Mount he brought down thence instead of a penance for his importunity, so signal and radiant a testimony of God's peculiar favor, that his dazzled countrymen were as much disabled as invited to gaze on an object of so much wonder.

And then, how proud do we see many lovers of their sufferings, when she but knows of them for whom they are endured? But in Seraphic love, there is not the least good wish, or private suffering, nay, not a whispering sigh, or closer thought, that silently groans or aspires in the amorous soul, but he both sees and hears,

that puts his servants' names into his bottle, sweetening and recompensing the greatest misfortunes that his love occasions, with such sympathy and joys, as hinder us to feel them, and make them deserve a contrary name.—Bye.

THE TRUE CHARACTER OF CHRIST.

The following is the conclusion of a Sermon from the pen of Br. K. Haven, of Shoreham, Vt. published in the Watchman of Sept. 18th. We have long wanted to see something of this kind. Although the Universalists of the United States believe in the doctrine of the strict unity of God, yet they do not believe Jesus Christ was a mere martyr, as Cramer, and others. The death of Jesus was appointed in the divine purpose, and holds a conspicuous place in the names employed by Divine Providence for the salvation of the world. The Universalist believes that Jesus was appointed of the Father to do a great and important work—a work that will crown him with glory and honor—and that he will participate with the Father in receiving the final ascriptions of power and blessing which shall rise at last from all the glorified hosts of the redeemed. As such, Jesus is the object of our love. We sing his praise; we feel the flame of gratitude for his sufferings and death. Although in our worship the Father is adored as the Supreme, and as the source of all our blessings, Jesus also claims our praise and thanksgiving as the 'Captain of our salvation,' who vanquished all the enemies of man, who led captivity captive, who broke the bars of death, and triumphed over the grave. Glory be to God and the Lamb forever and ever. *Trampt.*

Thus it appears that a fulness of divine blessing for the whole human race exists in Christ, and that he holds a pre-eminent rank in the divine and eternal plan of redemption and salvation, being constituted by God, the Agent to carry it into effect. And in this sense he may be denominated, 'The Alpha and Omega; the Beginning and the end; the first and the last; he who was dead, and is alive, and liveth and reigneth forever and ever.'

If we were to particularize on this fulness, we should say, 1. That it consisted in his being Lord of all. 'God hath made him both Lord and Christ.' That is, 'the head of every man;' he receiving from God the heathen for his inheritance, and the uttermost parts of the earth for his possession. 2. In his conferring spiritual blessings on all the 'nations,' and 'kindred' of the earth who shall be blessed in the promised seed, 'which is Christ.' 3. In his sufferings and death for the whole human race. 'He gave himself a ransom for all to be testified in due time.'

4. In his thus dying to save his people from their sins, and, where sin abounded, to cause the grace of God, 'much more to abound.'

5. In his crucifixion, burial, resurrection and ascension, by which he became the 'resurrection and the life of all who die in Adam, who are to be made alive in Christ. And, 6. In the complete and final destruction of death and him that hath the power of death, that is, the devil; and in the moral subjugation of all things, or rational, defensible beings, to God the Father, that God may be all in all. This illustration of Christ's fulness might be much extended, but our limits forbid it.

From these remarks it follows, we think, that the station which Christ occupies in God's eternal counsels and purposes; the offices which he holds as Prophet, Priest and King; his spotless character, holy life, and pure precepts and examples; the circumstances of his death and resurrection, and the end to be accomplished thereby, all combined accord to him a character, and give to him a pre-eminence which no one man, inspired or uninspired, ever did, or ever will possess.

That the correctness of the above statement may more fully appear we propose the following queries. Where do we read in the Bible that God hath made Moses 'both Lord and Christ?'—that Aaron has an 'unchangeable priesthood?'—that of the increase and peace of the literal David's kingdom there shall be no end?—that all the kindreds of the earth shall be blessed in Isaac, God having sent him to bless them in turning away every one of them from his iniquities?—that John was God's beloved Son, in whom he was well pleased—God's who without sin, neither was guile found in his mouth?—that Peter, by the grace of God, acted death for every man?—Or that, as in Adam all die, even so in Paul shall all be made alive?

Now all this is said of Christ, and tenfold more, which cannot be said of any mere child of Adam; for all Adam's posterity are the subjects of Christ's salvation, while he is the Saviour of 'all men,' and therefore cannot be one of these, unless he saves himself; for every man or descendant of Adam, that has been inspired has been a sinner, and, therefore, has stood in need of salvation. And indeed this was the very condition of all the patriarchs, prophets and Apostles. While Christ was the agent in conferring blessings on 'all the nations of the earth,' they were among the recipients of those blessings. While he was holy, they were sinful. While he was the Saviour, they were the subjects of his salvation.

Two inferences are deducible from the foregoing unquestionable, scriptural premises, viz. first, Christ was of divine origin, being something more than a descendant of Adam, by natural generation. Second, while the apostles were commissioned to go into all the world, not to save mankind from sin, much less from the wrath of God, and endless misery, but to preach the gospel, that is to proclaim the heavenly truth, relative to this fulness of salvation in Christ, 'to every creature,' and while they died as martyrs in the glorious cause, it is evident that Jesus did not die merely to bear witness to any truth that existed abstractly from himself, or might have taken place without his agency; but he was the efficient cause of man's salvation from sin, and resurrection from the dead. Thus it might be said of him. While Socrates died like a martyr, Jesus Christ died like a God. But these words must be understood in a qualified, figurative sense to denote the pre-eminence of Christ's sufferings and death above any other created being, for no one can conceive how, or in what manner, an infinite God could die.

Should the objector propound the following question: Did not Christ say, 'To this end I was born, & for this cause came I into the world, that I should bear witness unto the truth? We would ask

also, what truth Jesus came into the world to bear witness to as the truth of God? Did he, like the apostle, bear witness that there was another one called Jesus, whom God raised from the dead, through whose power he had 'made this man to walk?' Or did he tell his followers that there was another man by whom they must be saved, or another person by whom they would be raised from the dead? No; but he bore witness to the truth, that he himself, was the Saviour of the world;—that he was not a witness or evidence of the resurrection, but, as he declared of himself, the resurrection and the life. Hence the apostle assures us that, in Christ shall all be made alive. 'He must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death.' I will ransom them from the power of the grave, having obtained eternal redemption for us. Who gave himself a ransom for all?—Now these passages show that Christ does not bear witness unto things that might take place without his agency, (like the testimony of the apostles, who have no agency in affecting the resurrection,) but that he actually redeems, saves, or delivers mankind from sin and death.

But do we not read that 'life and immortality are brought to light by the gospel of Christ?' and is not the resurrection of Jesus here alluded to as an evidence of our resurrection? Most certainly. But while the resurrection of Jesus so far as it is known or believed is an evidence of mankind, (or at least, that, as one has been raised immortal, all human beings may be raised,) still this gospel evidence of our resurrection does not deprive Jesus of all agency in that resurrection.

Now we believe that Christ came to effect two salvations, the one from sin, and the other from death; and that he will certainly accomplish them, by saving all 'from their sins,' by turning every one away from his iniquity, and making him personally holy; and also by raising all mankind from the dead, to a state that is incorruptible and immortal; 'like unto the angels of God in heaven.'

These remarks have been made to prepare your minds for the consideration of the following important question.—Did Jesus Christ die as a mere martyr in the cause of humanity? I know that it is frequently said, by those who reject the notion of a triune Deity, that he suffered as a Washington, a Howard, or other philanthropists have, while endeavoring to enlighten their understandings and moderate the condition of their fellow men.—But we have seen that a fulness dwells in Christ that does not exist in any other created being; that title and power are given to him that never were bestowed upon any inspired fellow mortal; that if he was a mere child of Adam, he would need salvation himself—that while 'the first man' is of the earth, earthly, the second man is the Lord from heaven; and that he actually saves men from sin and death. Now does not the statement that Christ died as a martyred great moralist degrade him from the exalted station which he holds as the 'Son of God,' the Saviour of the world? True he was the greatest Moralist that ever appeared in our world; but, if he came to do no more than to teach good precepts and set wholesome examples, then it follows that by far the greater part of mankind will never receive any

benefit from his advent, as they have never been made acquainted with his divine teachings.

We will now point out what we conceive to be the difference between Christ's death and that of a martyr.

1. The definition of the term martyr, is, "One who by his death bears witness to the truth." In this sense the apostles were strictly martyrs, as they did not save mankind from sin and death, but only bore witness to the truth of their salvation through Jesus Christ. Now if Christ does not by and through his sufferings and death save mankind, then by his death as a martyr he bears witness to that which is false. And so do all the apostles; as there is no other name given under heaven by which we must be saved; and without the shedding of blood there is no remission of sin; that is, there is no deliverance from sin and death. This leads us to remark, 2. that the death of any person, as a martyr, never was nor ever can be positive evidence of the truth of anything whatever. It is at most but an evidence of the sincerity of the person, in his faith and professions, and of his devotedness to the cause in which he suffers. The most deluded fanatics have died courageously in defence of what they supposed to be truth, when in fact it was all a delusion. The Pagans, Mahometans, Jews, Catholics and protestants, many of persons who have suffered martyrdom, rather than to deny their faith, or give up their religion. Hence, if we have no better evidence of the salvation of sinners than that which rests on the death of Christ and his apostles as martyrs, then the faith of Christians is built upon a very precarious foundation. What evidence of the truth of Christianity is there in the death of Christ and his apostles more than in the death of other martyrs, so far as the simple article of dying is concerned? No any. But we admit that it may afford circumstantial evidence, when taken in connexion with the prophecies, the working of miracles, and the resurrection of Jesus. But, as the apostles have not experienced any resurrection from the grave more than martyrs, the truth of Christianity must, after all, rest, mainly on the fact of the resurrection of Jesus, and the salvation of mankind through him.

3. As martyrdom is not evidence of the truth of any thing, so it is not evidence of the accomplishment of any thing. This must be apparent to every reflecting mind. Thousands of pharisees and patriots have died in causes most just and beneficent, which have been rendered abortive by events beyond their control. This was the case with EMMET, and many others in the Irish Revolution. And doubtless many pure patriots, who were firm lovers of their country and fellow citizens, have perished in a similar way in France and other nations. The same may be said of the thousands who have perished in Holy Wars, falsely so called, who were doubtless as sincere as the apostles. Even Washington, and the patriots of the Revolution failed to save, from cruel bondage thousands of the inhabitants of these Colonies, who have since increased to more than two million and a half.

And it may be said, in truth, that among ten millions who boast of the enjoyment of equal rights, there are many whose condition is no better than slaves, and there is no prospect of its be-

ing improved, as distinctions and partialities in the community increase instead of diminishing. So if Christ died as a martyr, or as a Washington, who is styled the saviour and father of his country, he may fail of effecting the salvation of all men, or even of any, and our doctrine may be scattered to the winds of heaven as a delusion.

4. The death of martyrs is not determined prior to their entering on the work in which they suffer martyrdom. Their design is to float the object without the loss of life, if possible; but circumstances became such that faithfulness, and a love of human kind prompt them to brave every danger, and even death itself.

These remarks apply to those who do not act under delegated authority from superiors. Neither do governments ever determine that their agents, who are sent out to liberate captives, or to negotiate treaties, shall die as martyrs. Their instructions are to effect, if possible, the object without the loss of life. But supposing that a government should give to an individual plenary powers, as king, lord, proprietor, or owner of a colony, who were in captivity, with the additional determination or agreement that the person should die to effect their deliverance, would any one say that he died as a mere martyr to bear witness unto the truth? What truth did he die to bear witness unto, unless it was the truth that the government had determined that he should die? Strictly speaking, patriots do not die as martyrs to bear witness to certain truths, but they die actually to procure blessings for the oppressed and unfortunate. So all mankind, who were in bondage to sin and death, were given to Christ, with the determinate counsel and foreknowledge of the Father that he should die to save them from this bondage, and bring them into the glorious liberty of the children of God.

The question may be asked, If Christ did not die as a witness of salvation from sin and death, how is his blood, death and resurrection the efficient cause of such salvation? We must answer this question by a circumlocution. We do not believe that Christ died to appease an incensed Father, and save sinners from the demands of his infinite, eternal Justice. We do not believe that he died to save mankind in their sins, nor that he became a sinner by imputation that they might be imputed righteous, while they were destitute of personal holiness. We do not believe that he bore our sicknesses by being made sick, nor by bearing a share of their bodily infirmities while on earth. Neither do we deny that God might have made all men holy and happy without the death of Christ; nor that he might cause Christ's death and resurrection to be, in some sense, only a witness or evidence of the salvation of all men from sin and death by God alone. But we do believe that God, in his divine purposes, created all mankind in and for Jesus Christ; that they are all united into him as their spiritual head, that he was to die for all mankind, and that in consequence of the renovating power and grace of God which dwell pre-eminently in Christ, he will by virtue of his death and resurrection, spiritually applied, cleanse them from all their sins, and transform their bodies like unto his own glorious body. This he will do by virtue of that power and agency which he has received from God alone.

By this view of the whole subject it will be seen that, on the one hand, we avoid the extreme into which Trinitarians have run, who suppose that Christ is the only God, and that he died to save his creatures from suffering the penalties of his own violated law, and from experiencing his own vindictive wrath forever. And, on the other, that into which some Unitarians have fallen, who view Jesus Christ to be a man, although greatly inspired.

These have, to use the language of Paul in his epistle, "perverted" Christianity "through vain philosophy," by reducing it to a mere system of precepts and examples, while they have not the moral courage to preach a sure, free, and full salvation through Jesus Christ. We speak with all due deference of the opinions of this class of Christians, but we do believe that Christianity comes in something more than precepts and examples. These are most excellent, so far as they extend; but Christ did not set an example to follow in saving ourselves from sin, and in mixing ourselves from the dead. These are the two main pillars of the Christian Religion; and these he assures us he came to accomplish.

It is the duty, then, of the Christian minister to inculcate all the great truths, as well as to enforce all the important duties of Christianity; thereby coming to his flock in the fulness of the blessing of the gospel of Christ; and not serving up to them roses and flowers while they are tanning for the bread of God that cometh down from heaven and giveth life unto the world? Amen.

Another Report.

FR. WHITEHEAD—There appeared in the "Trumpet" of Aug. 1st, a few sentences on an article published in "Zion's Herald," relating to the conversion of a Mr. Smith in Norwich. Since the publication of this marvellous story, a No. of "Zion's Herald" containing it, has accidentally fallen into my hands, and has, much as this very interesting case of conversion is said to have taken place in the field of my labors, I was induced to call on the family of Mr. Smith and inquire into the matter. The Methodist Daughter was the first member of the family with whom I conversed. Upon asking her if the account of her father's conversion from Universalism was correct, she replied that it was not strictly so, but that she and the writer thereof meant that it should be! After having thus introduced the subject, the following dialogue ensued.

Self. Was your father ever a staunch and decided Universalist; one of its foremost, and unflinching advocates?

Woman. Why, yes, I always thought he was.

S. Well why did you think so?

H. Because he said I might do as I pleased, he didn't believe there was any hell, and he was safe enough.

S. Was your father a regular attendant on, and supporter of that [Universalist] society?

H. Why he went there sometimes and I saw him put something into the contribution box!

S. Did many Universalists visit your father before his conversion?

H. Yes.

S. How many?

W. Why Mr. T. and Mr. and Mrs. M.

S. What! were they all? and do you call these individuals a great many Universalists?

W. Why, yes, I thought it was.

S. And they all forsook him after he had renounced his doctrine, and did not attend his funeral.

W. Mrs. M. Visited him till his death and attended his funeral.

S. Did your father renounce any doctrine on his death bed?

W. He said he believed there was a hell, and if that was not renouncing, I don't know what you call it. And I think such things ought to be published, &c.

I was soon convinced by the general tenor of this pious woman's conversation that she had stated that which was not true; and I was soon satisfied that the writer in 'Zion's Herald,' [who received his information from her] was not so much in fault as many others are who now publish downright falsehoods. He, however, should have known better what he was about. But perhaps he did not want to know any better. For I have been informed, that since he was convinced of the *falsity* of the woman's statements, he has continued to embellish his discourses and edify his audiences with the account of the 'very interesting case of conversion.'

Another of Mr. Smith's daughters, who I believe, is not a member of any religious society, told me that her father did not belong to any religious society—that he was not a supporter of any—that although I had preached in the place nine months, one-fourth of the time, (three times each Sabbath) he never heard me preach but once—that he did not send for B. Beatty; but told his Methodist daughter that if it would be any gratification to her, or afford her any relief, she might send for him—and that he made no renunciation of any doctrine on his death bed.

The members of the Universalist Society of Norwich declare that Mr. Smith was never a member of their Society—that he never attended one of their business meetings—that his name was never on their subscription-book—that they never knew him to give a cent for the support of preaching in their Church—and that he very seldom attended any of their religious meetings! So much for the man of whom W. Livesey, (the writer in 'Zion's Herald') says, 'for more than twenty years he had been a staunch and decided Universalist; one of its foremost and unflinching advocates; and a regular attendant on, and supporter of that society.'

In closing this 'interesting' account of the marvellous conversion of Mr. Smith from Universalism, the writer says, 'This is the fourth instance, within a few months, of Universalists renouncing the doctrine on their death-bed, in this place.' This statement we verily believe to be untrue; (the writer might have heard so) and we solemnly call upon W. Livesey to substantiate his assertion, or labor under the imputation of having given publicity to that which is false! We ask for proof; and we have a right to demand it.

A. M.

Boston Trumpet.

An enemy that disguises himself under the veil of friendship is worse than he who declares open hostility.

ABSURDITIES OF ATHEISM.

Sometime ago, after chaos and old night had reigned undisturbed from eternity, and matter had fermented, and tossed, and rolled into almost infinite forms, it happened to fall, for the first time, into just those relations which constituted the volcanic power; when, in a moment, an explosion took place, loud as ten thousand hunders, which sent out innumerable suns, lying in confusion through space, streaming athwart the darkness their baleful light, till they stopped and became fixed stars in the glorious firmament above. But they carried in their bosom the sad accidents which gave them birth; and new throes ensued, sending out around them comets, and planets, and satellites, all moving in elliptic orbits, with arithmetical accuracy, so that for ages past, and for ages to come, the almanac discloses their movement with an exact accuracy as the clock tells of time. What chance it was, which checked their flight and by a revolution of force, wheeled them round in their elliptic career—or why, the centripetal power exhausted, they did not fall back, with accelerated momentum, into the horrible crater whence they sprang—or where that mass may be, which could furnish matter, of which to make the universe, and sustain the reaction of sending it out; that mighty cannon, whose shot are suns, and worlds; our philosophers have not yet discovered. But so it happened—they were exploded, and as yet they have not fallen back.

And not, leaving the suns, and orbs, and their systems, we descend to trace the history of our mother earth, whom we meet reeking from her recent explosion, her waves of fire tossing and raging; which as they cooled, trusted and stood upright as an heap, and became the perpetual hills, and everlasting mountains.—The weightier masses sunk downward, towards the centre, with lighter and lighter deposit above, leaving the crust when pulverized for fallow ground and harvests.

As yet, however, the earth was without form and void, and a hideous nakedness spread over its late burning surface. When strange to tell, grass and trees, sprang up and began to crumble at the hills and carpet the valleys.—and hard on the steps of this wonder, trod another; the waters teemed with organic life, which lashed with our plant wave, and sported in the deep;—and suddenly the hills sent down to the valleys, and the valleys sent back to the hills, the bleating of flocks and herds; while the groves sent forth the joyous notes of birds and insects. All these in grand concert, burst out upon the silence of nature, and all, as they needed, waited on almighty chance, who gave them their seat in due season.

The organization of this delightful choir, was such as demanded respiration, and the flowing of a warm blood, for which an elastic atmosphere was needed; and it happened, as the earth cooled and consolidated, that several gases escaped from confinement, so exactly of the same specific gravity, and blessed with such social and friendly dispositions, that they agreed to exist in partnership, and to surround the earth, and most benevolently to volunteer their aid for respiration.—Each, alone, deadly to life, but united, its sustaining power.

The world of breathing animation rose up with optics—cameras obscure in the head, to pencil inside the images, of objects without.—When lo, the orb of day, when he fled from his

beated prison, forgot not in his panic to take with him stores of light, manufactured for immediate use, which ever since, he has been pouring out unexhausted, in marvellous abundance. Light, so dexterously compounded of seven colors, as to be colorless, and well adapted to the purposes of vision.—

But amid this exuberance of animated being, there was not a man to till the ground or admire the beauties of nature. Behold then another wonder—the fortuitous concurrence of atoms, before the earth so cooled as to stop fermentation, produced a human skeleton; around which, with kind affinity, came the sinews and the muscles, and took their place. The lungs for breathing, and the arteries and veins to carry around the vital fluid, offered the aid and were accepted. The nervous system—semi-animal semi-spiritual—took its middle place, as arbitrator between the soul and the body. And to cover what otherwise had been unightly, kind nature provided a blanket, and with kind sympathy threw its velvet covering over the whole. The eye, too, lit itself up accidentally, just at the moment it was wanted, and the socket stood excavated for its reception, and the focus warm to make it easy, and the ligament to tie it in. The mouth opened at the right to prevent suffocation, and in the right place for speech, and ornamented with double rows of ivory for mastication. While nature's self, with pencil pointed in the colors of heaven stood by, well pleased to pat upon her beautiful workmanship, the finish of the sparkling eye and rosy cheek, and ruby lip. All this, however, had constituted only a beauteous animal, but for the glorious accident of a machine for thinking, which happened to pass that way, and so happened to stop a little, and make an experiment of its power in the upper department of this marvellous product of chance. It took its place, and swung the pendulum and has continued to, with surprising accuracy, though latterly, in some instances, it has seemed to be out of order and to stand in need of some little rectification in respect to its reasoning power.—Dr. Gecher.

The funeral.—An Extract.

The procession now reached the grave-yard—the coffin was lowered and placed beside the grave—never, in my life did such feelings oppress me. There yawned the awful grave—the coffin rested on its brink—the mourning friends stood around, with sorrow engraven on their countenances; but there was one, whose deep and unfeigned sorrow told that the deceased was the partner of her bosom—still she spoke not, her companion; but when the coffin was lowered to its final resting place—when the earth sounded on its lid—then her sorrow was insupportable. The grave now contained the companion of her youth, and all her hopes.—Overpowered by her sorrow, she sunk in the arms of her sympathists, and ere she revived, the turf was o'er the dead.

There is no scene better calculated to inspire melancholy contemplation, than the grave-yard. There in that repository in the triumph of death, the land of silence and gloom, repose the proud and the rich, the poor and the humble. Strife is forgotten—the tongue of slander is dumb—the voice of censure is hushed—the guilty and contaminated are beside the chaste and

angelic purity, kings, heroes, and subjects, moulder together and are forgotten. The fairest sons of genius, lie beside the senseless idiot, and the greatest beauty sinks down by the most disgusting deformity—titles are unknown—distinctions are annihilated, and all sleep in forgetfulness in the earth's cold bosom. Is this the end of man? No!—There is a fairer world beyond the sea of terrestrial sorrows and anxieties—a realm of consecrated beatitude—a time of unspoken delight. There the countenance of sorrow is changed to smiles, and delightful and enrapturing joys will repay a life of sorrow and pain.

INQUIRER AND ANCHOR.

SATURDAY, OCTOBER 17, 1853.

Past's Reasoning.—It is not ungenerously grasping and always highly instructive, to observe the clear and correct reasoning, the logical statements, which the named writers manifest in reference to the various subjects on which they treat. Such subjects as admit of reasoning, are demonstrated with as much clearness as ever were the problems of Euclid. Even such as are purely matters of religion—positions which, by reason alone without the aid of revelation, could not be established with any degree of certainty, are, by the inspired writers, demonstrated by the use of reason—brought down and made clear to the capacities of mankind.—This clearness is a severe reproof—and it ought to be much more regarded—to all those who, because they cannot otherwise establish their own notions, discard the use of reason in matters of religion—denouncing it as absurd and therefore not to be trusted. Reason is indeed a dangerous thing to many crude notions that pass for the pure religion of Jesus Christ.

Our attention was recently called to this subject by encountering with a friend recently to the passage in Cor. 15: 22. "For as in Adam all die; even so, in Christ shall all be made alive." He stated that a Baptist clergyman of his acquaintance had recently preached from that text, and in quoting it, omitted the words "for" and "even." After a moment's reflection we were not at a loss to detect the important bearing which the first of those words has upon the general subject on which the apostle was treating. He reasoned in his usual manner. He first laid down his position, and then gave a reason in demonstration of it. The word "for," in this passage supposes that the sentence which follows it is a reason given for something that had preceded it. By referring to the context we find the apostle had been speaking at some length concerning the resurrection of the dead. "If Christ be preached upon you that he rose from the dead; how come among you that there is no resurrection of the dead?" All will admit that he was here speaking of a literal and universal resurrection. "If the dead rise not, then is Christ not risen." "The dead" are spoken of in general terms, and as the apostle designed to allude to all who lie down in the sleep of death. The same time is affirmed of all. And, continuing his reasoning, the apostle contends that it were a vain thing to preach Christ and the resurrection, if Christ were not raised, and if there is no resurrection. "But now," says he, "as Christ risen and become the first fruits of them that sleep." Here is an important position which the apostle demonstrates in the following reason. It shows clearly the condition of mankind in the resurrection.

Christ the first fruits.—This phrase first fruits, ungenerously, alludes to the requirement of the Jewish law to offer the first fruits of the year as a sacred offering unto the Lord. Of the flocks and herds, and the harvest also, the first fruits were regarded as holy—probably more pure

and perfect, but in every respect partaking the nature of the subsequent harvest—the ingathering at the end of the year. The expression then as applied to Christ, indicates that what the first fruits were to the after harvest; so Jesus Christ, being the first fruits of them that sleep, to the world of mankind, where they shall attain the resurrection of the dead. It supposes, therefore, that they shall bear the similitude of the Son of man. Christ, the first fruits, may be more perfect, more holy, than the after harvest; but still when he shall appear we shall be like him—when the purpose of God is fulfilled, that he might gather together in one all things in Christ; then the subjects of the resurrection shall bear the image of Christ—become "heirs of God and joint heirs with Christ"—become indeed "the children of God being the children of the resurrection."

After speaking of the first fruits of the resurrection, and thereby showing the manner in which the dead shall be raised, the apostle demonstrates his position by referring to the medium through which the object is to be effected. "For since by man came death, by man also came the resurrection of the dead." As man became subject to death by partaking the nature of the first Adam; so by bearing the similitude and partaking the nature, of the second Adam—the first fruits, "the Lord from heaven," they become subjects of a resurrection in the same glorious and immortal manner in which the first fruits came forth. And this too was predicted of all the dead; hence the apostle, as a reason for the foregoing introduces what follows. "For as in Adam all die; even so in Christ shall all be made alive." From this it is evident, that as many as, partaking the nature of Adam, became subject to natural death, shall, in Christ, be made alive, bearing the image of the "Lord from heaven." Theologians may cavil and blotted sectarians may exert their ingenuity and sophistry in attempting to evade the force of the apostle's reasoning, but they cannot controvert his positions. The very fact that Christ is the first fruits of the resurrection, presupposes that the full harvest shall be gathered in, possessing the spiritual and heavenly nature of the "second man." It will not answer to say that the apostle is here speaking of the righteous only; for it is universally admitted, that his reasoning applies indiscriminately to all the dead, and after he speaks of Christ as being the first fruits—

if it is denied that his remarks apply to all the dead previous to his saying, "But now is Christ risen and become the first fruits of them that sleep," it cannot be proved that the unrighteous will ever be raised at all.—But since it is admitted that all shall be raised from the dead, and since Christ is the first fruits, it follows that all will be raised possessing the spiritual nature of the heavenly man. "As we have borne the image of the earth, we shall also bear the image of the heavenly." And that this refers, not to the "righteous" alone, but to all mankind, is evident from the fact that "as in Adam all the even so in Christ shall all be made alive."

The reasoning of the apostle in this chapter is so clear and conclusive that it cannot be controverted—blotted and interested sectarians have never been able to explain his language without admitting the final holiness and happiness of all mankind. They have attempted to say they have perverted his language, they have endeavored to search out some new meaning more in accordance with their own views; but, in all their efforts, have only "darkened counsel by words without knowledge." Let them go on, if they think it proper, in their career of perversity; but the truth of God remains, and will remain until it shall shine more and more unto the perfect day.

S. O. W.

Consistency.—In a paper, whose Editor has declared the Bible to be a literary forgery, and its supposed authors a cruel monster, and which also contains the following language:—"So long as a tyrannical monster, such as the Bible depicts Jehovah—selfish, jealous and

vindictive—shall be slavishly worshipped, instead of being excoriated"—we find a correspondent saying to the Editor, "God bless you!"—and the expression seems to be inserted with approbation by the sapient Editor. But really it is too much to call such a "selfish, jealous, vindictive, cruel monster," to bless that poor man who does not believe there is a God. We would remind this Editor of the propriety of suggesting to his correspondents, an alteration of their phraseology; & when they wish to invoke blessings on his poor head, to say "God bless you, if there be any God." Then they would beseech as consistent as was the poor sailor who had long been a sturdy "free inquirer;" but being out in a severe storm where every moment he expected to be swallowed up in a watery grave, fell upon his knees and prayed, "O God, if there be any God, save my soul, if I have got any soul!" These are the men who pay supreme adoration to the godless reason! How very reasonable and consistent to deny the existence of God, or call him a cruel, vindictive monster; and yet intreat him to bless them!

S. O. W.

Vain Philosophy.—Every body knows that those who discard revelation and follow the "light of science" alone, claim to be reasonable men—philosophers of the acutest minds. They will not believe in the Bible, nor in miracles, because they say, the one is a "literary forgery," and the other contrary to reason. And yet in pursuing their vain philosophy, they run into far greater inconsistencies and absurdities than if they believed in the existence of a supreme Being and the religion of the Bible.

The following conversation from the Gospel Banner, will show the admirable reasoning of some of these reasonable men. It is said, by the Editor of the Banner, to be "substantially a conversation which actually took place a short time since between Abner Kuehneld, an avowed atheist, and an Universalist clergyman." "Mr. K." says the Banner, "finding himself unable to withstand the argument of his antagonist, found it convenient to drop the conversation."

Universalist. Do you believe that there ever was a time when the human race did not begin to exist? I ask this question, because if you answer in the negative, I am prepared to prove, as a philosopher, that there was and must have been such a time.

Atheist. I have no hesitation in admitting that there must have been a time when the race of man began.—The increase of the human race carries us back by each preceding generation to a smaller source of ancestry, till we must reach a common progenitor as the original.

U. Well. How do you suppose the first man came to exist? What cause produced him?

A. I know of no better or more rational answer, than to say, he might have originally grown up out of the earth like a plant.

U. Do you call this rational? It is the worst miracle the credulity of the human mind could conceive of or allow—that a man, formed as he is, endowed with reason, and capable of producing his kind, should grow up out of the earth like a vegetable! So then, you are obliged to admit the most singular miracle the world ever heard of as the foundation of your argument against miracles and in favor of the uniformity of the operations of Nature's laws! Why do not men grow up so now? Why does not the earth sometimes in our day send forth from its fertile bosom a human being or other animal?

A. Why, because it has become old and incapable of bearing. My mother, having passed a certain age, is no longer capable of producing offspring.

U. This does not answer the difficulty: on the contrary it provokes another. You admit that the

earth is older than it was, and that consequently it must once have been young. How came the young earth to exist?—What produced that?

A. I cannot tell.

U. If the earth is now old, it must have once been young and in a bearing state. By parity of reasoning, it must first have had its infancy; yet there must have been a time when it did not exist. Could it come into existence without a cause?

A. I cannot tell.

U. So that your theory followed up, has brought you to a point where you find it necessary to stop your investigation by the confession of your ignorance. Pray, sir, be consistent. You assert that natural causes are sufficient to account for all effects. All I ask is that you find a cause for that effect which consists in the beginning of the earth. That cause I believe to be God; but rather than admit the existence of God, you deny the cause and allow the effect without it. Such reasoning is too miraculous for me.

GENERAL CONVENTION.—The following remarks relative to this body, are from Stephen B. T. J. Sawyer of the New York Christiana Messenger. Whether his views are just, or not, they are certainly expressed with some plainness of speech. There might indeed have been more business done during a session of two days by pursuing the course which he had proposed. And whether that would have been the most judicious course, the crowding in of public services, and the anxiety among some to adorn during the time of preaching, prevented the wisdom of the council from deciding. In consequence of this, it was not determined whether it would be best to pursue such a course at the future sessions of this body.

The custom to which this body seems bigotedly attached of adjourning to give to public religious services three times a day, during its sessions, has more than once been alluded to as occasioning a great loss of time. The truth cannot be concealed, that with this custom, and a session of two days, very little business of importance can be properly attended to. The last session on furnished the most satisfactory proof of this truth.

While Br. Thomas' proposition for extending the session to six or seven days was before the public, the writer took occasion to offer some remarks against it, and to propose what they appeared, and still appears to him the only proper and feasible method of avoiding the difficulty. He then believed, and still believes that the Convention, as such, has but one public service to attend during its session, viz. *the Occasional Discourse*. But what is the practice of the Convention?—Simply to make all the public religious services, which in society where it holds its session, are planned to have, the business of the Convention. For this purpose the Convention takes the liberty of appointing a committee for the special purpose of arranging the public services on the occasion. And what is still more singular, as if conscious that it possessed no right to interfere in the matter, the pastor and trustees of the society where the Convention is held are appointed to this duty, and that too when they are not members of the Convention and of course responsible to no body for the performance of their duty. This may appear to some to be vastly accommodating, but to others it seems to be little better than mere trifling.

The method proposed by the writer through the press, previous to the meeting of the Convention, and to the Convention itself during its session, was to attend to its own service, the *Occasional Sermon*, and afterwards to attend without interruption to its own business, and leave the society where it meets and the friends who may assemble on the occasion to manage their affairs in their own way—to have as many public services, such preachers, &c. &c. as they please. It was suggested that the Convention met for higher purposes, and had before it more important business than simply hearing sermons. This however

could not be understood. Some brethren were unable to conceive what could be more important than attending the public services, and seemed as if an utter loss to imagine that delegates could be assembled from the several States there represented, for any other purpose than to go through the formalities of organizing the convention and listening to some half a dozen sermons!

For one the writer is of a different opinion.—He thinks that, although the Convention possesses only advisory power, it would in the performance of its duty find many occasions for the exercise of those powers. There are subjects of thrilling interest, and of vast almost vast importance to our denomination. These subjects must be discussed, and discussed by the Convention, if that body is disposed to do any thing for the permanent prosperity of our cause. There were two presented at the late session, one relating to Capital Punishment, the other to a Theological Seminary, which from their nature and importance demanded at the hands of the Convention, a most deliberate and careful examination. But they did not receive it, nor could they, merely for want of time. The church bell was heard in the council chamber and every thought of business passed away. The result was that nothing of much importance was, or could be done. Instead of two full days for the transaction of business, there were scarcely two hours uninterrupted by something wholly foreign, it is believed, to the reasonable objects of the Convention.

It only remains for the determination to say whether the General Convention, organized as it is, shall continue to devote its annual session to hearing sermons, or whether it shall attend to its appropriate business.

The writer is glad to see that Br. Whittemore of the Trumpet is beginning to perceive and willing to acknowledge that the session of the Convention must either be protracted, or the delegates cease to attend every public service. Speaking of the Universalist Historical Society he says:

"It is to be regretted that this society was not able to devote more time to the transaction of its business. In fact, a session of two days, if public services are attended three times a day, is altogether insufficient for the transaction of its business which comes before the Convention. Much business was neglected this year, merely for want of time to attend to it."

Whose fault, it may be asked, was it, that this business was not attended to, or that there was such a want of time? If this question were answered some few members at least of the Convention would be found guilty, among whom is thought would not be found Br. W.

THE ROCKINGHAM ASSOCIATION OF UNIVERSALISTS held its annual session in Deerfield, N. H., on the 26th and 27th of August, ult. Br. T. F. King, Moderator, and W. C. Hancock, Clerk. Appointed Br. J. Dearborn, N. Batchelder, J. Ciley, A. Brown, G. O. Wilson, Smith, Tucker and Marston, delegates to the New Hampshire State Convention. Received the most cheering intelligence of the spread of truth and the general prosperity of our common cause, throughout the boundaries of the Association and of the State. Enjoyed a season of great refreshing during the session, at which six sermons were preached by the following brethren, viz. F. A. Hoddon, H. P. Ballou, J. G. Adams, T. F. King, Abel C. Thomas and H. Ballou. Twenty-one preachers were present. Adjourned to meet at Epping, N. H., on the last Wednesday in August, 1836.—*Mag. & Adv.*

MAGAZINE AND ADVOCATE.—This valuable Universalist paper, we understand, is soon to change its proprietors. Heretofore it has been owned and published by our indefatigable Br. Dolphus Skinner, who has long been in the field of editorial labor, and

by his untiring efforts, has raised it to its present popularity. On the first of January next, however, it is to pass into the hands of Br. A. B. Grosh and O. Hutchinson, by whom it will be conducted as it has been heretofore. Br. Grosh has long been famously known to the Universalist public as the Associate Editor of the Magazine and Advocate, and under his judicious management, no doubt can be entertained that the paper will continue to be, what it ever has been, a fair, devoted, sound and interesting advocate of the great cause of a world's salvation. Br. Hutchinson is a young man of worth and talent, and, co-working with his associate, will be to the interest and usefulness of the paper. Skinner and Stephen R. Smith are to continue their labors in the editorial department, so that none of the interest, derived from their services, will be lost to the paper.

With Br. Grosh we are personally acquainted—we know him to be a good man and true, and we heartily wish him all that success, which, by his worth, his talents, and the excellency of his heart he so justly merits. It is true he has a little too much radicalism on some points to suit us exactly; but even radicalism, which has its foundation in so much goodness and sincerity of heart, we can easily put up with. We know, if Br. G. should accede from the order, and 'fight on his own hook,' he would later just as ardently and perseveringly in the promotion of what we both believe to be truth, as if he were with us on all points of church government and policy. And we sincerely grieve he never will sever, even should a Theological Seminary be established by the denomination. He will then stand by to defend it, and protect it in that simplicity and purity which it ought to possess.

But, leaving this subject, we devoutly pray that he and his associate, may be abundantly rewarded, with one or two things 'useful,' for their arduous labor in conducting the Magazine and Advocate.

THE CONNECTICUT RIVER ASSOCIATION OF UNIVERSALISTS met at Goshen, N. H., on Wednesday and Thursday, 19th and 20th ult. and appointed Bro. Austin Corbin, Moderator, and Br. H. Beckwith, Clerk. Granted a letter of fellowship to Br. E. Mansford, and conferred ordination to Br. W. Wilson. Sermons were preached by Bro. J. Gilman, J. Moore, B. H. Faller, W. S. Ballou, R. Streeter, and W. S. Balch. Place of adjournment not yet determined.—*Mag. & Adv.*

MARK CHANGES.—We perceive by a late number of the Watchman and Repository, heretofore published at Montpelier, Vt., that it is heretofore to be blended with the Universalist, which has till lately been published at Claremont, N. H., and the new paper formed by the union of the two, is to be published at Lebanon, N. H., as a denominational paper for the States of New-Hampshire and Vermont. The paper is to be published by the 'Universal Benevolent Association'—an Association which we presume has recently been formed—at one dollar per annum, to be paid in all cases in advance. Br. R. H. Faller, now of Montpelier, is to superintend the publication. We with abundant prosperity and success to the paper, the Benevolent Association, the Editor and all concerned in the publication.

The Southern Pioneer and Philadelphia Liberator, lately united in one paper and edited by Bro. O. A. and S. P. Skinner, of Baltimore, and Zealous Faller, of Philadelphia, has just passed into the hands of Br. L. S.

Greene, late of Charlestown, Mass., as its principal contributor, who, in conjunction with Dr. Z. Fuller, is heretofore editor and publisher at Baltimore, Md., where for four years past it has been faithfully and promptly conducted by Dr. Otis A. Skinner its principal Editor and publisher. We infer either that Dr. Skinner intends leaving Baltimore, or else perhaps what is quite probable, his pastoral labors require his entire devotion to his ministerial and parochial duties. The cause of truth we understand is highly prosperous under his labors in Baltimore, and his society is now engaged in the erection of a large and beautiful meeting-house. In his retirement from the editorial and publishing cares and labors, our good wishes and those of many patrons of his paper will follow Dr. S.: and it is with equal cordiality we greet the joint labors of Drs. Everett and Fuller, to neither of whom is the labor of writing, for, or editing papers new. We wish them all prosperity and peace. The Pioneer is published under the patronage of the Southern Convention of Universalists, on a small but neat medium sheet at \$2 in advance, or \$3 at the end of the year.

[Mag. & Adv.]

The Penobscot Association of Universalists held its annual session at Bangor, Me. on the third Wednesday and Thursday in September ult. Dr. A. A. Richards, Moderator, and J. K. Palmer, Clerk. Received the following like societies in Bucksport, Orono, Frankfort and Cornish into fellowship. Passed a resolution inviting Universalist ladies to unite with societies and co-operate in the glorious cause of mental emancipation—adopted several of the resolutions passed at the last session of the State Convention—appointed delegates to attend the next session of that body, and after attending to the other business of the body, and the public services, during which, sermons were preached by Drs. G. Smith, J. Miller, W. A. Drew and J. K. Palmer, adjourned to meet at Bangor, on the third Wednesday of September, 1856.

B.

THE RESURRECTION OF CHRIST.

Among the many important and signal services which Christ has rendered the world, his resurrection from the dead holds a very conspicuous place. By this event, he brought 'Life and immortality to light,' and let in upon the world a flood of intellectual happiness and glory. Before it, man knew that his pilgrimage on earth was short, and death certain; but he had never been able to look beyond the confines of the grave, and know what he was destined to enjoy or endure, in the world. He had learnt by his own experience and observation, that he was mortal and corruptible; but he had never been brought to a knowledge of the fact, that 'this mortal must put on immortality, and this corruptible, incorruption.' All beyond the event of death was dark and uncertain. No direct and satisfactory information had been communicated to him, respecting the certainty of a future existence. Perhaps, indeed, the feeblest philosophy, aided by the feeble and trembling ray of reason, had caused a few faint glimmerings of light to flash athwart the bewitched mind; but he had never been able to explore the vast ocean of eternity, and bring back the joyful intelligence, that an eternal existence of bliss and blessedness will be the final inheritance of all created beings. He had never been able to inspire mankind with that hope, which,

—'as an anchor, firm and sure, holds fast
The Christian vessel, and defies the bolts.'

Nor had he ever seen, even with the eye of con-

science and sustaining Faith,

—'the blaze of light'

To cheer the spirit and refresh the sight.'

Eternity presented to his mind a dark and dreary waste, without any solitary beacon, by which to direct his course, and guide his wandering feet through the 'dark valley and shadow of death.'

The resurrection of Christ opened a new scene upon the world. The vision of future glory burst in upon the desponding soul, and dispelled the gloomy fears, the dismal doubts and forbidding, which had long held unshaken dominion over it. It was then seen, that this life was but the prelude of a more glorious existence, and death, the once dreaded tyrant, the Messenger of Heaven, to call us from this state of sorrow, pain and disappointment, to the kingdom of spotless purity and perfect bliss. The mystery, which had been hid for ages, was then revealed; the Book was opened, and every one could read for himself the sacred record of his title to 'crowns of unfulfilling glory.'

Here let us pause and ask—without the hope of life and immortality, which the resurrection of Christ was instrumental in procuring, what would have been our present condition, & our future prospects? In this vain & transitory world, where every pleasure is evanescent, every joy unsubstantial, we should have had nothing to cheer us, and nothing to direct our thoughts in yon'd the grave. The chilling idea of an 'eternal rest' would have constantly lingered in our minds; and gloomy would have been shrouded in dense, impenetrable darkness. It is not so now. Hope, 'like a star on eternity's ocean,' brings to your view, while in this world, the 'land of promise'—the heavenly Canaan. It causes a light to shine upon the pathway of life, bids us to rejoice in the vicissitudes of fortune, and points to a glorious immortality. If trials, or persecutions, or even death, come upon us, we are prepared to meet them. For,

'What is the bigot's torch, the tyrant's chain?
We smile on death, if heaven-ward Hope remain.'

Indeed, it is all that we need to comfort us upon the earth: it gives us a rich foretaste of all that we are to enjoy hereafter; and, in the hour of death, it imparts unutterable consolation. We will find the Poet say,—

'Unfading Hope! when life's last embers burn;
When soul to soul, and dust to dust return?
Heaven, to thy charge, resigns the awful hour!
Oh, then, thy kingdom come! Immortal Power!'

And whilst we enjoy its invaluable blessings, its complete triumphs over the afflictions of this world, even over death itself, let us not forget that it was obtained for us, by the benevolent exertions the death and resurrection, of the blessed Son of God.—Banner.

RULES AND REGULATIONS.—There is certainly a great want of dignity, decorum and rule in many of our public councils, which will forfeit for us the respect of the public, and our own respect, if not soon attended to. I complain not alone of others, but of the want of rules and regulations which should compel myself, and others like me, to observe some kind

of rule and order in our public councils. It is not that we do not know what is right and proper; but that in the warmth of earnest debate, we forget it; or, in the flow of spirits induced by meeting our friends, we disregard it. But I rejoice in saying that we are not so utterly devoid of all grace, as to be *completely* forgetful and neglectful—only that we *shame* the Pharisee's fear of endless war, too often comes after the offence has been committed. Brethren even the offenders ask, Can we not establish some few, good parliamentary rules and regulations in our public councils?—Mag. & Adv.

TRY THE RULES.

Am I a Universalist?—or in other words, am I a Christian?—is a question which all professors of a world's salvation, should frequently urge upon their own hearts. Am I a Christian in *faith*?—do I believe that Jesus is the Son of God? do I believe that he rose from the dead? do I believe that he is the Savior of the world? do I believe that he will subdue all things unto himself, that God may finally be all in all? Or have I simply assumed the name, to fight opponents under false colors, while in fact, I know nothing of the sentiment? These are important queries; and he who can return an affirmative answer to those contained in the second sentence, has reason to thank God; while he whose conscience returns a respondent to the last inquiry should pray, 'Lord, give me the truth.'

But, am I a Christian in still more important particulars? Do I practise the injunction, 'Swear not at all?' am I 'cooperative in all things?' do I forgive my enemies? do I avoid all manner of evil? Am I careful not to offend in word? do I keep the commandments of Christ? do I show my faith by my works? This is a grand rule, and happy is he, who, when measured by it, is not found wanting. Brethren, let us try these rules often, until we become those true followers of Jesus, in whom there 'is no guile.'

Herald of Truth.

Religious Notices.

Br. Asher Moore of New London will preach in the Universalist Church in this place (Hartford) on the 3d and 4th Sabbaths inst.

Br. R. O. Williams will preach at Hamburg on Saturday evening Oct. 3d, and at Millington on Sunday Nov. 1, and in the evening of the same day at such places as the friends may appoint.

Br. Williams will preach at Broad Brook on the 3d Sabbath in October, and a lecture at Dry Brook on 7 o'clock same day.

Br. Shingley will preach at Suffield centre, on the third Sabbath in October.

There will be preaching at Hitechockville on the third Sabbath in Oct.

Br. J. H. Willis, will preach at Union on the 4th Sabbath in Oct.

There will be preaching at Granby, on the 3d Sabbath inst.

Br. J. Shingley will preach at Durham on Friday evening Oct. 23, and at Killingworth on the 4th Sabbath in Oct.

There will be preaching at Poquonick on the 4th Sabbath inst.

There will be preaching at Barkhamsted on the 4th Sabbath inst.

POETRY.

Mother what is Heaven?

Mother, they tell me of fairy lands,
Where the rivers roll o'er golden sands;
Where the 'sea nymph' floats on the sunny tide,
And the lamb sleeps in peace by the lion's side,
Mother, is that Heaven?

Mother, they tell me of vine clad hills,
Where the syren sings by the bubbling rills;
Where the dove builds her nest on the eagle's rock,
And the fierce wolf feeds with the shepherd's flock,
Mother, is that Heaven?

Mother, they tell me of pearly cells,
Where the 'mermaid' sings and the rainbow dwells;
Where the 'Ocean God' sleeps in his coral bed,
And the 'Sea Spirit' chants for the sailor dead,
Mother, is that Heaven?

Mother, they tell me of friendship pure,
That affection shines brightest in poverty's hour;
That envy, and hatred, and slander's gloom,
Are banish'd away, and return to the tomb,
Mother, is that Heaven?

No, Child! I will thee of a happier land,
Where nought but the tree of life shall stand;
Where the weary forever shall rest from their care,
But the just and the good can alone enter there,
Child, that is Heaven!

Child I will tell thee of a holier place,
Where the saints shall rejoice in a Savior's rich grace;
Where the songs of thanksgiving the morning shall sing,
The redeemed of this Lord their rich offerings bring,
Child, that will be Heaven.

Reflections on the fear of death.

BY G. J. ZOLIKOFFER.

If death put an end to my existence; if it were a total annihilation of my being, I could not behold its approach without fear and terror. What living creature does not prefer existence to annihilation? What thinking being does not desire to live eternally, and to go on without interruption unto perfection? But I have no room to expect to be reduced to nothing. Reason and Scripture assure me of the contrary. Christianity especially reveals to me a heretofore and an eternal felicity. This consoling and elevating religion hath deprived death of its dominion, and dissipated the terrors it inspired. She hath converted our wisdom and desires into the most delightful hopes, and raised those hopes into the highest degree of certainty. How happy am I in being a Christian! Yes, to Thee thou only begotten Son of the Most High, to Thee who art risen from the dead, who livest and reignest in the glory of thy Father, I am indebted for the firm conviction that death, far from being the termination of my existence, is the beginning of a more happy life. What a noon-day light hath thou shed over the darkness of the grave! Death is now a messenger of peace, who calls us from labor to repose, from the combat to victory, and who by proclaiming the end of a troublesome and dangerous journey, introduces us to our native home.

Why, then, should I be afraid of death, instead of threatening me with annihilation, punishment or misery, it lead me to hope for a more desirable and happy change.

Is it the moment of dissolution that I fear? But if I give credit to common experience the separation of the soul from the body, far from

taking place in a violent and painful manner, is on the contrary imperceptible and gentle, and death is but a peaceful sleep which insensibly steals upon us. How frightful soever it may sometimes appear to the eyes of a spectator it is not so to the dying person, who takes little or no interest about the state of the body.—And if the moment of dissolution were painful it is always but a moment, and disappears with the rapidity of lightning.

Is it the separation from the persons I love, and the uncertainty of their situation which fills me with uneasiness? But will this separation be eternal. Even while I remained with those beloved friends, could I choose and alter their condition as I wished? Does not their destiny remain in the hands of the sovereign Disposer of all things! Is he not their Father as well as mine?—Will he not watch over their happiness with as much attention and care as he has done over mine? Yes, heavenly Father, with perfect confidence I commit to thy care those who are not dear to my heart. Take them under thy protection. Guide them by thy hand. Establish their steps in the paths of piety and virtue. Preserve them from vice and irregular passions. Teach them to make a good use of the present life, and to prepare for the future. Then whatever be their lot whether they live in riches or poverty, whether elevated or depressed, whether they reach an advanced age, or death cuts them off in the midst of their course, they will not be less happy, and one day arrive where I am going, they will be more closely reunited to me and to all those who honor and love thee.

Is it the obscurity which hangs over the state whither I go after death, which alarms me? But was there less obscurity surrounded me before I appeared on the theatre of this world? Notwithstanding what an agreeable light hath succeeded? What, shall I be afraid to sleep in the arms of my heavenly Father, and to commit, with perfect confidence, my destiny to Him who hath taken so tender and paternal a care of me during all the course of my life? Can I doubt that he will conduct me through the dark valley of the shadow of death into the eternal abode of light? Have not all wise and virtuous men, all the worshippers of God, and the genuine disciples of Jesus Christ, who have lived before me, passed through this dark path, and is not by this road they have arrived at the end of their wishes and desires? Hath not Jesus Christ himself, my forerunner and my guide, there left the marks of his footsteps? Did he not during his life and at his death promise his disciples, that they should be reunited to him in the eternal abode of felicity? Besides, the darkness of the sepulchre shineth as the day to the eye of that God who seeth all things, the Creator and father of my spirit. The darkness which I think I perceive in death, and which disturbs and alarms my imagination, is only an illusion of my mind, too much accustomed to the impressions of sense, too much attached to visible things. As the night, while it covers with a dark veil the little objects which surround me, presents, at the same time, to my astonished sight, an innumerable multitude of brilliant stars, planets, suns, and worlds, which fill the immensity of space; so death, by involving me in its shade, throws a brilliant light upon my soul, and unveils to my view a new universe infinitely more spacious and wonderful

than that which disappears to my expiring eyes.

Filled with this delightful and firm expectation, I cast myself into thy arms, O wise and good Father. Neither darkness, nor death, nor the grave, nothing can separate me from thee; nothing can expel me from thy empire, dissolve my relation to thee, or deprive me of thy protection and thy favor. Wherever I am thou art equally near me. Every where thou encompass me with the tokens of thy paternal tenderness, as unchangeable as it is unbounded. Never, never will thou cease to prove for my preservation and happiness, and thy power is equal to thy goodness. I can never doubt, therefore, that thou wilt make me as perfect and as happy as I am capable of being.—If to complete my purification from sin and imperfection, it be necessary I should yet pass through painful trials, I cheerfully submit, and I bless thee from my very heart. I repose in thy paternal arms; I will live, I shall die tranquil and satisfied. In whatever state of existence, in whatever part of thy immense empire shall be placed, I shall eternally rejoice in thee, for thy nature is unchangeable, and thou wilt, from everlasting to everlasting, wisdom and goodness itself.

Marriages.

In Sing Sing, on the 1st inst. by the Rev. S. J. Haver, Rev. R. O. WILLIAMS, Editor of the Inquirer and Anchor, Hartford, Conn. and Miss JANE M. BURR.

In Stafford, on the 26th ult. by the Rev. M. Church, Mr. Elijah Beecher to Miss Della Smith.

Deaths.

In Berlin, Aug. 25th, Mrs. Julia, relict of the late Norman Winchell, Esq. and daughter of Capt. S. C. Colles, aged 43.

There are several circumstances connected with the death of this excellent lady, which rendered it especially afflictive to those whom it has called to mourning. Esq. W. departed this mortal life a May list, and within the short space of 4 months, the partner of his joys and sorrows has been called to follow him to

*That undisciplined country, From whose borders, no traveler returns.

By this dispensation of divine Providence, six children (some of whom are small, and one, an infant, are orphaned orphans, indeed, having neither father, nor mother, to watch over them, or provide for their numerous wants. An aged father, also, bereft of the last of a family of four daughters, and the one whom he had fondly hoped might have been spared to be the comfort and stay of his declining years. May he "rock" and soothe the children of the deceased be visited with the smiles of the "Father of the fatherless," and may all who mourn, and that grace, which shall prove sufficient for them, in this and in every other trial, to which they may be called.

In Durham, Sept. 29th, of consumption, Mr. Seth R. Strong, aged 48. Mr. Strong had been some 24 years on his death; and was a most worthy companion, with an interesting family of 1 son and 3 daughters, to mention the one, her separation from an affectionate husband, and the others, their loss of a truly kind and provident father. In this afflictive event the Universalist denomination, also, has been deprived of a long-remembered and faithful member, and community of a valuable and esteemed citizen. For 18 years past, Mr. S. had been engaged in business at the South; whence he returned home, about four weeks previous to his decease by the unspeakable solicitation both of himself, and his family. May God of his infinite grace, sanctify the bereavement to the relatives and acquaintances of our departed friend and brother, and continue to them all, that peace, which passeth understanding.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

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ORIGINAL ADDRESS.

Delivered at the Annual Exhibition of the Clinton Liberal Institute, September 2, 1835.

BY T. F. GOODRICH.

On the moral and mental progression of Mankind.

When we consider the situation of man in the early ages of the world, we find him existing in a savage state, ferocious, cruel and revengeful. He subsisted upon the spontaneous productions of the earth, and, impelled by the grossest passions of his nature, committed acts of the utmost violence. If we compare the moral and mental condition of man in those ages with that of the present time, we have indubitable proof that he is a progressive being and designed for ultimate happiness. Kind nature has planted the principle of benevolence in the bosom of every human being, and endowed him with reasoning and reflective powers. As these were observed and cultivated, happiness succeeded, and the dark passions of the heart gradually gave place to feelings of kindness and humanity. But as civilization progressed, laws were established of a cruel, tyrannical nature, inflicting the most excruciating tortures, and sustained solely by physical power. Superstition waved her dark scepter over her devoted victims, and persecution sought to crush in death the trembling efforts made at mental investigation. Tyrants strove to assert and maintain their dominion, and superstition's priests and impostors fattened on the credulity of the people. But not even those almost insurmountable obstacles were able to stay the progress of the human mind. Those moral powers which were implanted in the breast of man, may be chilled by the cold breath of barbarism, or fettered by the subtle creeds of civilized man; but can never be destroyed—they remain imperishable in the soul, and when warmed by the genial rays of science and morality, they burst forth the brightest ornaments of human character.

If we follow down the blood-stained annals of history we discover a gradual change in the moral and intellectual world. Many have drank deep at the fountain of science, but its

waters had been poisoned with the dregs of idolatry and superstition. Knowledge was confined to a few, who used it as an instrument to oppress the many, by clouding their minds with mysteries and disseminating a philosophy calculated to freeze up every generous emotion and paralyze every ennobling propensity. But the promulgation of numerous theories and doctrines, aroused the energies of the mind and called forth a spirit of inquiry. As mankind became acquainted with the laws of nature, they began to discard the cruel dogmas sanctioned by former ages, and to look with pity upon the misery of their fellow beings. The republics of Greece and Rome opened a field for science and literature, never before witnessed; and their political institutions shone with magnificence and splendor till then unknown. There liberty first dawned upon the world; but neither a Cicero nor a Demosthenes were able to protect it from the deadly embrace of vice and licentiousness. In their admiration of science and national grandeur, they neglected to cherish and disseminate those moral virtues without which no republic can long exist. Hence they fell; but liberty, with the arts and sciences, survived, and even progression was stamped upon their marble ruins, inasmuch as they remained as monuments of warning to future generations. Thus nations rose and fell; but every convulsion served only to purify the grand fountain of humanization and to extinguish those incendiary fires which were ready to consume the first principles of freedom in their bud. Freedom was yet in embryo, and it remained for future ages to give birth to the holy sentiment of the equal rights of all men. Compare the rude hieroglyphics of antiquity with those polished characters which now adorn the historic page. Contrast the doctrines of a Zeno and Epicurus with those of a Newton and a Franklin, and mark the wondrous changes. Those dark and dismal doctrines have long since been exploded, and their shattered fragments have vanished before the breeze of science. Mystery is losing her charms, and the various phenomena of nature which were once the objects of terror to mankind, are now discussed with pleasure in the social circles. No longer does the entire world bow to the magnum power of priestcraft, nor quail beneath the spiritual thunders that once shook the Roman empire. Paganism and idolatry are gradually disappearing, and nations that once trembled under the wrath of their cruel and vindictive deities now worship the living God. The genius of Christianity is spreading her broad wings over all portions of the globe, inculcating the pure principles of benevolence, and whispering peace and good will to all men. The fire of the inquisition have ceased to burn—the rights of conscience are acknowledged, and the intellect-

ual powers of man have burst the gloomy thrall-dom of tradition, to explore the vast arena of nature. Link after link has been stricken from the chain of tyranny, until despotism trembles in its strongest holds. Mankind have learned by experience that the surest way to secure their own rights is to regard the welfare and happiness of others. Hence a spirit of kindness and benevolence has gone abroad to socialize and harmonize the world. Statesmen, patriots and philosophers, in all civilized nations, have raised their united voices in behalf of freedom and humanity. Many noble master-spirits have arisen to plead the rights of man; but when had the world ever witnessed an act like that of the immortal La Fayette? He left the verdant plains and vine-clad hills of France to visit a land he never saw, to rescue a people he never knew. Thus, in a foreign clime, and impelled only by the purest philanthropy, he exposed his fortune and his life in freedom's holy cause. Let his memory be dear to every lover of mankind; and whoever attempts to cloud his virtues by the insignificant merits of a sectarian fanatic,* should be stamped with the seal of black and lasting ingratitude. Where will you look for a statesman equal to those who have presided and still preside in our national councils? Can they be found in the black catalogue of Roman emperors? or will you seek them in the blood-stained pages of despotic power? In the former, as in the latter, your search is in vain. The deeds of a Washington stand unparalleled on the annals of the world. Other nations have arisen to eminence in piety, science and jurisprudence; but it was reserved for a Washington and a Jefferson to analyze those systems, reject their errors, and gather their virtues in one grand repository. The genius of America has severed at a blow the foul and adulterous union of Church and State—that monster of iniquity which has long obscured mankind and disgraced religion. When ordained a republic like that of these United States her institutions are based upon the firm rock of liberty, and nourished and defended by a virtuous and enlightened people. We have no dungeons for philosophers, no engines of religious torture—free from the searage of clerical usurpation, we enjoy a mild and liberal Christianity, and learn from the awful fate of France to shun those errors which tend to destroy all moral obligation. It is true, persecution has lighted the torch and fagot in the land of our pilgrim fathers—dark clouds have obscured our national horizon. But where are they now? They have sunk from our sight—gone glimmering like the dream of things that were, a school boy's tale, the wonder of an hour.* The influ-

* The writer alludes to a comparison of La Fayette with Robert Raikes.

ence of American institutions has long been felt in the most powerful monarchies of Europe. Their chains of bondage are fast rusting asunder and the spirit of reform has met and put to flight the boldest champions of hereditary power.

A few more centuries, and those nations which are now steeped in misery and disgrace, shall no longer writhe beneath the bloody fangs of a tyrant, but emerge from their moral degradation, and enjoy the blessings of civil and religious freedom. The day is not far distant, when all strife and discord engendered by an honest difference of opinion, shall be abolished. When the happiness of the parental board, and the peaceful scenes of the domestic fireside shall no longer be marred by the blighting influence of intolerance—when man shall be held accountable to man for what he does, but to God alone for what he believes. Who but rejoices in the fond anticipation of such an event?

Then let us watch with holy zeal over those trusts committed to our care, and prove to the world that the blood poured out upon the sacred soil of Columbia was not spilt in vain. Grieve the graves of your fathers—let imagination wait you to the summit of Mount Vernon, and whilst the tear of gratitude starts from its secret home—listen to the voice that comes from the sepulchre of the dead: 'Guard my tomb from the trampling heel of vice and oppression.'—*Mag. & Adv.*

IGNORANT PREACHERS.

'While in your seats so sacred, whence
We look for piety and sense,
Pert drolleries raves in school-boy style;
Your friends must blush, your foes will smile,
While men who teach the glorious way,
Where heaven unfolds celestial day,
Assume the task sublime, to bring
The message of the Eternal King,
Disgrace those honors they receive,
And want the scene they aim to give.'

Progeny of Dulness.

'He hath strange places cramm'd with observation,
The which he vents in mangled forms.'

Shaks.

We begin this article by asserting our own ignorance. Heaven knows that we are not over-wise and the world might know it if we could only be known by the world! However—we have no great desire, just now, for such extensive fame. We are content with little. So be it.

The topic on which we design to speak is that of an *uneducated ministry*. Be not alarmed ye friends of a Universal Theological Institution—it is not this question we intend to discuss—neither let it be said that we are vain of what little we know. We have confessed that we are ignorant—and that is enough. In order therefore to be distinctly understood we say in true legal style, that, whereas the religious community hath been outrageously imposed on, and those who are accustomed to think, 'grievously tormented' with the false pretensions; barefaced assertions, 'great swelling words of vanity,' together with other kindred annoyances, of those who profess to be ministers of the gospel, more especially among the sect called Methodists; and whereas, these sprigs of theology, boasting themselves to be something, are, in reality, so far as instructive preach-

ing is concerned, 'less than nothing and vanity'; and whereas, many individuals not versed in sound reasoning, are led away with

—sound and busy, signifying nothing—

and whereas, certain ones both in the church and out of it, who ought to know better, declare such preachers or declaimers to be under the influence of the good spirit, thus engendering confusion and every evil work—this is to declare our utter abhorrence of such performances; and we are therefore resolved to call on all sober-minded Christians, who would save Christianity from reproach and the sneers of infidelity, to use their influence against these ardent pretenders—advising them by all means to seek some other employment than that of *instructing* the children of men.

If the sage remark of the Apostle, 'thou that teachest another, teachest thou not thyself,' would ever apply in any case, it must be in that individual who goes forth as a teacher of Bible doctrines, while at the same time he is unable to utter the plain English of this sacred book. We make this remark in allusion to certain ones who have, in the course of human events come out into the world as spiritual witnesses, without due consideration on the subject of *correct reading and spelling* as connected with public speaking, especially when the literal language of the Bible is made a subject of discourse. A few instances where a woful lack of this description is seen, are now in our recollection.

The first is that of an honest but over-zealous soul whose voice was heard years ago somewhere in Grafton county, by one who related the incident. He was very earnestly engaged in a comparison of the two dispensations; that of the law and of the gospel. In the course of his remarks he alluded to the passage in Exodus 35:23, where 'red skins of rams and badger's skins' are mentioned as 'offerings under the law, according to the direction of Moses. Now it so happened by a strange perversion of sight or memory, that the meaning of the subject was conveyed in this wise.—The gospel is to be considered as a better dispensation than the law, because, under the former, *beggars' skins dyed red*, were used as coverings for the tabernacle, thereby rendering it desperate for those who were so unfortunate as to belong to this race of beings! Under the gospel, however, *beggars* were free to remain alive in possession of that most useful appendage—the skin! Now do not wonder, kind reader; all this was through a mistake in reading—'beggars' was taken for *badger*, and 'coverings' for *offerings*.

No less unfortunate in illustration was another, who took for his text what he intended should be Matt. 16:19, 'Whosoever shall shut him on earth shall be bound in heaven; and whosoever shall loose on earth shall be loosed in heaven'; but his utterance of the passage ran like this—'Whosoever ye shall find on earth shall be found in heaven; and whosoever ye shall lose on earth shall be lost in heaven!' So after certain introductory remarks he took the following positions as the subject of herargue; 1st. His language was addressed to all gospel ministers. 2. Gospel ministers found Christians on earth, consequently, such would be found in heaven. 3. These sinners *lost* sinners while they labored on earth, or in other words, failed to win them to

the fold of the gospel, consequently, sinners would be lost in heaven. His discourse hobbled on ward with tolerable speed till he came to the last particular—when it seemed to occur to him as a strange idea that sinners should get into heaven and then be lost there! The more he attempted to explain, the worse it grew, until losing himself in the perplexity of the subject, he pronounced a welcome amen. Whether he was ever afterwards known to read this passage correctly, my informant saith not.

Another of equal zeal, but more perseverance, must needs take it upon him to lift his 'warning voice' against *learned ministers*. A learned ministry, he contended, was not only dangerous to true religion, but unscriptural. To prove this he referred to the Apostle Paul, the great teacher of the Gentiles whom he asserted to be a poor scattered country boy, whose birth place and residence was at the foot of Gambohl-hill somewhere near Jerusalem! After summing up attempts to describe this desolate spot, without once thinking that his idea was drawn from the feet of Gambohl, he proceeded in a similar description of the other Apostles! Had he possessed half as much plain Bible knowledge as 'confidence in speech,' his illustrations, forsooth, might have been less pretending and more reasonable.

Preachers of this description, it is true, are more scarce among us in the present period of scriptural inquiry and knowledge than in times past; but it is nothing improbable that instances may be found where assertions equally unwarrantable are made by professed teachers of the gospel, and palmed off 'with a great noise' as the positive declarations of scripture. That such has an unquestionable right to preach or declaim, no one can deny, but then for the honor of Christianity it should be—to the bare walls. However we may be their difference in ability and qualifications, gospel preachers should ever strive to let their hearers with *knowledge and understanding*.

We had almost forgotten another instance. It was that of a preacher who had much to say of his harangue of the banishment of John the Revelator to the 'Isle of Patmos!' Poor man! he was one of the foolish virgins whose lamp had gone out. He needed oil himself. We presume however that he is now a Methodist circuit preacher somewhere—seeking to burn himself in flame! May he be well—may he not.

But hold—another yet has come under our eye! It is from the 'Knickerbocker.' The writer is giving a description of a Camp Meeting in the West, where a poor old man with the intention of preaching, heard the description. 'When his hymn was finished, one of those dull souls arose of whom not a few may be found in all persuasions, who seem ordained of heaven to make their audiences literal specimens of self-deceit, by listening to their lucubrations. He drew out his rapid sentences in the worst and weakest taste. His text was from the parable of the Rich Man and Lazarus. In describing the beggar at the gate of Dives (so beautifully depicted by David Teniers, in his *Miserable Rich*) he said, it was wonderful that the men he saw should have chosen such a position: 'for, said he logically, 'provisions in them days was sumptuous and plenty. Even the beggars got a good living—and Lazarus so

doubt of it liked his place. Individuals of his calling didn't then get from rich man's tables, as they do now, little bits of bread, and tatar, and pork, and pickle; no, my hearers, they got great plates of pie, and rich things. Hence we view that Lazarus was in danger when surrounded with dogs, that might have stolen half his victuals!

We shall aid no more just now; and what we have said we desire to be taken in good part. Our ideas of propriety can never be reconciled to the false pretension which we have so long witnessed in these mistaken zealots who have misused their calling. We know the religious world has suffered—we fear it may yet suffer by them; and as an ignorant opposer once said of the truth of Universalism so say we as we mean—"we hope for better things." *Star & Unit.*

NOTES ON THE SCRIPTURES.

"It is a fearful thing to fall into the hands of the living God."—Heb. x. 31.

This text is worthy of very serious consideration. I apprehend it has often been misinterpreted, and misused, to the injury of mankind. On the one hand, some have insisted that the Apostle had particular reference to the affairs of the future life, intending to be understood that it is a fearful thing for the disembodied spirit to fall into the hands of God and judge of all men. In this sense it has been used to alarm men, and to induce them to perform some work which might secure the friendship of God, and thus diminish the danger of falling into his hands.—And hence, thus interpreted, it has had its full share of influence in producing the fearful amount of melancholy, despair, insanity, and suicide, which is chargeable to the account of false interpretations and false applications of the scriptures. On the other hand, some appear to have gone to the contrary extreme. They have said that we are always in the hands of God; that we have suffered no harm thus far; and that there is no just reason to apprehend any particular danger from falling into his hands, if indeed we can be in his hands in any greater degree than we are now. In this manner the Apostle's language seems to be divested of all its force, and very nearly, or entirely, of all its sense.

From the context, there can be no reasonable doubt that by falling into the hands of the living God, the Apostle intended the becoming subject to the punishment which he will inflict upon transgressors; for of such punishment he very plainly speaks. And as God will reward every man according to his deeds, the more aggravated a man's sins may be, the more fearful is it for him to endure the punishment. There are many reasons for believing that the particular instance of God's judgment upon transgressors, to which the Apostle refers, was that which Jesus predicted in Matt. xiv. It was indeed a fearful thing to be a partaker of the trials and afflictions, and distresses of that period. When the righteous were scarcely saved, a terrible calamity fell on the ungodly. Instead of allowing the proof that the Apostle had special reference to this period, in my own language, I shall quote the remarks of two Commentators, who firmly believed the doctrine of future endless misery, but who evidently discovered no proof of it in this passage. All their prejudices would have induced them to apply the text to the future life. But there is in this case no plain proof that they could not resist it. Accordingly they

apply it wholly to an instance of God's righteous judgment upon the ungodly in this world, which was fearful and grievous to be borne.

Dr. Hammond, in a note of some length, shows very clearly that by 'the day approaching,' verse 15, the Apostle had reference to the approaching destruction of the city, and temple, and nation, of the Jews. He continues thus:—"And that this phrase should thus signify, will not be strange, when it is considered that in all languages and idioms, the word day signifies judgment here on earth. So 1 Cor. in. 13, the day shall declare, that is, the judgment of trial; see man's day, 1 Cor. iv. 2, that is, the judgment of men.—That this is the meaning of this place, will appear by the scope of the place, which is to comfort those which were ready to fall off from Christianity, upon the continued persecutions of the Christians by the Jews, among whom these Hebrew Christians lived, as will appear in the story, Acts xi. 19, and 1 Thess. ii. 14, the approach of whose destruction must consequently be matter of comfort to them that had suffered long, and so of keeping them from falling away. And secondly, it will appear by the plain words that follow to this very purpose, to sustain their patience, verse 37, yet a little while and he that cometh, that is, Christ, whom hath promised to come to their punishment and your relief, will come (and that notes this particular, the destruction of the Jews, which is called his coming, Matt. xxiv.) and he will not tarry; that notes the approach of that day.—And to this purpose, to comfort men in patient expectation of this, without disheartening by the delay, follow all those examples of faith, chap. xi. in which it appears that many depended by faith on performances of promises to their posterity, which were never performed to themselves personally, and so might very comfortably the Hebrews have an expectation of a farther time, it being now very near at hand.—The same is expressed when it draws nearer at hand, by the last word. 1 John ii. 19. *James is loc.*

To the same effect is the following language of Whitty:—"The day approaching, verse 25, that is, the day of the Lord's coming to destroy the unbelieving Jews, and to execute his vengeance on them, for rejecting and crucifying the Messiah, styled by St. Luke; the day of vengeance, chap. xxi. 22. The day of the Lord's coming who can bear! saith the prophet Malachi ii. 2; the day turning like an oven; the day coming that shall so burn up them that so wickedly as not to leave them root or branch. Malachi iv. 1; the day of the Lord drawing near, when all the inhabitants of the land shall tremble, Joel ii. 1: the great and terrible day of the Lord, verses 11. 31, the day of the son of man. That this is the meaning of the place, will appear from the scope of the Apostle, which is to terrify them he writes to, by the consideration of that dreadful day of vengeance, threatened to the unbelieving Jews, not only by our Lord, but their own prophets, and now near at hand; as it follows from verse 26, to verse 31. *James is loc.*

No much may suffice in regard to the particular instance of God's administration of justice referred to by the Apostle in the text. But then, as I before observed, we are to remember that what was true of these ungodly Jews, in a particular degree, is also true of all other transgressors in proportion to the enormity of their sins. And as often as they endure punishment

for their transgressions, and more especially when any signal punishment is executed upon them, they, as well as the Jews, may be said to 'fall into the hands of the living God.' And it is truly a fearful thing to experience the just reward of our iniquities. Although we may hide our sins from men, we cannot conceal them from God. His justice will most assuredly recompense us according to our several deserts; and although their result may be profitable, yet such chastisements for the present are not joyous but grievous.

But we are also to remember that it is more safe, and consequently less fearful, to fall into the hands of God than to fall into the hands of men. See 2 Sam. xxiv. 14. The reason is, the mercies of God are great, over all his works; while compared with his, even the tender mercies of men are cruelty. We may be certain that while God executes justice upon us, he will so execute it as to accomplish his merciful design of turning us away from our iniquities, making us partakers of holiness, and causing us to enjoy the peaceful fruit of righteousness. So that although the divine judgments seem fearful, when viewed alone, yet when considered in connexion with the effect they are designed to produce, they lose much of their deadliness and appear to be displays of mercy instead of anger and wrath. Let us therefore neither despise the chastening of the Lord, nor faint when we are rebuked by him. Heb. xii. 5-11

Trampet.

To an unbeliever.

The world must have existed from eternity—without beginning; or it must have begun to exist by chance or by design. One of these three propositions must be true. Let us examine them. Do you accept of the first proposition? and will you say the world has always existed? Then you are bound to withdraw your objections to a belief in the existence of God, arising from the fact that you cannot account for the existence of an uncreated being. For certainly, it is more reasonable to allow the self-existence of an intelligent Being, than the uncaused and unbegun existence of a thing. But you will not thus consent to be driven to withdraw your principal objection against the existence of God; rather than do this, you will be disposed to admit that the world could not have existed from eternity.—This Mr. Kneeland admits. He allows that the world must have had a beginning. It is now old, he says, and cannot produce men like vegetables, as it did in the days of its young maturity and vigor. Consequently, it must once have been in a state of infancy—any of non-existence. Indeed there are thousands of indications that the world grows old and tends to decay. What may have an end, must have a beginning. You will not, therefore, accept of the first proposition.

Will you say, then, that the world exists by chance? You would not talk so idly upon any other subject. If you were walking along one of our streets, and I should tell you—that stack of brick buildings, with all the pieces of burnt clay systematically placed, arose up from the earth by chance, that it was partitioned and inclosed into stores, with chimneys, windows, shutters, shelves, drawers, paints, &c., by chance, would you think I talked like a reasonable man or philosopher? Would you, in short, believe one word I said? Certainly not.

—you would think me joking or believe me a fool or an insane man. Well, my friend, when you tell me, that the world in which we live, and all the races of creatures which inhabit it, came by chance, you compel me to think of you much as you certainly would think of me in the former case. Do you ask why? Because, the world in which we live, with all the provision which we find in it, suited to the wants of every living thing that inhabits it,—the formation of human, animal, vegetable and mineral bodies, so exactly adapted to the varied wants of each, furnish a thousand times as much an clearer evidence, that they are all the creatures of design, than you can give why that block of stones did not arise by chance. The second proposition, therefore, cannot be true.

What then remains? Why, the third proposition only—and one of the three must be true. The two first being found untenable, we are obliged to accept the last, *v. z.*, that the world must have come into existence by design. And if it exists by design, it must have a designer, and that designer we call God. So, there must be a God. And as great power was necessary to create and sustain the world; as great wisdom also was necessary to adjust every thing as we find it adjusted; and as benevolence appears in every design of the Supreme Artificer, we infer his attribute—*v. z.* infinite Power, Wisdom and Goodness.

Does not Christianity teach all this? Then it teaches the truth—so far at least. So far at least, then Christianity is entitled to be considered true. And if true so far, it is true in the great essentials which should entitle all its revelations—[if they all agree with this truth—as I shall show they do,] to your and my rational faith. But more of this hereafter. I have dropped this only as a hint for your reflection.

A word or two more. You are perplexed to account for the existence of God. Very well, as our case account for it. From the very nature of the subject, his existence must be above the comprehension of such ignorant beings as we are. What then?—will you absolutely deny his existence—of which there are lucid, intelligible overwhelming proofs—merely because you cannot comprehend the existence of an Infinite Cause? Will you believe nothing which you cannot comprehend? You recollect I suggested something a fortnight ago about the magnetic power, the power of gravitation, the centripetal and centrifugal powers, electricity, &c. Can you comprehend either of these powers? Certainly not—and yet you do not deny the existence of such powers. Be consistent, my friend, I conjure you; and consistency will yet compel you to be a Christian—that is to say, a true hearted Universalist.—Hauer.

RELIGION IS LOVE.

Religion is the exercise of love in the heart—so that it shall have dominion over the whole man. 'The law of heaven is love' and he who has this love shed abroad in his heart will find the effects of genuine revival within. No matter in what denomination he may be found—or whether he belongs to none whatever. No matter whether he be in a crowded popular assembly where a privileged community meet to worship God in a splendid temple—or in the solitary valley—on the misty mountain top, or by the winding stream,—

'In the cold waste or in the icy fall.'

It is the same. Love is always working good—and always will be. It is an active, warming, energetic, glorious and heavenly principle. It will triumph over all that opposes it—and bring every intelligent creature of the Most High to glorify God and enjoy him for ever. 'The Lord by his spirit lead us into the enjoyment of this religion continually—the religion of Jesus, who loved the world and gave himself for it—and who requires this same trait in all who profess to be his followers here below.

THE RESURRECTION STATE.

Original.

Whether the present and future life of man, have an intimate connexion with each other, so that actions here performed, will there continue to yield their influence, is a question yet unsettled. Those who connect the present and future together, may be divided into two classes. The first, hold that our actions, all, (whether good or evil) are to be rewarded in the world to come. The second class hold that only our good deeds, will carry their influence beyond the grave. The sentiments of the latter verge towards those of the former, in that they argue, that no man will be sent to a state of 'positive misery,' hereafter, yet each will experience a lack of enjoyment, exactly proportioned to his deficiency in moral improvement in the present state. With the opinions of the first class I will not particularly meddle in the present article;—my business shall be to take notice of the latter only. The plain question before us, then is,—will our good deeds, performed while in the flesh, add anything to the sum of that bliss which God has revealed, as his own blessed gift?

I will note the arguments usually brought forward to sustain the affirmative.

In the first place, it is said that the principles of analogy favor this opinion. And yet, in defining analogy, we are told it signifies 'the resemblance between—two distinct objects.' Now if these discreet theologians can tell, from the appearance and properties of an object to-day, what will be the appearance and properties of an object to-morrow, which is 'entirely distinct' from it, then they will illustrate to some profit, their favorite position, concerning what analogy will prove. If this be the meaning of analogy, then the old hackneyed saying—'as a true faith &c.' is not without some force and propriety. Now I would respectfully suggest to the objector, whether it would not be better, first, to prove the resemblance, by testimony adequate to the purpose in my humble opinion, analogy cannot be brought to bear in the light of proof upon any question whatever, and they who use it for this purpose, take for granted, the very thing I want them to prove. If analogy is founded on the existence and resemblance of two distinct objects, then, before we can talk of analogy at all, we must prove the existence and resemblance of such objects.

Now if we raise an objection to this proposition before us, saying, that this principle, carried out, would allow us to argue that the same causes which here exist to torment us and produce 'positive misery,' any exist hereafter to the same effect, we are told in reply, that the 'resurrection and other circumstances combined,' will effect a

change. (I should like to be informed, what 'circumstances are combined,' with the resurrection, except its effect—to make men 'equal to the angels of God.' 'In what respect,' then shall we be changed? The reply is,—there will be a change of circumstances, and of 'the natural constitution of man.' A little explanation of the phrase—'natural constitution,' would perhaps enable me to discover consistency between this declaration and some others from the same source. If men, (as we think) do not differ from angels 'in the nature of their intellectual and moral capacities,' then the nature of those capacities needs no change. (How then, can the 'natural constitution' be changed?)

It has been inferred from thence, that the expansion and improvement of man's moral and intellectual powers, will render him equal to angels, and the child of God. And on the strength of this position, it is further contended, that our present improvements give us so much advantage, when we commence our future being.

But on this subject, Paul seems to say—'we brought nothing into this world, and it is certain we can carry nothing out.' 1 Tim. vi. 7. Will my opposer say, contrary to this, that he can 'carry out' his improvements? Again; if man's future bliss and approximation to the divine Being, are synonymous, and these are connected with his present doing, I see no way to avoid the doctrine of endless rewards.

Furthermore;—We are informed of 'another consideration,' to be taken up, in respect to the evils and sufferings of the present life. We are assured, that when the 'resurrection dawns upon the children of men,' they will have a clear view of 'past life'—see its end and object, and 'knowing this, they will see that the whole, even in each individual case, is overruled for good, and that what is past, is made in promote and perfect that happiness for which we sought.' To all this I respond—Amen.

But how does this agree with the opinion by some entertained, that lack of improvement here, will produce a proportionate reduction of happiness throughout eternity? Is this overruling evil for good? Can there be real good, in the endless destitution of that measure of happiness, at which our original natures were susceptible? If, between my neighbor and me, an eternal difference obtains, because he has done more good than I have, it is impossible for me to perceive that my cup can ever be full. And yet, I am told that 'each will enjoy a fulness of the gospel of Christ!'

If I understand the arguments sometimes adduced on this subject, it is contended that transgression renders a man in less capable of enjoyment, hereafter. If this be true, then Satan has inflicted a wound on the works of God, that time and eternity united, cannot heal! But if it be not true, then it appears to me, that the argument for future happiness founded on present improvement, fails to the ground.

Before closing this article, I should like to ask the objector a few questions. I have already propounded some, which for reasons best known to yourself, you have not answered. Supposing, however, that you have forgotten, I will repeat in

substance. 1. Where in the realm of 'moral susceptibility' will the idiot stand, in the resurrection? What change will he experience? 2. If a man live fifty years—devotes the first twenty five to virtue and religion, the remaining, to crime, where in your scale will he stand? 3. If his case be reversed, what will be the effect? J. A.

INQUIRER AND ANCHOR.

SATURDAY, OCTOBER 24, 1835.

EFFECT OF PREACHING.—Our attention has been called to this subject by the perusal of an account given by the Rev. Mr. Reed of the effect of his preaching, at a camp meeting in one of the Southern States. The aforesaid Mr. Reed in company with a Mr. Matheson were sent out in the year 1831 by the Congregational Union of England and Wales to visit the American Churches. Since their return, they have published an account of their visit, and the article before us is an extract from that work. While in Virginia the Rev. Mr. Reed was invited to attend a camp meeting, held by the Baptists, several days in succession. On the last day he was invited to preach which it seems he accepted after some hesitation. The following is his own account of his preaching and its effects.

'At eleven o'clock the service began. I took my place upon the stand; it was quite full. The music, and voices to them, people were standing, and for the sake of being within hearing were contented to stand. It was evident that rumour had come abroad, and that an expectation had been created, that a stranger would preach this morning, for there was a great influx of people, and of the most respectable and well educated of the country. There were not less than 1500 persons assembled. Mr. Taylor offered a fervent prayer. It remained for me to preach. I can only say that I did so with earnestness and freedom. I soon felt that I had the attention and confidence of the audience, and this gave me confidence. I took care in preaching, as my subject allowed, to withdraw my sanction from any thing ungodly and exclamatory, and there was a growing attention and stillness over the congregation. The closing statements and appeals were evidently falling on the conscience and heart, with all attendant power. The people generally leaned forward to catch what was said. Many rose from their seats, and many stirred with grief, sunk down, as if to intensify themselves from observation; but all was perfectly still. Suddenly the rear fell, and silently the number shuddered. I ceased. Nobody moved. I looked around to the ministers for some one to give out a hymn. None looked at me—no one moved. Every moment, the silence, the stillness became more solemn and overpowering. Now, here and there might be heard suppressed sobbings arising on the silence. But it could be suppressed no longer—the fountains of feeling were burst open and our UNIVERSAL WATTS, spring from the people and ministers, while the whole mass sunk down on their knees, as if imploring some one to pray. I stood resting on the desk, overwhelmed like the people. The presiding pastor arose and throwing his arms around my neck, exclaimed, "My brother pray." If a far many of them of my charge will be found on the left hand of the Judge. Oh! brother pray for us! and then he cast himself on the floor with his brethren to join in the prayer. But I could not pray. I must have been more or less than a man to have uttered a prayer at that moment! Nor was it necessary. All, in that hour, were intercourse with God, with tears and groans unutterable.'

This kind reader is an account of a sermon and its effects, upon the people. Authentic, we suppose.

'we must regard it. Albeit, we do not say that the gentleman may have stretched the canvass a little, in order to let the world know, that he is a spiritual Boanerges, who can thunder in his will, and prostrate 1600 people at the sound of his voice; but we take it for granted that the thing happened just as his Reverence has described it. We beg our readers however, to pause and inquire whether such effects as these are recorded, as following the preaching of Jesus and his disciples? When they preached, it was known that a universal wall, rose from their hearers? We ask you to peruse the close of that account once more, and then read the following from Scripture.

'And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue, on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah; and when he had opened the book, he found the place where it is written; The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him; and he began to say unto them, this day is this Scripture fulfilled in your ears. And all bare him witness and wondered at the gracious words that proceeded out of his mouth.' See Luke iv. 16—22.

'Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto the things which Philip spoke, hearing and seeing the miracles that he did. For certain spirits, crying with loud voices, came out of many that were possessed with them, and many taken with jaundice and that were lame; were healed. And there was GREAT JOY IN THAT CITY.' See Acts viii. 5—8.

Reader, we beg of you, do not pass this matter over hastily. We ask you to compare these accounts of the preaching of Jesus and his apostles, and the effect, with the account given by this Rev. Divine of his preaching and its effects. Do you hear any thing of a 'universal wall' produced by the preaching of the gospel by its founder? No. But you hear of 'great joy' and 'wonder' at the gracious word, and if there was nothing else on earth, the widely different effect of preaching in those days, would be enough to convince every man not absolutely blind with prejudice that there is something 'rotten in Denmark.' One or two conclusions we will close this article, but we beseech the reader, not to close his reflections. The word 'gospel' means 'good news.' Can that be gospel which causes such 'good news?' But to our conclusions.

1. We conclude that the above Rev. Mr. Reed is not a gospel preacher, or at least that he preached no gospel on the above occasion. We care not how much he may talk or profess, we do know that the man who causes, a 'universal wall' to rise from his congregation, does not preach gospel. Like prodigies like, and as the effect of this sermon was 'wailing,' we conclude, that the sermon itself must have more nearly resembled the wailings of the damned in the damned gulf than the songs and messages of angels.

2. We conclude that the people had much more confidence in the preacher than they had in their God.

He says, he 'felt that he had the confidence of the people.' We remember one of old who had the

'confidence of the people.' 'He went and stood in the gate, and by his fair speeches stole away the hearts of the people' from their allegiance to their rightful king, his father.' His name was Absalom. Let Mr. R. be admonished by the fate of this young man. Let him know, and let the people know; what we know, and God knows, that the pretensions of every man who plants himself at the gate of the Lords house, and seeks to steal away the hearts of the people, by professing more love for them he is willing to ascribe to his God; are as heartless and hollow, as were the 'fair speeches' of Absalom. Further the deponent saith not. I. D. W.

EXPERIENCE WORKETH HOPE.—Thus said the great apostle to the Gentiles, who had labored long and faithfully in the ministry of the reconciliation. Had his experience been marked less strongly with adversity there would be no difficulty in perceiving how it could work hope. When a child for a course of years has experienced the kindness of parental affection, that experience is well calculated to work hope in the future care and kindness of the parent. So if we contemplate human life only in its sunny aspect, and the government of God only as it is seen in the undisguised blessings that flow from his hand, it is an easy matter to see how experience of this kind can work hope. But when we remember that there is another side to this picture, that human life is at best but a checkered scene of good, and ill, of alternate light and shade, joy and sorrow; and when we fix our attention upon its dark shades, and some of its shadowings, it appears not so easy to perceive how its experience can work hope. It should be remarked that the experience of Paul was had in the school of affliction. He had walked through the deep waters of adversity, and his experience was in the midst of reavings, and buffetings, scourging and imprisonments, persecutions and tribulations not a few. How could such an experience as this work hope? We answer. In all these afflictions he had sustained and supported, and out of them he had been delivered by the kindness of God. It has been well remarked that we never know our friends until they have been tried. So we may say in truth, that man never can know the sustaining and supporting power of the gospel of Christ, and the faithfulness of God, until affliction teaches us the lesson. Down in the low vale of adversity, we learn that God is indeed and in truth what he is declared to be, 'a very present help in every time of trouble,' and we come up out of the valley, with an experience which bids us hope in his mercy forever.

Paul had seen sorrow in its darkest aspect. In the midst of perils by land and by sea, in perils among the Jews and robbers and false brethren he made his way onward, through the deepest shades of tribulation. But to use his own strong and emphatic language, 'the Lord delivered him out of them all,' and this experience had him hope that he would continue his protector and his friend, never to leave or forsake him. He had learned from experience, that there are no skies so dark, or clouds of adversity so dense as to be wholly impervious to the light of God's countenance. Hence came hope that the same God who had faithfully stood by him in six troubles, in seven would not forsake him. He would look to the future, dark and dreary, and potent as it might be, and in its deepest gloom some star of hope lighted by the experience of the past would

catch his eager eye and enable him to 'put a cheerful courage on.' So then the reader can see that even experience of tribulation can work hope.

Take an illustration. Mark the gallant ship tossed upon the bosom of the mighty deep! The storm rages, and the tempest howls. The tall mast is bending before the sweeping wind, and the waters yawn for a victim, as old ocean from beneath heaves her bolterous flood. See the passenger, who for the first time witnesses the terrors of the sea! Despair has settled upon his countenance. He bids a silent adieu to an absent wife and children, commits his spirit to God, and expects the next surge, will send him food for the green monsters of the deep. But mark the hardy son of Neptune—the care worn veteran of the waters. Calm and tranquil he stands, and holds the helm with an unshaken nerve, hope booming from his eye, that smoother seas and fairer skies, will come, and propitious gales wait him to the haven at last. But whence cometh this hope?—It cometh from experience, and that too of adversity. He has braved many a tempest and man a storm. His weary bearded head has often been pelted by the tempest, and as often has God delivered him.—From this experience cometh hope, that the same power which has hitherto shielded him will still be his comfort and stay.

Thus it is with the mariner upon the ocean of human life. Let the tempest of sorrow, and the flood of tribulation come, once and again, and still again upon him, and he learns from experience, that the shield and the buckler of the Almighty, are able to guard him; and hence cometh hope, that though he walk through the valley of the shadow of death, the rod and the staff of his father, will guide him and support him.

'Experience worketh hope.' Happy, thrice happy is that man, whose mind enlightened by the gospel of Christ, can take a stand upon an eminence above the tumults and troubles of life, and surveying the past with all its sorrows and joys gather laurels of hope, not only from the green fields of prosperity, but also from the dark waters of tribulation. Reader, the Lord give thee wisdom to draw hope from experience.

L. B. W.

REMARKS.—Br. Wm. Bell, formerly the Editor and publisher of the Watchman, has accepted a call to serve with the Universalist Society of Lansingburgh, N. Y., as their pastor. He requests all papers designed for him directed to that place. May the union thus formed be advantageous to pastor and people, and the blessings of God in rich abundance flow to both.

Br. Jacob L. Watson, has removed from Montpelier to Glover, Vt., and requests all letters and papers designed for him to be directed to that place.

POST MASTERS.—Some of our subscribers in Charleston, N. Y. and its vicinity complain that they do not receive their papers regularly, even that they fail of receiving them at all. We can only say that the fault is not with us. The papers for that place and all other places in this state are mailed in this city [Albany] regularly, under our own eye, so that we cannot be mistaken. They are mailed generally on Friday and never later than Saturday. We wish the Post Masters, a little west of this would look to the matter. We beg them to understand that there is no abolition or incendiary matter in our paper, and

hence that there is no particular necessity of its being detained.

While we think of it, some of our subscribers have been charged more than legal postage. Our subscribers in this State have their papers mailed in this city [Albany] and the postage can in no case be more than one cent per copy. Whatever is charged more than this cometh of evil and should be resisted.

L. B. W.

MINUTES

Of the proceedings of the Connecticut State Convention of Universalists, for 1836.

The Connecticut Convention of Universalists met according to adjournment, at Barkhamsted, Oct. 14th, 1835, and organized the Council by appointing HOS. LEVI BARNES of Berlin, *Moderator*, and Br. J. SHIRLEY, *Clerk*.

1. The Committee of the first Universalist Society in Barkhamsted was appointed a Committee for the arrangement of public services.

2. Appointed Br. A. Moore, Geo. Lee, and R. O. Williams a committee on fellowship and ordination.

3. *Resolved*, That the following persons be, and here by are appointed a delegation to represent this Convention in the United States Convention at its next annual session to be held in the city of New York, in September 1836; viz.—Br. Asa Moore, J. W. Willis, R. O. Williams and W. A. Stickney, ministers; and Br. Jesse Whiting, Darius, William Wood, Sumner, Lorenz Giddings, Barkhamsted; S. K. Smith, New London; Aaron Dean, North Stamford; and Orrin Beckley, Berlin *laymen*.

4. *Resolved*, That the members of the aforementioned delegation, in case of their inability to attend, be authorized to appoint substitutes who will represent this body in the Council of the General Convention of the United States.

5. Whereas the interest and advancement of our denomination within the limits of this State seem to require a more frequent meeting of Associations and Conventions, for the double purpose of giving the different societies, scattered abroad throughout the state, a more favorable opportunity of enjoying a full representation in our ecclesiastical councils; and of throwing the light of the gospel into those places which now remain in comparative darkness;—and whereas it seems proper that this Convention should be organized on a somewhat different basis, to consist of a delegation, not of societies, but of Associations in which Societies are represented;—therefore

1. *Resolved*, That we recommend the organization of two new Associations in addition to the one now in existence in this state, for the purpose of more frequent inter-course and intercommunication of brethren in different parts of the state.

2. *Resolved*, That the State be divided into three Associations—the first, to comprise the Counties of Hartford and Litchfield; the second, to comprise the counties of Tolland, Windham and New London; and the third, to comprise the Counties of Middlesex, New Haven and Fairfield.

3. *Resolved*, That we recommend an alteration of the Constitution of the Connecticut Association, so that this body may embrace one only of the districts above named.

4. *Resolved*, That the brethren in different sections of the State be requested to meet at such times and such places as may be, by them, designated, for the purpose of organizing the two Associations above recommended.

5. Whereas, this Convention at its last annual session suspended Mr. Robert Smith from the fellowship of the denomination and requested him to appear at this time and answer to the charges made against him; and where as, we have been informed that business of importance

has prevented said Mr. Smith from being here present therefore

Resolved—That we defer acting in regard to his case until the next session of this body.

7. Whereas the doctrine of Universalism is identified with temperance in all things; Therefore, *Resolved*, that we will use all *temperate* means to suppress the use of ardent spirit as a drink.

8. The committee on fellowship and ordination reported in favor of conferring ordination on Br. James Shirley. Accepted.

9. The first Universalist Society in Monroe; and also, the first Universalist Society in Stratford, were received into the fellowship of this Convention.

10. *Resolved*, That the thanks of this Convention be presented to Br. W. A. Stickney for his occasional Sermon, and that a copy be requested for publication.

11. Appointed Br. John H. Willis to deliver the occasional Sermon at the next session of this body, and Br. Asa Moore as substitute.

12. Br. M. H. Smith, the former standing Clerk, having removed out of the State, Br. Asa Moore was appointed Standing Clerk of this Convention.

13. *Resolved*, That when this Convention adjourned it shall adjourn to meet in Killingworth, on the 2d Wednesday and following Thursday in October, 1836.

14. Appointed Br. J. Shirley to prepare the Minutes of the doings of this body for publication and accompany them with a Circular.

After uniting in prayer with Br. N. Dodge the Convention adjourned.

LEVI BARNES, *Moderator*.JAMES SHIRLEY, *Clerk*.

ORDER OF PUBLIC EXERCISES.

Wednesday Morning—Prayer by J. H. Willis.

Sermon by Br. F. Hitchcock. Text, Luke 16; 11—3.

Prayer by Br. J. Shirley.

Afternoon—Prayer by Br. Chas. Spear.

Sermon (occasional) by Br. W. A. Stickney. Text Phil. 3, 7, 8.

Prayer by Br. A. Moore.

Evening—Prayer by Br. N. Dodge.

Sermon, by Br. N. Dodge. Text, Romans 8, 26, 28.

Prayer by Br. A. Moore.

Thursday Morning—Prayer by Br. R. O. Williams.

Sermon by Br. J. H. Willis, Text, Gal. 6, 22, 23.

Prayer by Br. F. Hitchcock.

Afternoon—Ordaining Services—Reading select Scriptures by Br. W. A. Stickney.

Prayer by Br. M. B. Newell.

Sermon by Br. R. O. Williams. Ezekiel 44, 22.

Ordaining Prayer by Br. Chas. Spear.

Delivery of the Scriptures and charge, by Br. J. H. Willis.

Right hand of fellowship by Br. A. Moore.

Concluding Prayer by Br. N. Dodge.

Benediction by Br. J. Shirley.

Evening—Prayer by Br. W. A. Stickney.

Sermon by Br. A. Moore. Text Psalm 73, 22.

Prayer by Br. R. O. Williams.

MINISTERING BROTHERS PRESENT.

N. Dodge and A. Moore, New London. J. H. Willis,

Stafford. F. Hitchcock, Stratford. W. A. Stickney,

Berlin. A. B. Masley, Norfolk. M. B. Newell, Scho-

dock N. Y. R. O. Williams and J. Shirley, Hartford.

C. Spear, Springfield, Mass.

LAY DELEGATES.

George Lee and Truman Allen, Granby.

Hon. Levi Barnes and Orrin Beckley, Berlin.

Edmund Monson and Lorenzo Stephens, Barkhamsted.

CIRCULAR LETTER.

The Connecticut Convention of Universalists sendeth salutations of grace, mercy, and peace, to all.

the brethren of like precious faith scattered abroad throughout the kingdoms of this world.

Dearly beloved—Once more—to take each other by the hand and to enjoy sweet communion together. God has truly blessed our labors since the last session of our body. Many a desert is now made to rejoice and blossom as the rose. The weak have been strengthened by the promises which were made to our fathers—the eyes of the blind have been opened, and the ears of many who were once deaf, are now unstopped. How powerfully applies to us the language of Isaiah—'The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

By reference to our minutes it will be perceived that the council recommended the organization of two new Associations in addition to the one now in existence within the limits of this State. The first to comprise the Counties of Hartford and Litchfield, and the second to comprise the Counties of Tolland, Windham and New London, and the third to comprise the counties of Middlesex, New Haven and Fairfield. Hitherto we have had a very imperfect system of organization in this State. Delegates to attend both the Association and Convention have been chosen in the same way; and an equal number has been chosen to attend each, and we have seldom had a full delegation. It was to obviate this difficulty and several others that might be named, that included the members of the council to recommend the formation of more associations. If the plan, proposed to council but not fully expressed in the resolutions, inserted into successful operation, Societies will not be under the necessity of choosing delegates to attend every Association which is held in the State, nor electing their delegates more than once a year—which can be done at the annual meeting of each Society. It will then be the duty of Societies to elect delegates to attend only the Associations within whose limits they reside, and the duty of such Associations to elect its delegates to attend the State Convention. This was one object to be obtained in the formation of new associations. When these regulations are carried into effect, we think we shall have a more perfect organization.

There is too little interest manifested in our societies upon the subject of representing themselves in our Ecclesiastical Councils, and we hope that the project of forming other Associations in different parts of our State, so that the delegates will not have so great a distance to travel, will do away every objection to a full representation.

A resolution touching the practice of wearing mourning apparel was discussed, at some length by the members of the Council, and indefinitely postponed.

The business of the council was conducted with harmony and good feeling, and those measures adopted which, it was thought, would best advance the cause of our Redeemer. The spirit of Universalism was in our midst, and we enjoyed a season of refreshing from the presence of the Lord. Truly it was a beautiful upon the Mountains, to hear the gospel of peace.

The religion of Jesus Christ is onward; our brethren gave us cheering news of the progress of Universalism in different parts of the Lord's heritage.

Brethren of the household of the Faith—Let us go on in the spirit of our Master, conquering and to

conquer, until the knowledge of the Lord shall cover the earth as the waters cover the sea. 'Fear not,' is the language of Omnipotence, for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up; and to the South, keep not back. *God speed the happy day!*

Per order of the Council,

J. SANSLEY.

VERMONT CONVENTION.—This body met at Burlington Vt. August 26, 1836. Br. S. C. Loveland was chosen Moderator, and Br. C. Ballou and J. L. Watson Clerks. Fourteen preachers were present, and Bro. J. Baker, K. Haven, E. Garfield, S. E. Loveland, R. Streeter and J. Smith preached on the occasion.

WHAT MEANETH THIS?—The following language is extracted from a letter published in the Southern Evangelist—addressed to Br. H. F. Stearns and signed by Robert Smith. The allusion may not be generally understood. 'The language probably refers to the "Ides of October." That however has been suffered to pass without his being "so circumstanced" as to confront "some unprincipled slanders of the absent." Sometimes, when reports are circulating to the disadvantage of an individual, it is very convenient for him to have business at a distance, and be off to attend to it, *even the very day* that he is informed of singular developments that are being made relative to his character; and consequently deprive his "murders of reputation" of an opportunity to prefer their "accusations" while he is on the spot to confront them.'

'It is easy for these murderers of reputation to distort and misrepresent the conduct of the absent; and magnify their errors or faults, if they have committed any, (and who is infallible and faultless?) but they shrink from the task of meeting the slanderer when present or preferring their accusations while he is on the spot to confront them, and very prudently wait until their victim is at a distance, and so circumstanced as to render it impossible for him to defend himself. I calculate that at the proper place, in due season some singular developments touching this last particular will be made; such as will be likely to make both the ears of some unprincipled slanderers of the absent tingle; but 'in mercy I will not anticipate time.'

PHILADELPHIA DISCUSSION.—The following remarks relative to this popular work are copied from the New York Mirror one of the most popular literary periodicals in the country. The Rural Repository also, a literary paper published at Hudson N. Y. has a similar paragraph in relation to this discussion. It has been noticed by several secular journals in New York, in a manner that cannot fail to secure for it the perusal of many believers in endless misery who would not otherwise examine it. And when they have so far thrown aside prejudices as to read Universalists' works, they have taken one step at least towards becoming believers in the doctrine.

'Theological discussions, as such matters are ordinarily conducted, when all the human passions are brought into action, and reason and justice predominate in proportion to the importance of the question at issue, are generally

worse than profane, and only tend to the reproach of religion, and the disgrace of the combatants. The odium theologium, or that hatred usually generated by polemical divinity, is proverbial for its intensity, and a melancholy illustration of its venomous influence is but too apparent in every page of history. It is, therefore, with no moderate feelings of satisfaction that we witness a controversy on the most interesting of subjects, conducted in the spirit of meekness and unfeigned courtesy; and we accordingly recommend to the attention of our readers, a neat little volume, just published by Mr. P. Price, and beautifully stereotyped by J. S. Redfield, entitled, 'A Discussion on the conjoint question: Is the doctrine of endless punishment taught in the Bible? Or does the Bible teach the doctrine of the final holiness and happiness of all mankind? Two more awfully interesting questions than these, can never, under any circumstances, be propounded, and it behoves every one to put the question to his own bosom, and seek for its resolution in the holy Scriptures. How properly and satisfactorily to do this, to know how sects of different opinions construe and apply the same texts, and what conflicting deductions they draw from the same promises and menaces, cannot be better ascertained than by this work, which contains the series of letters in which the question of Universalism was discussed between Rev. Dr. Ely, of Philadelphia, and Rev. A. C. Thomas, of the same place. The reader will be pleased with the purity, edited by the clergy, and instructed by the learning and research of the Rev. disputants.'

The luxurious live to eat and drink, but the wise and temperate eat and drink to live. *Plutarch.*

Religious Notices.

Br. Asher Moore of New London will preach in the Universalist Church in this place (Hartford) on the 4th Sabbath inst.

Br. R. O. Williams will preach at Hamburg on Saturday evening Oct. 31, and at Millington on Sunday Nov. 1, and in the evening of the same day at such places as the friends may appoint.

Br. J. H. Willis, will preach at Union on the 4th Sabbath in Oct.

Br. J. Shrigley will preach at Durham on Friday evening Oct. 23, and at Killingworth on the 4th Sabbath in Oct.

There will be preaching at Poquonick on the 4th Sabbath inst.

There will be preaching at Barkhamsted on the 4th Sabbath inst.

Br. Fodroe Hitchcock will preach in Cheshire the 4th Sunday in Oct. and a lecture in Meriden at 6 o'clock same day.

Br. James Shrigley will preach at Granby on the 1st Sabbath in Nov.

Br. Shrigley will preach at Broad Brook next Tuesday evening.

Br. J. Shrigley will preach at West Suffield on the 5th Sabbath in Nov.

Br. J. H. Willis preach in Somers on the 1st Sunday in Nov. next, and in the evening of the same day will deliver a lecture in the Methodist meeting house at the centre.

Br. R. O. Williams will preach in Northfield on the 2d Sabbath in Nov.—at Plymouth Hollow on Saturday evening previous—At Broad Brook on the 2d Sabbath and at Dry Brook in the evening of the same day.

FESTIVAL.

The following Hymn was composed for the occasion and sang at the Jubilee in Hartford.

JUBILEE HYMN.

BY MRS. SARAH A. DOWSE.

With glowing hearts, and lips of praise,
Our grateful songs to God we'll raise;
His truth which cleared our mental ray
Now gleams on this auspicious day.

This earth around you glorious sun
Scarcely half a century's course hath run,
Since first our sires, unknown to fame,
Bestow'd on us our once scorn'd name.

The change how great! that little band
Obedient to the Lord's command,
Unham'd by persecution's power—
Hath grown in wisdom, strength, and power.

Our Father—let the dark rejoice—
In that dear name join every voice—
The halt, the blind, where'er they're found
And all in sin's dark fetters bound.

Our Father—yes that sacred name
To teach us blest Immanuel came;
To bend the proud and stubborn knee
And set our captive spirits free.

This truth, this heavenly truth doth bless
Like manna in the wilderness;
Of may thy peace fill every soul
Till it hath spread from pole to pole.

May Christian grace be ever found
In who preach glad tidings round:
Oh! Thou! who gav'st at this happy day
Still guide us on our gladsome way.

Be with us now, our hearts unite—
Strengthen our hands with Gospel might;
Let every selfish passion die;
Lord, smile upon our jubilee!

Vice and Misery.

We should hardly ever complain of misery were it not for our vicious conduct. We do not mean that our wisdom can foresee, or our prudence avert all the trials incident to humanity. But we mean that nearly all the grief and perplexity with which we are visited, is occasioned by our own folly or that of others. There may be, it is true, some afflictions sent by infinite wisdom for our good—such as would naturally yield the peaceable fruits of righteousness to those who are exercised thereby. But the misery of life rarely proceeds from our Father's chastening hand, or from the effect of such circumstances as his providence would bring upon us, did we follow the teachings of his word. It is, generally speaking, by our impudence and want of forethought—by our own vices or becoming the dupes of credulity, that we bring upon ourselves the most grievous burdens we are called to bear in the course of our pilgrimage through life. That much misery exists in the world we have no doubt. How can it be otherwise so long as the conduct of man and the laws of nature remain unaltered? We have many melancholy examples to prove that vice and misery are as inseparable as cause and effect. And the consequence of vice and misery are not always confined to the vicious doer. Indeed, more or less innocent persons are generally involved in the consequences of one man's wickedness. We have seen the family of the drunkard and

the gambler exposed to want and penury, and the orphan children of the suicide, left to the mercy of an unfeeling world. How awfully distressing must be the thought, that we have been the cause of our own misery, and by our example or wicked conduct the disgraceful cause of ruin to the reputation or happiness of others! Why then should we hearken to the temptation of vice, and thus rob ourselves of all peace and happiness, forfeit the respect of our fellow creatures, and bring a lasting disgrace upon all with whom we are connected? We would rather turn unto our Father with full purpose of heart, amply avoiding the snares of the wicked, receive the approbation of a good conscience, the respect of our friends and the smiles of Heaven.

Watchman.

Malign Influence.

'Husband, dear husband,' said the very pious wife of a wealthy merchant, the other day on returning from a shopping expedition.—'Husband, dear husband, I just dropped in at Bill's this afternoon, and saw the most splendid ottoman there that ever my eyes beheld;—so soft and rich and delicious-looking, I longed to order it home. It would be so nice and pleasant for you to lounge on after you come up from your counting room; don't you think you could afford to let me buy it for you? It's only eighty dollars.'

'Why, my love,' replied the husband, 'we have already as many sofas and ottomans as we can find room for in the house, and I find any of them sufficiently pleasant after a day of industrious application. Besides our furniture has already cost me enough to set one of our boys in business with a larger capital than I had to start with. So that if you can manage to get along without the splendid affair of Buddha's, I think prudence dictates that it should be done.'

But he reasoned in vain. His lady had been to him (for all he knew to the contrary) an affectionate and exemplary wife, and was the mother of several children who were jewels above all value in his eyes. She was, besides a pattern of piety and devotion in the service of the Lord, and religious societies, which call for very liberal annual contributions of time and money from the devout, and her praises were sounded throughout the congregation to which she and her husband belonged, as a woman as nearly faultless as humanity could well attain. It was therefore with but little difficulty that she persuaded her dear, good man, to the purchase of the ottoman, and accordingly, on returning to his home on the following day, he found it paraded in all the 'pride of place' in the parlour.

'Well, my dear,' said he to his much-loved wife, 'your ottoman really is splendid enough, and I hope it will add to your convenience and gratification, and to mine, all that you anticipated of it.'

'Why yes, husband, I think it is far superior to Lawyer's, or Widow's, or Mr. —'s, and is as elegant and perfect a thing as the kind as can be found in the city; but really, husband, really I don't think I shall derive half so much gratification from its possession, as if our dear, dear Dr. Spring had one just like it!'

And the next day 'dear, dear Dr. Spring,' did have one just like it.—N. Y. Sun.

If the salvation of some is desirable, is not the salvation of all a more desirable object?

Infidelity.

I have wandered among the tombs of such a people. I have wandered through the far famed cemetery that overlooks from its mournful brow the gay and exuberant upon the tombs; but of the many inscriptions upon those tombs, I read scarcely one—I read to state so striking a fact with numerical exactness, I read not more than four or five inscriptions in the whole Père La Chaise, which made any consoling reference to a future life. I read, on those cold marble tombs, the lamentations of bereavement, in every affecting variety of phrase. On the tomb of youth, it was written, that 'its broken hearted parents, who spent their days in tears and their nights in anguish, had laid down here their treasure and their hope.' On the proud mausoleum, where companionship and love had deposited their holy relics, it was constantly written, 'I Dear husband inconsolable! His disconsolate wife! A brother left alone and unhappy, has raised this monument; but seldom, so seldom that scarcely ever, did the mournful record close with a word of hope—scarcely at all was it to be read amidst the marble silence of that world of the dead, that there was a life beyond; and that surviving friends hope for a blessed meeting again, where death comes no more.

Oh! death!—dark hour to hopeless unbeliever! hour to which, in that cruel of despair, no hour shall succeed! being's last hour! to whose appalling darkness, even the shadows of an avenging retribution were brightness and relief—death! what art thou to the Christian's assurance? Great hour of answer to life's prayer: great hour that shall break asunder the bond of life's mystery; hour of release from life's burden; hour of re-union with the loved and lost; what mighty hopes hasten to their fulfilment in thee! What longings, what aspirations—breathed in the still night, beneath the silent stars—what dead emotions of curiosity—what deep meditations of joy—what hallowed images of never experienced purity and bliss—what possibilities, shadowing forth unspeakable realities to the soul, all verge to their consummation in thee! Oh! death! the Christian's death!—what art thou but the gate of life, the portal of Heaven, the threshold of eternity!—Dorey's Sermons.

Marriages.

In this city, Mr. Edwin Graywood, to Miss Mary O. Bernad, both of this city.

In the city of New York by the Rev. T. J. Sawyer, Mr. Anthony Rowley and Miss Ann King Gordon.

In West Springfield, Mass. by the Rev. Mr. Palmier, Mr. Rodrick Nevins of this city, to Miss Melrose Sikes of the former place.

Deaths.

In this city, on the 15th inst. Mr. Daniel A. Edwards, printer of Boston, aged 30.

At Ashford, on the 28th Sept. Hannah, aged 21—on the 2d Oct. Perry P., aged 19—on the 6th Oct. Elizabeth, aged 35—all children of Alva Simmons, Esq.

In this city, Oct. 8th, Miss Martha E. Todd, of Hurdwick, N. H. aged 19 years.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Bugbee in Main St. a few rods west of the State House square.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

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The services of the following gentlemen are engaged as regular correspondents.

J. ROYDEN, DUBLIN, MASS.
C. WOODHOUSE, WEST BRATTLEBORO' VT.

Occasional Sermon delivered before the Connecticut State Convention of Universalists, at Barkhamsted, Oct. 14, 1835:

BY W. A. STICKNEY.

Original.

(Published by Request.)

At the last session of this Ecclesiastical Body, I was honored with the appointment to deliver the Occasional Sermon before the Convention, at its present meeting. Unwilling to shrink from what might seem to be a matter of duty, or to appear backward in its performance, I was induced to accept the appointment, notwithstanding the many reasonable and weighty considerations that should, perhaps, have led me to decline it. Still, I feel that it would afford me much satisfaction, if it were the lot of some Brother of greater age and experience, who would be better qualified than myself, to do justice to the occasion, to stand in my place. But the circumstances are otherwise. Therefore, relying on your charitable estimate of my humble effort, with the blessing of God, I shall proceed to discharge the obligation devolving upon me, by your indulgence, according to my feeble ability.

The text which I have selected as furnishing an appropriate subject of discourse, at this time, is in St. Paul's Epistle to the Philippians, 3:7, 8.

'But what things were gain to me, I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dross, that I may win Christ.'

The significance and force of this passage will more fully appear, if it is read in the connection in which it properly stands.

In the preceding context, the Apostle speaks of his honorable extraction as a Hebrew, and the privileges secured to him by birth, and of the advantages he once hoped to derive from them, and from his 'manner of life,' as a Pharisee. It then appears from the text, alludes to the views and feelings he entertained previous to his conversion to Christianity, in connection with a de-

claration of those he afterwards cherished, as diverting us from it. A moment's reflection faithful disciple of his Lord and Master. 'If any other man thinketh that he hath whereof to boast in the flesh, I more, (says he) circumcised the eighth day, of the stock of Israel of the tribe of Benjamin, an Hebrew of the Hebrews; as teaching the law, a Pharisee, concerning zeal, persecuting the church, touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dross, that I may win Christ.'

As the Apostle, in the continuance of his remarks on the subject embraced in these words, introduces no new idea, but merely particulars—what is here expressed in more general terms, need not quote further.

In developing the subject before us, I shall treat it under the two following heads:

1. The peculiar excellency and superior value of the knowledge of the Lord Jesus Christ.
2. The precedence to which this knowledge is entitled, in our esteem, and its claim to our cordial support.

1. The peculiar excellency &c.

By the knowledge of Christ, I understand that system of religious and moral truth, which is taught in the days of his flesh, and which, through the instrumentality of his successive followers on earth, and under the watchful Providence of the Almighty, has been conveyed to us, in the Scriptures of the New Testament.

In pointing out the peculiar excellency, and thereby showing the superior value, of this knowledge, I shall notice it, principally, in its adaptation to the nature and wants of man. I am aware that my object might be greatly assisted, by viewing it in contrast with the various systems of faith which have been framed upon this world, as divine truth, but which, in fact, possess no claim to no higher distinction, than that of being the false inventions of deluded and erring mortals. But this has been done so frequently and so ably, by others, that the labor seems to be less necessary at this time, and I shall, therefore, rather avoid it, by pursuing a course that is more congenial to my own feelings, and, I trust, will be as interesting and profitable to all.

1. It requires no argument to establish the fact of human dependence. How very foolish to our frailty we may see, to be while devoted to those objects of pursuit which too frequently engross our thoughts, the solemn reality is too often forced upon our attention, by the very things that appear to be

diverting us from it. A moment's reflection brings it back to the mind, with increased force. Then we realize that the feeling of dependence had only been quieted, during the momentary predominance of something else—not destroyed; slumbering—not dead; that it is deeply implanted and immovably fixed in the human breast, and is indeed, one of the strongest which we experience. The numberless events beyond our control, that are constantly transpiring, the ever varying circumstances that successively make up our changeful situation; and the manifest lability of all earthly things, impress us with a fearful sense of our weakness and imperfection.

Hence, then, the knowledge of Christ meets us in all our dependence and want. Possessing this knowledge, we discover on whom we may lean, and whence our help will assuredly come. It tells us of our Creator—our God and Father; it points us to the fostering and defenceless sparrow which falls not to the ground without his notice, and speaks to us in the language of encouragement and consolation, 'Fear ye not, therefore, ye are of more value than many sparrows, and even the hairs of your head are all numbered.' 'In God you live, and move, and have your being; he claims you as his own—his offspring; he is greater than all, and none shall be able to pluck you out of his hand.' Blessed accents of peace! Most sweetly do they fall upon the ear of frail humanity! O how perfectly suited to our dependent condition, is the knowledge of Christ! How inexpressible its excellency! How inestimable its value!

2. Man is an intellectual and moral being. It is in this respect, that he is 'made in the image of God—after the likeness of the Almighty.'—We claim a kinship with the skies in account of our particular former complexion, but by virtue of those nobler faculties of the mind, with which we are endued. And here again, the knowledge of Christ Jesus our Lord, as a most rich and invaluable manifestation of the perfections and purposes of that Being whose spiritual impress we bear, is precisely adapted to the moral wants of our nature.—Those attributes of the invisible sky, which were developed in his image, become the life of the human soul, are unfolded in the instructions of Jesus, in all their inviting and transcendent brightness; and every practical application of them to our nature and Providence, is so presented, as to be readily resolved into some operation of the great central principle of the gospel—the simple law of the divine nature—Love. Goodness infinite and unchangeable, is here set forth in all its varied exercises, in which it harmoniously fulfils the several offices of benevolence, jus-

time, money and truth, and beautifully and forcibly illustrates the universal paternity of the Most High. We are taught that 'God is love'; that from him proceedeth 'every good and every perfect gift'; that 'he rendereth to every man according to his works'; that 'Jesus loved the world'—in all its infidelities, degradation and misery—as to 'give his Son for its salvation'; that he cannot be; and that there is one God and Father of all, who is above all, and through all, and in all. In the contemplation of these instructions—of the moral principles they embrace, the soul enjoys its richest and most delightful repast; and thus he holding, as in a glass, the glory of the Lord, is changed into the same image, from glory to glory, even as by the spirit of the Lord.

3. That man has violated the character of God and is in character a sinner, admits not of a question. He has swerved widely from the law of rectitude—he has gone in by the paths of iniquity, regardless of his filial obligations, and his dearest interests, he has wandered from his Father's house, and foolishly wasted his substance in the distant abodes of error and vice. Here, reduced to absolute beggary, he suffers all the horror and wretchedness of spiritual want. Banquet without, the prevalence of this 'mighty famine,' which threatens his moral starvation—yea, which causes death to stare him in the face and even to take hold on the soul, the knowledge of Christ is adequate to calm his agitated mind, to soothe his fear, to inspire his hopes, to tranquillize his feelings, and supply all his necessities. Though we have seemed to come short of the glory of God, we need not despair. From the gospel of the Redeemer, shine beams of mercy which can penetrate the thickest darkness. In that gospel there is compassion which can reach into the extremest depths of our degradation and woe, and balm which can heal the deepest wound that sin has ever made. 'We have destroyed ourselves, but in God is our help.' The creature has been faithful, yet the Creator remaineth forever true—'Where sin abounds, grace doth much more abound; that as sin hath reigned unto death even so may grace reign through righteousness unto eternal life, by Jesus Christ our Lord.'

4. The mortality of man is a truth indisputable and indisputable. Events of the most appalling nature, are daily—hourly—yea, momentarily, occurring, destructive of the melancholy lot, that here we have no continuing city. This is true of all, without distinction of age, or sex, or crime, or condition. In one instance, the flower is ripened in the bud; in another, it fades in the blooming only; here and there one ripens into full maturity. But the longest life soon flits away and the winds which have been the most native, eventually repeat in death. Those weak and tremulous fairs which irresistibly command the profoundest respect and veneration of all, both for the heroic and noble deeds that they recall to the mind, and the unusual number of years they have continued, one after another, reunite with their kindred earth. 'Our fathers: where are they? And the prophets! do they live?' O!

* When we remember all
The friends so linked together,
We're as around us fall,
Like leaves in wintry weather.'

how forcibly are we reminded of the language of the scriptures: 'As for man his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone; and the place thereof shall know him no more.'

Where, then, shall we look for the needed consolation and support, when friends beloved and kindred die? What can satisfy the mind in those seasons in which it loses its hold on earthly things, and realizes the insufficiency of all terrestrial objects, to meet its desires and its wants? What, O, what can sustain the spirit, when called to pronounce the last and farewell to all that interests upon earth? I answer—the knowledge of Christ; the Gospel, which brings life and immortality to light—the assurance of another—a better—a perfect and never-ending existence in the kingdom of our Father and our God. Where this assurance is received and cherished, there are given the oil of joy, for mourning and the garments of praise for the spirit of heaviness.

5. Man is unquestionably a social being. Among the unnumbered multitudes that inhabit this lower world, the most tender and endearing relations—yea, all the varieties of communion, exist. The ties of nature, of kindred and of friendship are felt and acknowledged wherever the children of humanity have a subsistence; and the ligaments which, in one way or another, attach each individual to his fellow-man must forever hold all the members of the entire race in one indissoluble fraternity. They cannot be separated so long as the essential principles of their being remain unchanged.

How pre-eminently and wonderfully now, is the knowledge of Christ adapted to their wants, both with respect to the duties growing out of their various relations, as social beings, and to their interesting, and eternal union! Let us dwell a moment on this striking adaptation.

The peculiar excellency and superior value of the knowledge of the Lord Jesus, are in nothing more clearly discoverable, than in the system of ethics which it inculcates. This is a perfect, moral code based on the absolute perfection of the infinite Father. It teaches us, that as God loves us, so we should love one another: as he is kind to the evil and unthankful, so we should 'love our enemies and bless those who curse us'; as he lends us to repentance by his goodness and saves us by his grace, so we should overcome evil with good; and in a word as we are, constitutionally, his children, so we should prove our exalted relationship to the great spiritual Parent of all, by our likeness to him, in our Christian temperance and conduct. The general principle on which we are to act in the discharge of our fraternal obligations, is, consciously, he it explicitly, given, and left for application in particular cases, according to the circumstances of each, in the following remarkable passage: 'All things whatsoever ye would that men should do unto you, do ye even so unto them. In these few words is furnished a rule of action every way sufficient for the entire life of every individual of our entire race. How brief!—yet how comprehensive! How simple! yet how infinitely midline!

Again: The adaption of the knowledge of Christ, to the sensibilities and sympathies which belong to humanity, is equally striking, and calcu-

lated to inspire every heart with sentiments of admiration and joy. I have said that we are social beings. We are more than this. Our social principles have been cultivated and brought into vigorous exercise, by frequent association and proper instruction. It is not sufficient for us, therefore, that our individual interests are secure,—we may enjoy the protection and balm in our smiles and sunshine of infinite love. There are our fathers and mothers—our brothers and sisters—our wives and children—our acquaintance—friends—yea, our fellow men, who are united to us by the indissoluble ties of kindred, affection and charity. In whose happiness we necessarily and largely participate; whose well-being as continuously and inseparably connected with ours. Permit me to say, then that the knowledge of which I now speak, evinces the most tender recognition of all the hallowed connections by virtue of which we form but a single body; that it regards us as inextinguishable brotherhood, having common origin, interest and destination; as children of a common Father, as subjects of the same paternal and perfect government; as heirs of God, and joint heirs of our common Saviour of an inheritance that is undefiled, incorruptible and fadeless in heaven. 'We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; and shall be children of God, being the children of the resurrection; neither can we die any more.' Graceless assurance of unending blessedness to the saved, purified, and immortalized sons and daughters of Adam! O! how inexpressibly excellent the knowledge of Christ! 'Bless ye Lord, O my soul! and all that is within me, let his holy name.'

I have now spoken of man—1. As a dependent creature; 2. As endowed with an intellect and moral nature; 3. As an alien from God. 4. As possessing a mortal constitution; and finally, 5. As a social being. I have considered the knowledge of Christ, in its adaptation to our nature and wants, in these several respects, and have attempted to point out its peculiar excellency and superior value. It now remains for me to notice.

2. The pre-eminence to which this knowledge is entitled in our esteem, and its claim to our cordial support.

It will readily occur to the hearer, that the title to pre-eminence in our estimation, and the claim to our support, which are accorded to the knowledge of the Lord Jesus Christ, are founded in an inherent excellency, and its absolute superiority over every thing else that engages the attention and elicits the efforts of human kind. Were it possible to produce any thing possessing greater intrinsic excellency, or of greater value to men than this knowledge, that, whatever it might be, would certainly hold the first place in our esteem, and this should be accounted not more, as of secondary importance. But in vain do we look for any thing of the kind. The knowledge of Christ—the Gospel originated in God; it exists in nature: it has its being in the fitness of things; and cannot, therefore, be false, unless nature and nature's God are false—were mere illusions. It is a truth and truth alone, and being the truth it comes in for our highest regard, and prominently demands our hearty support, as promoting the purest, moral principles, as inspiring the noblest hopes, as fur-

giving the greatest encouragements, and assuring the surest foundation, and the strongest security, of our virtue and lasting happiness.

There are several ways in which we may cultivate a regard of the knowledge of Christ, and contribute to its support.

1. By our profession.

I am aware that with some, there is a disposition to consider a man's profession as of little consequence, and that it is, unquestionably a cause for this state of things. In many instances the professions which are made to religion, are un sincere, or unaccompanied by a corresponding practice, and such heartlessness and hypocrisy, while they have brought irrefragable reproach on the Christian faith, have also proved exceedingly disadvantageous to religious professions. Still, I believe that a profession of the truth, in its proper place, and with its proper accompaniment, is highly important. I esteem it to be a duty ascriptively binding on every individual who is conversant with the pure and heavenly principles of the knowledge of Christ, to avow those principles openly and fearlessly before all men; to speak particularly of them on every suitable occasion, and to commend them candidly, affectionately and earnestly to the sober consideration of mankind.

It is contrary both to the instruction and example of Jesus, to put our light under a bushel (I think there can be no doubt, that he is emphatically wrong in his conduct, who with the truth in his possession, is either studious to conceal it from the notice of the world, or indifferent about possessing it in his common intercourse with society).

The author of our text was not ashamed of the gospel of Christ;—he was determined to know nothing among men. 'For the excellency of the knowledge of Christ Jesus his Lord, he cheerfully and joyfully suffered the loss of all things except Jesus Christ and him crucified. Neither pains, nor afflictions, nor death itself, moved him from his Christian profession. Shall we then lightly esteem his example, or consider it unworthy our imitation?

It is an erroneous idea, that, if an individual is correct in his ordinary dealings and practices, his religious profession, and the dissemination with which he connects himself, are matters of indifference. Suppose that he embraces the knowledge of this, in its primitive purity and excellency, and practices its halcyon principles, so far as the common business and intercourse of life are concerned, but says nothing respecting his particular views; I ask, will the world as readily discover and appropriate those principles, by merely observing his conduct, as if the secrecy in which they are otherwise enveloped, were removed by a distinct avowal of his religious sentiments? or can he bring them more directly and fully into the light through the additional medium of a candid profession, and thus aid mankind in obtaining a clear perception of them? But suppose again, that while he seeks to conceal them, he cautiously avoiding any expression of his opinions, he also, goes with those who are removed from the grace of Christ, into another gospel; will not many see the correctness of his general deportment, to the credit of their corrupt principles,

with which it has connection? and will not the weight of his influence thus be thrown into the side of the world against the truth, and in favor of error? What permit me to ask—what would have been the consequence, had the appointed Saviour of the world merely led an upright life, and neglected to bear witness to the truth? And what would have been our situation had his immediate followers simply practiced the opinions of their Masters, & shunned to declare the counsel of God? Instead of enjoying our present moral elevation, and the invaluable spiritual hopes, of the gospel, we should have been groping our way amid the impenetrable gloom of pagan superstition and heathenish darkness, sunk in their deep degradation, and buried beneath their accumulated weight of wretchedness and despair. I contend, therefore, that it is the sacred duty of every man, who has received the knowledge of Christ to avow his honest sentiments with freedom and candor; to talk of them at all suitable times; to let the world know from his lips, the principles which he cherishes, and to which he owes the purity of his life, and the moral sublimity of his character. In this way, he will gradually raise the truth in his own estimation, and directly aid its advancement among men.

2. Another way in which we may strengthen our regard of the knowledge of Christ, and contribute to its support is, by our practice.

The world—particularly the religious world—is inclined (more perhaps, at present, than formerly) to estimate systems of faith by their respective moral tendencies. Hence, the untiring efforts that are made to impress the public mind in favor of the popular opinions, and against the knowledge of Christ, as received by our own denomination. The former are held up as the only safeguards of piety and virtue, and the latter is denounced as heretical, and extremely licentious and damnable in its influence and all its effects. It is spoken of as unqualified blasphemy, and the curse of social life. And there are many with whom this impression is so strong, that they dare not hear us in self defence. They are absolutely afraid to examine our sentiments, for themselves; they should unconsciously become contaminated by them, and irretrievably lost under full dominion of their insidious, corrupting and fatal influence. It is, therefore, indispensably necessary, that, having professed a good profession before many witnesses, we maintain a rigid conformity in our practice to our principles. We have the foundation, and it is it or power, and remains with us, to raise thereon, a superstructure, which, biding defiance to prejudice, shall extort the admission of the world. Yes, it is for Universalists—for us, to exemplify the principles of the knowledge of Christ, in our walk and conversation, and thus present a purer morality than can elsewhere be found. Our's is not a religion which belongs exclusively to one day in the week, and whose requirements are answered by a longitudinal extension of the visage, and an occasional scrupulous observance of ceremonial forms. No, it comes home to the bosom and business of men; it concerns every relation and duty of social beings: it requires to be practiced and lived, in order to be seen in all its excellence and glory.—Let us act then, in accordance with our principles, and

and we shall secure to ourselves a joyous experience of their peaceful and happy tendency. In this way too, we shall exalt it in our own view, and successfully connect it to the attention of our fellow-men.

3. The knowledge of Christ may be endeared to our hearts and a powerful and extended to its support, by association under proper regulations, and a union of pecuniary means, for maintenance of public worship.

Individuals remaining in an isolated state, and acting single-handed, I am aware, may do much for the promotion of these ends. But, by the course of which I now speak, I am persuaded, that they may accomplish much more. This mode of procedure enables them to concentrate their influence, and, therefore, brings their whole power to bear more directly, and, consequently, more effectively, on the objects in view.

I am not ignorant of the fact, that the proposal of this measure for the dissemination of the truth, may be met, by some, with rather plausible objections. The individuals of whom societies would be composed, in many places, are few and far between, with limited means; but beset by a strong and determined opposition. Admit the justice of this representation; still, I conceive that it makes no especial difference with the principle under consideration. Ten religious souls would once have saved a city; and if the brethren residing in a town are but five in number, with a dollar to each, let them unite their means and co-operate with each other, to the extent of their ability, in spreading the excellent knowledge of Christ. Judicial measures for the support of the public worship of God, and thereby for the extension of religious sentiments in the world, systematically and resolutely carried into operation, even by a few individuals, will be potent in effecting the contemplated object. In this way, those individuals will make their influence felt, and, relying acknowledged, throughout their territorial limits, and by many succeeding generations. Should not every disciple of Jesus, then, feel that it is obligatory on him to be active in the discharge of this duty.

Let me not be suspected of a desire to coerce men into the support of religion, by penal enactments, on the arm of the civil law. Members of societies, who are made in this way, have ever been the curse of religion, and of religious associations; we are better without them, than with them. This only do I ask, that the subject be thoroughly investigated and correctly understood, that the knowledge of Christ be viewed in its perfect adaptation to our nature and wants—in its intimate and inseparable connection with our highest interests; that its excellency and value be appreciated; that its support be regarded as a privilege, no less than left as a duty; and that whatever is given to aid its advancement, be given readily, heartily, cheerfully as a free will offering. In this way, may our esteem for it be materially increased, and a spiritual service rendered to the cause of truth and humanity.

I will now leave the subject for the consideration and improvement of the respected audience, whose indulgence I have so largely experienced.

My fellow laborers in the ministry, and all my

brethren in the Lord! ours is emphatically a good cause. We know—we feel that it is the cause of God and of man. Let us therefore evince our high estimation of it, by our engagedness in recommending it to the attention of all men everywhere. To the promotion of this object, let every possible effort be directed. By the sincerity of our profession, by the purity of our practice, and by the faithful use of all means in our power, let us humbly endeavor to aid its progress in the world.

And when our earthly labors, trials and enjoyments shall be o'er, may God, in his infinite mercy and by his abundant grace, receive us, and eventually, with us, all mankind, to dwell in his presence, where is fulness of joy, and at his right hand, where are pleasures forevermore. Amen.

PRAYER OF JESUS

'Father, forgive them; for they know not what they do.'—Luke xxiii. 34.

The cause that gave rise to the above sentence, is as follows:—Jesus had been betrayed, tried, nailed to the cross—and while enduring the dreadful agonies of crucifixion, his enemies ridiculed him and mocked at his sufferings, in a heartless manner, as would seem to collect all the gall and bitterness of our god feeling—yet nevertheless, Jesus did still love those enemies and prayed for them—oh, how God-like!—'Father, forgive them; for they know not what they do.'

The records of the world may be searched, and an instance cannot be found, which exhibit such an extent of benevolence, such unchanging affection, such unbounded goodness, as we discover in the prayer and death of Jesus. To be sure, we discover instances of men who die for the benefit of friends, and these excite our warmest admiration; but they do not compare with the instance of the Redeemer on the cross, with the blood streaming from his hands and his feet, and praying for the welfare of those very murderers, who were reviling him.

The soul kindles with devout admiration, when we look upon the devotion of the little Spirit-bond, who cheerfully interposed their lives at the pass of Thermopylae, between their country and the invader of their rights—when we view the fathers of the revolution, sacrificing their property and staining the snow with their blood, to procure the enjoyment of that liberty which is the inalienable right of the children of God—when we view a noble man of another country, fleeing from home and crossing the wide waste of waters, to join a chieftain whose name will never be forgotten while there is a heart to feel, in gaining the freedom we now enjoy—when we trace John Howard through all his course of benevolence, making it his joy to exclaim, 'my hope is in Christ'—I say, when we view these instances, every noble feeling is brightened and lighted up with enthusiasm.

But Jesus exceeds all these instances. He was alone—he had no earthly friend to speak in the voice of friendship or to quench his fevered thirst—those who professed to be his followers forsook him and fled—he was surrounded by a rabble of malicious and bitter foes—yet still, he retained his magnanimity of soul, his unceasing love for all, and shed his blood for the benefit of the world. Oh, what love! And how should those live who believe in such a Saviour.

There is still another point about this subject to excite our admiration—it is the perfect connection which exists between the prayer and conduct of Jesus and the precepts which he set forth as the duty of every professed Christian. On a certain occasion, when those disciples were around him, who had been reared in the spirit of a covenant which demanded 'an eye for an eye,' he said, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' Matt. v. 44. 45. Jesus exemplified this sublime instruction in his practice—particularly in the closing scenes of his life. He most enthusiastically loved his enemies, blessed them that cursed him, and prayed for those who despitefully used and persecuted him. What a soul-ouching theme is here! He who can read the account of the death of Jesus and understand the reason why he rendered up his life—he who can look at that dear Saviour, dying for the salvation of sinners, and not feel a determination lying in his heart to become a better man, I assure cannot be made better by preaching hell-fire—for if this will not touch his soul, not all the weapons of Satan will subdue him. Lord, lead us to be grateful for the gift of thy son!

ARMINIANISM

This sect takes its name from a divine of Leyden, who lived in the sixteenth century. Buck speaking of him, says, 'Arminius had been educated in the opinions of Calvin; but thinking the doctrine of that great man, with regard to free will, predestination and grace, too severe, he began to express his doubts concerning them in the year 1591, and, upon further inquiry, adopted the sentiments of those whose religious system extends the love of the supreme Being and the merits of Jesus Christ to all mankind.'

The Arminians, as well as the Calvinists, believe in five articles: predestination, universal redemption, the corruption of man, conversion, and perseverance; though each sect has its peculiar mode of explaining those tenets. The great difference between Calvinism and Arminianism seems to be, that, according to the former system, God elected a certain definite number for salvation, and decreed the event with a certainty, which nothing can overthrow. According to the latter system, it is left entirely to the free agency of man. By many, it is supposed that this system is an improvement on Calvinism; but we think it is not so good as the old plan of John Calvin; for, according to that scheme, it was absolutely certain that some would be saved. But Arminianism makes salvation possible to all, but certain to none; so that if this doctrine be true, the whole human race may be lost for aught we know to the contrary. If any are saved, the glory belongs to themselves, and not to God, for he was only willing they should so saved, without having any desire to make any effort to effect the end. Calvinists have almost, inseparably adopted the Arminian faith, so that perhaps, it may be said now that there are only two great sects, Arminians and Universalists.

But the greatest inconsistency in the Arminian scheme is, that it is admitted that Jesus Christ made an atonement for the sins of all mankind, thus contending for universal redemp-

tion, but denying universal salvation! A gross absurdity could hardly be named. We some of the Doctors of Divinity would make this clear to our understanding. No sentiment is more plainly revealed in the Bible than that Jesus made an atonement for the sins of the world. The following from among many passages are directly to the point. 'He is the propitiation for our sins and not for ours only but he is the propitiation of the whole world.' 'But we see, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man.' 'For he is one God and one Mediator between God and men, the man Christ Jesus, who gave himself ransom for all to be testified in due time.' 'Tim passages declare this great truth so plainly, that at last it is admitted that Jesus died for the world. But while the Arminian admits he discovers that he cannot take another as without becoming a Universalist. Here he stands and contends against Calvinism on one hand and as strenuously against Universalism on the other. Now let him destroy either system and he is not certain a soul of the human race will be saved. All is mere chance. Everything depends on the human will. What thought! That a whole eternity of happiness or misery turns on the uncertain and ever-varying conclusions of the human mind! But he arises another difficulty; a difficulty which we see no way for this sect to remove. We are told we must believe or be lost forever. What must we believe? The reply, perhaps, 'believe on the Lord Jesus Christ.' Yes, but what constitutes such a belief? If we believe that he is the Saviour of the world, we need this is believing too much. The Calvinists say we must believe he is the Saviour of the church; the Arminians say we must believe in our Saviour, and then we shall be saved. But it must be true that Jesus is the Saviour of all, or else believing it, would be embracing a lie.

C. K.

'In fearless youth, we tempt the heights of air.'
When a young clergyman ascends the sacred desk, he is apt to dive into the very depths of theology, and attempt to make that plain which God in his wisdom has not seen fit to reveal. With the utmost assurance he attempts to sink on the depths of infinity. But as his judgment ripens, his zeal abates, and he learns in due season that it is not for men to know what God has kept in his own power. As his hair whitens with age, he becomes more and more impressed with the belief, that the great object of the gospel ministry, is to improve the moral condition of mankind. Hence as a clergyman grows in years they generally become more practical in their preaching. And happy would it be for the church, if every real should give place to Christian charity; and practical piety supplant that spirit of proselytism. May those who are set for the defence of the gospel, be exemplary in their character, and strive more effectually to enlighten the mind and improve the heart.—*Independent Messenger.*

Never be ashamed to own your belief in the doctrine of a world's salvation. We have seen some, who, when conversing with a believer in the doctrine, would be very zealous, apparently in its promulgation, but in meeting with an opponent he would express his doubts concerning

the truth of it, and quail under the milk and water arguments of his antagonist. He lacked moral courage.

INQUIRER AND ANCHOR.

SATURDAY, OCTOBER 31, 1833.

THE COLLEBROOK DISCUSSION.—Agreeably to previous arrangements, a public discussion was held at Colebrook, Ct. on Friday and Saturday, [Oct. 16th and 17th.] between Br. Fodyce Hitchcock, (Unitarianist,) of Trumbull, and Rev. Edward R. Tyler, (Presbyterian) of the former place. The writer hereof was not present either at the opening or at the close of said discussion; but he nevertheless heard the greater part of it.

Mr. Tyler was formerly pastor of a Society in Middletown, and is the author of a small work entitled 'Tyler's Lectures on Future Punishment.' He professes to be a man of learning; and judging from his appearance, I should suppose him to be no less than 40 years of age. Those who are acquainted with Br. Hitchcock will readily perceive the superior advantages which his opponent had over him. Br. H. is quite a young man, and is comparatively inexperienced in the great work of a minister of truth. But under all his disadvantages, I greatly err in judgment, if he did not fully sustain his doctrine against the attacks of the very learned author of 'Lectures on Future Punishment.'

It is not the design of this article to give a full report of the discussion. I intend merely to give an outline of the principal arguments by which the disputants endeavored to support their respective doctrines. The conjoint question in debate was stated (I believe) in the following words: '*Do the Holy Scriptures teach that some men shall be punished throughout the never ceasing ages of eternity? Or do they teach the doctrine of Universal Salvation?*' The discussion was held in Mr. Tyler's Church; not by his permission, however, but by a vote of his Society! Mr. T. refused to enter the pulpit, and requested his opponent to occupy the lower floor of the Church.—But the latter, not feeling disposed to regard this request, ascended, alone and unaided, the stairs of the holy place!

Mr. H. opened the debate, and Mr. T. was about half through with his first reply when I arrived. By invitation from the occupant of the pulpit I ascended leaving Mr. T. with one or two of his clerical friends below.

I shall not attempt to state any arguments made use of by either party, but those that I heard and noted down at the time. When I entered Mr. T. was laboring to prove that the *second death*, spoken of in the Apocalypse, refers to punishment in the future world. His argument was, that *it must be so!* He next referred to the *bottomless pit*, and spoke freely of the '*Old Serpent*' who lives there. [Poor old fellow! if he does not *fall* bottom somewhere, he may starve to death for the want of *due*!] The word *Tartarus*, 2 Peter, ii. 4, was next considered. It was contended that this word signifies a place or state of endless suffering, inasmuch as the ancient heathens used it in this sense!

Mr. H. examines Deut. 32: 22, and maintains that the word *sheol*, herein used, does not mean a place of ceaseless suffering. Repeats the context—quotes Dr. Campbell's remarks on *Adams* and *sheol*—

refers to professor Stuart's opinion of Job's being in hell, and of Jonah's being there when he was in the fish, etc. He next shows, that, allowing *sheol* or *hades* to mean a place of torment in the future world, its *destruction* is plainly declared by the highest authority. '*O grace (or hell) I will be thy destruction.*' Hosea 13: 14

A few remarks were here made on the word *Tartarus*, and Gilpin's view of the same was quoted from Paige's Selections. And lastly, several texts were adduced in favor of Universalism; such as 1 Tim. 4: 10. It was contending, that although but a part of mankind enjoy that *special salvation*, which is peculiar to the believer; *all men* shall eventually partake of the salvation of God.

Mr. T. speaks of the Valley of Hionom, and declares positively that the Jews of our Savior's time used it to set forth or symbolize the sufferings of the damned in the eternal world. Refers to Matt. 3: 22, and still maintains that gehenna can mean nothing but a place of wicked spirits in eternity. Reads Mark 9: 42—44, with the parallel passages. Speaks of 'eternal life,' contends that it means immortal blessedness, and affirms that but a part of mankind will ever enjoy it. Quotes Matt. 10: 28, and declares unhesitatingly that the 'immortal soul' is there spoken of, and that it shall be forever damned in that fire which shall never be quenched. He says there would be no sense in our Savior's thus using the word gehenna if it did not signify a place of future torment. Reads Luke 12: 4, 5. Repeats James 3: 6, and remarks that 'the tongue is set on fire with the malignant spirits of the future world'—Declares that 'unquenchable fire' is immaterial, and must therefore refer to eternity. [Powerful reasoning!] 'Unquenchable fire' must moreover mean *endless* fire, because it is applied to the future punishment of the wicked. *Amorah*, as applied to the same subject, Matt. 18: 8, means a strict eternity. Stammers not a little; catches first at one thing and then at another; and at last hits upon Matt. 25, and asserts that it is an account of the *last judgment*.—Reads Mark 3: 29, without comment. Brings forward 2 Thess. 1: 6—9, and says that the passage shows endless misery. Cites Jude 6: 7, and repeats the passage by way of comment! Reads Isa. 33: 14, and by way of appropriate remarks repeats the same!

Mr. H. denies that the Jews of our Savior's time used the word gehenna to denote a place of ceaseless torment in eternity. Explains the phrase 'eternal life.' It is not expressive of the *duration*, but of the *nature* of the life, to be enjoyed by the believer—it is the knowledge of God and Christ, and may be experienced a short time or a long time, in this world or in the future. Notices Matt. 10: 28, and states many difficulties in the common interpretation of the same; and maintains that any view that can be taken of the passage utterly fails to establish the doctrine of interminable woe. Refers to Matt. 5: 22, reads Clarke's comment thereon, and offers a few additional remarks. Complains of his opponent for merely quoting passages, without attempting to prove that they refer to the subject to which he applies them. Examines Matt. 26: 46. Quotes a number of passages to prove that the word *everlasting* does not necessarily signify an endless duration. Speaks of the coming of Christ, and shows that it was to take place during the life time of some of those who stood near him and heard him speak.

Mr. T. wishes not to spend time in replying in any thing that his opponent has advanced. He chooses to pursue his own course. Refers to John 17: 3 and spends considerable time in laboring to prove the very thing which his opponent has already admitted. Speaks of the second coming of Christ—calls it *final*—and asserts that it is not to take place until the end of the material world. Also, in at least 65 places in the New Testament means a proper eternal! Affirms that it bears this meaning when applied to the future punishment of the wicked. Reads 2 Peter 2: 1—17; Jude, 12: 13; Rev. 14: 10, 11. Quotes Luke 13: 23, and offers sundry remarks to prove that but a part of mankind will be saved, and that the rest shall be endlessly damned. Reads Heb. 10: 38, 39, and declares that perdition does not mean annihilation, but eternal torment. Examines John 3: 16, 18, and says that if Jesus came to confer everlasting life upon mankind, then surely they must have been in danger of 'eternal death!' Refers again to Matt. 10: 28, and declares the *soul* there spoken of to mean the immortal part of man, and calls upon his opponent to prove that *God will not do that which he is able to perform*. Reads Matt. 21: 44. Calls Christ 'the stone,' and declares that he will fall on the impenitent, and grind them to powder—utterly destroy them. Quotes a multiplicity of passages, and at last fixes his attention on Luke 13: 5. Says that *perish* means interminable misery in eternity.

Mr. H. complains of his opponent for not noticing his arguments in proof of Universal Salvation, and assumes that he has established his doctrine by scripture testimony. Coming of the Son of man considered. The nations were divided in the very generation in which Jesus lived on the earth. Proved by Matt. 24: 23—24. The kingdom of God, although of this world, was shown to be in this world.—The duration of the world rendered *endless* must be determined by the nature of the subject to which it relates. Quotes from Dr. Clarke on Matt. 16: 27, 38, and maintains that Christ came in judgment upon his guilty folk when the nation of the Jews was destroyed by the Roman forces. Notices several of the passages relied upon by his opponent—reads Gilpin's note on Jude 11, 12—and shows again that *hell is to be destroyed*. Remarks on Luke 13: 28 and attempts to prove that the salvation of Jesus does not mean a deliverance from endless torments, but *from sin*. Considers 2 Peter 3: 7, and closes with a note from Hammond.

Mr. T. He affirms that the word *eternity* must mean endless when applied to the future punishment of the wicked, because God inflicts it, and because God is an eternal being! He protests against citing the opinions of commentators; and says that he can prove by Adam Clarke that our first parents were tempted by a *basilisk*! Quotes a passage, and says to the audience, 'If this does not mean endless misery, what does it mean?' Calls his opponent a fool! Calls attention to the 73 Psalm. Says the end of the wicked means their condition in some part of Hades, according to the philosophy of the Jews! [Wonder what he meant by the 'philosophy of the Jews?'] Parish must mean endless, because it refers to the future punishment of the wicked. Reads Rom. 6: 21—23; Heb. 6: 8; 2 Peter 3: 10, 11; 2 Thess. 1: 9; Phil. 3: 18, 19; 2 Cor. 11: 14, 15; 1 Thess. 2: 16, etc. The curse of the divine law was next spoken of, and declared to be eternal

death. The punishment of the wicked must be either annihilation or endless misery. The former it cannot be, because there are degrees of punishment; and annihilation admits of no degrees. Appeal again to the audience, and ask, 'What is the curse of the divine law?'

Mr. H. Calls attention to Luke 13: 5. Notices the contrast, emphasizes the word *live*, and shows that the impenitent to whom the Savior spoke were to *perish* in like manner with those whose blood had been mingled with the sacrifices, and with those who had been slain by the falling of the tower in Siloam. Remarks on the impropriety of calling a man a fool. Considers Rom. 6: 21—23. Shows that the word *perish* does not mean endless suffering, for it is said, Isa. 57: 1 'The righteous perish.' Phrase 'eternal death' not found in the Bible. Has not time to notice all the passages quoted by his opponent. Confines his remarks to 2 Thes. 1: 9. The unbelieving Jews were the *troublers* of the Thessalonian Christians—they were threatened with everlasting destruction—and were actually destroyed. Salvation means a deliverance from sin, its condemnation, and its consequences. 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' The consequence of Adam's transgression was experienced on the day of transgression. The law of Moses punished mankind for sin; but its threatenings did in no case extend beyond the present life. Acknowledges that he believes in no punishment for sin in the future world—an acknowledgment which I thought was unequalled for very injudicious.

Mr. T. Speaks of his own Indecorum. He did not mean to call his opponent a fool; he meant that he was a fool himself! The moderators call him to order, and after some little altercation, he proceeds to speak again of the divine law, and declares its penalty to be, not annihilation, but eternal death, or endless misery. Temporal judgments may be a part of the curse of the law, as in the case of Adam's punishment. He says 'feastfully that spiritual death is not the penalty of the divine law; but it is the forfeiture of the divine favor. Many will never regain this lost favor, and will consequently perish eternally. Christ came to confer eternal life on sinful beings, who had forfeited this life. Eternal death proved by the phrase eternal life. The one is placed in opposition to the other.

'If the penalty of the law is not eternal death, God is not a good governor, but is the greatest friend of sinners in the universe.' Speaks of human governments, and calls none good, but those that threaten the greatest amount of punishment for transgression. 'If (says he) God has threatened man with no greater punishment than Universalists believe in, and sin prevails to all eternity, God is to be blamed for not threatening more punishment.' The wicked deserve eternal punishment. Salvation is conditional. Quotes Matt. 6: 14, 15; Luke 13: 28, 29. Shall not see life, but the wrath of God abideth upon them. The promises of the gospel are made to the penitent—to a particular class of men, and not to all mankind.

'The design of Christ's mission prove endless misery. (Wonder if he had special reference to 1 John 4: 14!) The doctrine of election prove endless misery. John 17. Hundreds of texts prove it.' Reads Rom. 2: 8—9, and comments thereon. Speaks of

the Rich Man and Lazarus—asserts that the whole account refers to the future world—but forgets the exact phraseology, and passes it over very slightly. Quotes John 8: 21, and declares that some men shall never see Christ and God. Lays siege to Restorationism, and says if his opponent does not believe this doctrine, then all the passages which speak of future punishment he shall use in proof of endless punishment. Proves his doctrine by a reference to the opinions of the heathen. If Christ did not teach the same doctrine that the Pharisees believed, why did he not reprove them for believing in endless misery?

Suppose men to be in the world of woe. There are no means of grace there—no preaching there—and they must there remain eternally. God's glorious law proves endless punishment.

Mr. H. Briefly remarks on the coming of Christ spoken of in Matt. 24 and 25, and proves again that it was to take place during the natural lifetime of some of those to whom Jesus addressed his discourse. Admits that the penalty of Adam's transgression was not natural death; and contends that it was a death which was suffered on the very day of transgression. 'In the day thou eatest thereof thou shalt surely die.' It was a spiritual or moral death, which always has been, and ever will be, the consequence of sin. 'To be carnally minded is death.' Rom. 8: 7. The wages of sin is death. Rom. 6: 23 'Eternal life is simply the true knowledge of God and Christ. Remarks that it is sufficient for us to know what kind of a law God has made, without speculating about what kind of one he ought to have made, in order to deter men from sinning.' Admits that Universalists do believe in punishment for sin. They believe that every man shall be punished according to his works. And they believe, moreover, that a just retribution is inevitable.

Considers the assertion that none can be saved except those who comply with certain conditions in this life. Shows that this assertion excludes all infants, idiots and heathens from the enjoyment of future blessedness in Christ. All things have been given into the hands of Jesus; and he assures us that all that have been given him shall come unto him; and him that cometh he will in no wise cast out. John 3: 35; 6: 36—40. Reads a written exposition of the parable of the Rich Man and Lazarus. Proves again that hell is to be destroyed. Declares that future punishment is not the question in debate, and refuses to notice any arguments of his opponent but such as are designed to prove endless punishment. Shows that the Savior did reprove the Pharisees for adhering to the traditions of men, instead of living their doctrines from the Scriptures.

Mr. T. Returns again to the penalty denounced against Adam. Affirms that the translation of Gen. 2: 17, is defective, and ought to read thus; 'For in the day that thou eatest thereof, dying thou shalt die.' The guilt that Adam experienced when he hid from his Maker could not have been his punishment, because he had already received that, and was still afraid of punishment. 'If a man gets a thorn in his foot as the penalty of his disobedience, why hide from justice?' Reads 1 Cor. 15: 19. Speaks of the kingdom of God—says it is the mansion of immortal blessedness—and declares that some shall never enter it.

Examines John 17: 1—3. Says that Christ has

received power over all flesh, but will confer eternal life on only a portion of mankind, whom the Father shall give him. Admits that hell is to be destroyed, but maintains that there is a piece of future punishment, called gehenna, that never will be destroyed. Declares that if the punishment is not expressed in the Bible, it cannot be expressed in any language. Makes several remarks of the phrase 'ages of eternity,' which would not interest any being living if we were to write them down.

'The necessity of the atonement proves endless misery.' Without the shedding of blood there is no remission. Christ suffered the penalty of his own law to show how much he respected it. There remaineth no more sacrifice for sin. Heb. 10, 26, 27. The necessity of regeneration proves endless torments in the future world. If a man dies without regeneration, all the fire in hell would not subdue him, without the grace of God.

'Drunkards believe in Universalism. What a glorious, excellent and holy law it is that threatens endless misery?'

If Universalism be true the Gospel can never be universally promulgated. Mr. H. here complains that his opponent wanders from the question in debate. Mr. T. proceeds by remarking that the Hindus would never receive Universalism on account of its immoral influence. Moderators call him to order, and assure him that the tendency of doctrines is not the question in debate. Mr. T. leaves this subject, and speaks again of the Rich Man and Lazarus but thinks it quite unnecessary to spend time to show that it proves the doctrine of endless misery.

Hevers that no separation of nations took place at the close of the Jewish dispensation, and that the Jews were admitted to equal privileges with the Gentiles in the blessings of the Gospel.

Considers several Universalist texts, such as John, 12, 32, Ima. 45, 22, 23. 'God (says he) invites all men to be saved; he desires the salvation of all men; but salvation is conditional; some will never comply with the conditions; and therefore all cannot be saved.

Mr. H. complains again that his opponent wanders from the great question in debate between them, and hopes that in future he will do so no more. Proves that the Jews were not admitted to equal privileges with the Gentiles, and could not believe and enjoy the blessings of the Gospel. Reads John 12, 38—41. Shows that a time will come when all Israel, with the fulness of the Gentiles, shall be saved. Reads the greatest part of Rom. 11.

Speaks again of the penalty of the divine law, declares that Cain suffered it in the earth, and that his punishment did not extend beyond the present life. Universalism does not make the punishment for sin a trifling thing. Cain declared that his punishment was greater than he could bear. The prodigal son suffered great misery in the earth in consequence of sin.

A number of passages in proof of Universalism are now presented, such as, Ps. 22: 27; Isa. 45, 22, 23; Eph. 1, 9; 1. Cor. 13, 22, etc.—

It was shown clearly that all the nations, families and kindreds of the earth are to be blessed in the seed of Abraham, which is Christ; and that this universal blessedness of mankind in the heavenly nature will be accomplished when death is swallowed up in victory, and the last enemy of man destroyed.

The foregoing is all that I heard of the Celebrook Discussion. Mr. Tyler spoke half an hour after I left there. Mr. Hitchcock being under the necessity of leaving there to fulfil appointments which he had made, the discussion was thus indefinitely postponed. It commenced on Friday morning, and continued until Saturday noon, and whether it will be resumed I cannot tell. Mr. T. professed a perfect willingness to continue, or resume the discussion; but was unwilling to leave home to meet his opponent. Mr. H. lives about 80 miles from Celebrook; and cannot get there without considerable expense and loss of time. And there is one circumstance which I think ought to dissuade him from trying to get there. It is this. Mr. Tyler keeps before him a large Manuscript book, from which he has a great propensity to read, and that too without notice, say those that his opponent says. I heard it indicated by several individuals, that this book is the very one from which Mr. T. published his Lectures on Future Punishment. There is no kind of satisfaction in disputing with a man, who, instead of replying to his opponent's arguments in a proper manner, reads a lesson from an old book!

ASHE MOORE.

UNIVERSALIST REGISTER AND ALMANAC, FOR 1836.—A pamphlet of 48 pages 12 mo. having the title has recently been published by Bro. O. Whiston, and G. Sanderson. It is designed to serve the double purpose of a common Almanac and a Register for the denomination of Universalists. It contains the usual astronomical calculations—made by G. R. Perkins A. M. Prof. of Mathematics in the Liberal Institute, at Clinton, N. Y. and fitted, probably, for the meridian of that place, but will serve, without much variation, for all the adjoining States. And besides this, it contains the statistics of the denomination of Universalists in the United States, Territories, and the Provinces of Upper and lower Canada. In this respect the work is not so correct as it may be made by a continuance of its publication from year to year, and by the adoption of more efficient means to obtain correct information relative to the condition of the order. But, though necessarily somewhat imperfect, it still embraces much information that is important and valuable to every Universalist who wishes to know the real condition of the denomination. We therefore recommend it to our brethren in this section. We have just received, a quantity which are for sale at our office in Hartford, by the hundred, dozen, or single. The price we believe—for there was no bill sent with them—is \$8 per hundred \$1, 12 1/2 per doz. and 12 1/2 single cents.

NEW TESTAMENT.—The following notice of the publication of several ancient English versions of the New Testament in a single volume, we take from the Magazine and Advocate. A work of this kind we have no doubt will tend much to remove that prejudice which now prevails in the world, against making any alteration in the reading of King James translation. Many people are as strenuously opposed to any new translations of the Bible, as if the translators employed by the British King were inspired men, and invested not only with human, but divine authority.

Such people are bigots—downright, ignorant, intolerant bigots!—

By the Boston Christian Register we learn that it is in contemplation to publish an edition of all the versions of the New Testament made previous to the translation of our present common version. The excellent version of William Tyndale, made in 1526, will form the basis, or text of the work, and the variations from it, made by Coverdale, in 1535; Thomas Matthew, (the reputed work of John Rogers, the Martyr,) in 1537; Cramer, in 1541; Geneva version in 1560; and by the bishop's Bible, in 1568: will be added in the margin, properly marked and designated. By this plan the substance of six different ancient versions will be presented in the room and expense of one, nearly.

This is an excellent undertaking, and to the Biblical scholar and antiquarian will be a highly valuable and excellent work. Tyndale's translation has been pronounced, by acknowledged able and impartial judges to be unsurpassed in beauty and general correctness by any single version that has since been made. It is the foundation of our common English version.

The work is to be published by James Munroe and Co., and William Pierce, in Boston, and will form a neat duodecimo volume of about 350 pages, embracing an introduction giving a succinct history of the several versions it comprehends. Price \$1 per copy.

We wish the publishers abundant success and profit. No doubt by comparing different translations of the Book, the sense of various passages is rendered clearer—the meaning of the original writer is better understood, and Christians are enlightened and liberalized. This is not the least among the merits of such a work.

A. B. G.

SEASONABLE MUNIFICENCE.—We understand that Hon. Jonathan Parier of Dexter, with characteristic liberality, has made the very generous donation to Westbrook Seminary of one thousand dollars. This will be a very great help to the Institution—now struggling in its infancy, and demands the gratitude, not only of the Trustees, but the friends of liberal principles generally throughout the State, who realize the importance of such a Seminary in Maine. We do not announce this because we suppose its publicity will be altogether agreeable to the honorable donor, for we know how constitutionally he regards the maxim, in the exercise of his beneficence, not to let the right, and know what the left hand doeth; but we mention it as a subject of gratulation amongst our friends, and to provoke other wealthy men to "go and do like-wise."

We understand, also, that other gentlemen in Dexter and vicinity have contributed a liberal sum to be added to Mr. P.'s donation—the amount of which we have not positively learned.—[Gospel Banner.]

THANKSGIVINGS.—His Excellency Henry W. Edwards Governor &c., of Connecticut has appointed Thursday, the 28th day of November to be observed as a day of public thanksgiving and praise throughout the State.

Also, the acting Governor, Samuel T. Armstrong of Massachusetts, has appointed the 3d day of Dec. next, as a day of Thanksgiving &c.

in that State.

Furthermore,—His Excellency Gov. Dunlap of Maine has appointed Thursday, Nov. 26th to be observed as a day of public Thanksgiving in that State.

CT Br. J. Shrigley wishes all letters and papers designed for him, to be directed to Granby, Ct. 23

A CLERGYMAN WANTED.

The undersigned designs removing from Montgomery, Alabama on the 1st of January ext, and is desirous that the society of which he has now the pastoral charge, should be supplied at that time with another Teacher. A young man of good talents and address, will ere find a most favorable situation for a location among friends, then when there are none either more or generous. A Church neatly finished and handsomely furnished with organs &c., is already in possession of the society, and a liberal support will undoubtedly be given to the Clergyman in Charge. For further information, address immediately,

Montgomery, Ala. L. F. W. ANDREWS.

NOTICE.—The undersigned, having been appointed Corresponding Secretary of 'The Universalist Historical Society,' for the State of Connecticut, earnestly desires to acquaint said Society with every important fact connected with the rise and progress of Universalism in this State; and he therefore requests that any information touching this subject may be communicated to him, (at his expense.) Any old Books, whether in defence of, or in opposition to Universalism, will be thankfully received, and faithfully deposited in the archives of 'The Universalist Historical Society.'

ASHER MOORE.

New London, Conn.

Religious Notices.

CT Br. J. Shrigley is expected to preach in the Universalist Church in this city (Hartford,) the second Sabbath in Nov.

Br. James Shrigley will preach at Granby on the 1st Sabbath in Nov.

Br. J. Shrigley will preach at West Suffield on the 5th Sabbath in Nov.

Br. J. H. Willis preach in Somers on the 1st Sunday in Nov. next, and in the evening of the same day will deliver a lecture in the Methodist meeting house at the centre.

Br. O. Williams will preach in Northfield on the 2d Sabbath in Nov.—at Plymouth Hollow on Saturday evening previous.

Br. R. O. Williams will preach at Dry Brook on the 3d Sabbath in Nov. and at Broad Brook in the evening of the same day.

There will be preaching at Poquonick on the 2d Sabbath in Nov.

Br. W. A. Stickney will preach in Badolungton the 23 Sunday in Nov.; and a lecture at Collinsville at 6 o'clock the same day.

POETRY.

The Land of our Birth.

There is not a spot on this wide peopled earth,
So dear to the heart as the land of our birth,
'Tis the home of our childhood—the beautiful spot,
Which memory retains when all else is forgot.
May the blessings of God ever hallow the sod,
And its valleys and hills by our children be trod.

Can the language of strangers, in accents unknown
Send a thrill to our bosom like that of our own!
The face may be fair, and the smile may be bland,
But it breathes not the tones of our own native land
There is no spot on earth like the land of our birth,
Where heroes keep guard o'er the altar and hearth!

How sweet is the language which taught us to bleed.
The dear names of parent, of husband, and friend!
Which taught us to live on our mother's soft breast,
The ballads she sung as she rocked us to rest.
May the blessings of God ever hallow the sod,
And its valleys and hills by our children be trod

Lady's Book.

Fading of the Woods.

Splendours is on the bough!
The withering leaves fall fast;
Yet wilder beauty crowns the forest now
Than through the summer past

A more resplendent blaze
Of rich and radiant hues
Gleams through the autumn haze,
Than mid the summer dews.

So is it Nature loves
In all her power to part;
So with her passing splendour moves
The scorching human heart.

Calmly through pleasant years
We love some kindred mist;
But 'tis only through our parting tears
Its full delights we find.

Then, how in form and face,
In every act and tone,
Beam forth the tenderness and grace
That melt us, and are flown!

A Monstrous Aburdity.

Almost all sectarian writers and preachers, delineate their God as existing in three distinct persons, and each person possessing a different character. Yet all three persons unite and form but one person, which they called God. The first person, they say, hates sinners with an implacable hatred, and is so just that he is fully bent on damning them all in an endless hell to be his reward for them. The second person is of a very mild, merciful, and compassionate disposition, and has done every thing in his power, even to the sacrifice of his life, to effect a different purpose; he loves those whom the first person hates, and has determined, if possible, to make them all happy. The third person, partakes of the nature of the two first, and acts as mediator between them. Still each, separately, is God; and yet there are not three Gods, but one! This is we call a monstrous absurdity. In our youthful days we were taught, that if we did not believe this mystery we could not hope for salvation—because it was one of the fundamental principles of the Christian religion. We thought we believed it; but our mind was a good deal disturbed on the subject; when contemplating the vindictive character of the first person, our feelings were terrible—wo-

could not love him—no, we could not!—We flew to the merciful second, and prayed to him for protection against the burning wrath of the first. The second we loved, but the first we feared and hated. The third we had but a very imperfect idea of, and therefore neither loved nor hated him. How perplexing is error; but how consoling is truth. When our eyes were opened to see that there is but one God, (whose name and very nature is love), and one mediator between God and men, the man Christ Jesus who gave himself a ransom for all, to be testified in due time, we leaped for joy, and banished all our fears.

We cannot see how it is possible for believers in the doctrine of such a triune god to rest satisfied. They say, the Son is equal and co-existent with his Father; that the Father is full of wrath and vengeance; and yet, that he sent his Son to appease that wrath, by suffering and dying to save the guilty from *deserved punishment*, and to reconcile God to man! The very reverse of this is the truth. 'God so loved the world (not hated it) that he sent his only begotten Son, that the world through him might be saved; not from deserved punishment, however, but from *their sins*,' and instead of reconciling God to man, 'God was in Christ reconciling the world unto himself.' So save the New Testament; and we believe it declares the truth of the matter.

Ye blind leaders of the blind! your eyes will not be opened, until your refuge of lies be swept away by the overflowing scourge of truth, and your agreement with hell be disannulled. That such a period is rapidly approaching we have no doubt. The prophet has predicted the time when the eyes of the blind shall be opened, and the ears of the deaf be unstopped, which time we think has commenced; the truth is abroad in the land: the worshippers of idols, of creeds, and confessions already quake for fear, and are anxious to hide themselves from its scrutinizing gaze; but they cannot effect it; they may call on the mountains and hills to cover them, and hide them from its presence, but in vain: they cannot escape its omnipotent influence; nor long preserve their idols from destruction.

Star in the West.

Mountain Secrecy.

There is something in the wildness and sublimity of mountain scenery, that tends to rob us rather of eternity than decay. The terrible works of man are no where to be seen. No cities lie in gloomy ruins, to show the outline of its faded greatness; no remnant of a sanctuary here stands to show the worship that has passed away. We see no filling records of the glorious deeds of those whose names are 'scattered in history's page. We stand upon the mountain and we scarcely know that man exists upon the earth. This is not the land where artists have died, or science been forgot; those rocks never reduced the eloquence of orators, or the pang of poetry; the waters never bore the proud bow of the merchant; the soil never yielded to man the fruits of his industry. It is not here that the finger of time can be recognized. In vain would he set his mark on snows that never melt or disturb the fast and firm form of adamantine rocks. In vain he stretches out his hand where the rushing torrent and the warring waterfall, blest with an eternity of youth dash on their headlong course, regardless of the blighting power that withers strength, or lulls to rest, the

creations and the creature of mortality. Here we may view the first efforts of Time overthrown in an instant. Changes there are; but the work of an hour has defeated the slow progress of decay. The lightning of the thunder storm, the blowing tempest, the engulfing flood, the overspreading avalanche, have effaced from the surface of nature the impress of time, and left naught in the charge to remind us of age. Surely there are scenes in life which seem destined to awaken in mankind the recollection, that even time can lose its power. Who will not feel the nothingness of the pleasures, the cares, nay or even the sorrows of our petty span, when, for a moment he dwells with his heart and soul, upon the thoughts of an eternity! Yes! it will sober the gay, it will comfort the grieved.—Everett.

The Resurrection.

Death held his sceptre over the Son of God, till the third day began to dawn upon the world; when on a sudden the earth trembled to its centre, and the powers of heaven were shaken.—But who is this that cometh forth from the tomb—with dyed garments from the bed of death! It is thy Prince, O Zion—Nations of the earth, it is your Lord. He hath trodden the wine press alone; but now he arises a conqueror from the grave, and brings salvation to the sons of men. The Father of Mercies looked down from his throne in the heavens; with complacency he beheld his world restored—he saw his work that it was good. Then did the silent rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven refreshing the nations.

TIME.—It is for young men to get their knowledge, old men to merit, and secure yourself that no man gives a finer account of time, than he that makes it his daily duty to make himself better.

Deaths.

At Burlington Oct. 13, Mr. Norman O. Plumb aged 33.

The many virtues which combined to form the character of the respected individual whose death we now record, render this humble tribute to his memory, not only appropriate, but just. As a husband a father, a son, a friend, a neighbor, and townsman, he proved himself worthy the confidence and affection of all. Kind in his disposition, affable in his manners and true to his engagements, he succeeded in endearing himself to all who shared his acquaintance. The free sustained in kindness, by the religious society of which he was an active and esteemed member, as well as his relatives and friends, is severely felt.

When we contemplate the death of Mr. P. as occurring ere he had received the meridian of life, and while he was giving promise of increasing usefulness in the continuance of his earthly existence, clouds and darkness gather around the Sovereign of the Universe, and our only consolation is in the welcome assurance, that righteousness and judgment are habitation of his house.—O, may the Lord increase our faith and sanctify this afflictive dispensation of his Providence to act upon mankind.—Communicated.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building, formerly owned and occupied by Mr. F. Rogers in Main St. a few rods south-west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murdock's store, directly opposite the Eagle Tavern, South Market St.

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

VOLUME XIV.

SATURDAY, NOVEMBER 7, 1835.

NUMBER 32.

THE INQUIRER AND ANCHOR

Is published simultaneously at Hartford, Conn. and Albany, N. Y. every Saturday at \$3.00 per annum—\$1.50, if paid within four months from the time of subscribing.

L. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

Dixon & Mills, Printers.

The services of the following gentlemen are engaged as regular correspondents.

J. BOYDEN, DORSET, MASS.
C. WOODHOUSE, WEST BRATTLEBORO' VT.

Communications.

A LETTER.

To the Rev. Asahel Moore—New London, Ct.

Original.

Dear Brother—When we have once been deceived by an individual, we never know when to believe him; and since *lying for the glory of God* has become so popular in a branch of the Christian Church, we are obliged to look to some other source, for proof of what they say. Sometime since, Wm. Livesey published in *Zion's Herald*, a Boston Methodist paper, an account of the conversion of a Mr. Smith. It appeared, however, in an after examination, that this story was not well founded; and the public are indebted to you, Sir, for the probable truth in the case. Now I want your assistance once more, on a similar subject. I have before me, a number of the *Herald*, bearing date Oct. 7, containing a communication from the said W. L. professing to give an account of a revival in Norwich. The following is an extract from his Letter—

'However booming and wattering the doctrines of Universalism, with its no hell, and no devil, and no future punishment, may be to the natural sensibilities of its adherents, it was not sufficiently so here, to withstand the force of truth and arguments, when carried home to the heart, by the influence of the Divine Spirit. Several of its firmest advocates have been led to renounce its errors, and seek refuge, from the justly incensed wrath of a sin avenging God.'

As these conversions are said to have taken place, in one of the towns where you steadily labor, you can probably inform us whether the statement is correct. I confess I doubt it much, and for two special reasons. 1. The author has once attempted to deceive the public on the same subject;—and, 2. He has stated in the above extract what is false as the Alcoran. He says that Universalism recognizes the doctrine of 'no Hell, and no Devil.' Now we know that he is either

ignorant of the subject, or else he is a wilful calumniator; and in my opinion he is guilty of the latter, and perhaps of both. Because we do not believe in an endless hell, and an Almighty Devil,—a rival to the Creator, is it honest to say we believe in no hell and no devil at all? I should think, if the works of the devil were ever manifest, since Eve deceived her companion, they are, in the conduct of this writer. If he has any faith in the doctrine he preaches, let him bear in mind a certain passage of the Book which tells him where 'liars have their part.' You will much oblige me, as well as many others by giving such information on the subject of this epistle as may be within your reach.

Fraternally yours,

J. BOYDEN, JR.

Dudley, Mass. Oct. 26, 1835.

EXTENT OF CHRIST'S KINGDOM.

Original.

There appears to be some diversity of opinion among professed christians in relation to the extent of the kingdom of Christ. Some think that he will reign over but few, compared with the vast number which will be subject to the devil. Others think that Christ will have great majority over the Prince of darkness; but then it is supposed that his Satanic majesty will, nevertheless, rule over countless millions of lost souls, which will ever remain disloyal and estranged from the fold of Christ. Again, others think that he was born to universal empire, and that he will eventually reign in every heart. And it so happens, that this latter class, can state their opinion in the unadorned language of the Scriptures. Will the reader peruse the following testimonies, bearing in mind, that if the last mentioned opinion concerning the extent of Christ's kingdom is true, all others must be untrue? *Psalms 2, 8.* 'Ask of me, and I will give thee, the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' *Isaiah ix, 7.* 'Of the increase of his government and peace there shall be no end.' [Will not Christ's government end, where the Devil's begins?] *Zach. ix, 10.* 'And his dominions shall be from sea even to sea, and from the river even unto the ends of the earth.' *Daniel vii, 14 and 27.* 'And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.' 'Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' *John x. 16.* 'There shall be one fold, and one shepherd.'—*Heb. ii, 8.* 'Thou hast put all things in subjec-

tion under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him.'

W. Brattleboro, Vt.

'THE WATCHMAN.'

Original.

This is the cognomen of a paper recently established in this city by the East Windsor Theological Institute, or in other words, by that portion of the denomination of Presbyterians designated by the appellation of 'Old School.' It seems that the faithful 'Observer,' which has stood the test for many years, and, in its own way, with untiring and persevering industry, fought the battles of orthodoxy, is a little too *ultra*, or has departed from the 'ancient landmarks' set up by the 'Puritan Fathers,' to deserve any longer the maintenance and support of these exclusively pious Pharisees.

The editor in his address to the public says, that although he 'deprecates angry and acrimonious controversy,' yet he 'declares with equal distinctness, that without discussion the principles of true religion cannot be maintained.'—'to attempt the removal of the evils of controversy by putting a veto on all religious discussion, is to make the remedy worse than the disease.' Again, he says, 'discussion must be allowed and encouraged,' and that, too, in a 'spirit truly christian.' Now this is what Universalists have always contended for; and if our brethren of the Presbyterian church, whether of the Old or New School would but consent to discuss, in a 'truly christian spirit,' the great question relating to the salvation of the whole human race, the cause of truth and righteousness would be much better subserved, and pure and modified religion would more abundantly prevail, than by relating the numerous unfounded and silly fabrications of converted Universalists, 'death bed scenes' etc. with which this paper abounds, and which have so often been refuted that it seems but a waste of time again to attempt their refutation.

One object, he says, is to defend those principles of religious doctrine which have come down to us from the Fathers of New England, which they learned in substance from the Fathers of the Reformation, which they received from the Apostles of Christ, and which they thought as they were moved by the Holy Ghost? Would it not be well just to glance at some of the prominent doctrines taught by the Puritans themselves, and see wherein they resembled those of the Apostles of our Lord? Is what part of the sacred volume do we find the doctrine, (now almost universally rejected, yet adhered to by this Editor with the tenacity

of those of olden time) of election and reprobation, total depravity and infant damnation? No where. Many other notions peculiar to the Puritan Fathers might be noticed, but these are some of the principal characteristics of the Puritan church.

But this stickler, as he would have us believe, for ancient Calvinism, does not in the number before us attempt a vindication of any single feature in this tenebrous system by logical arguments deducible from scripture, reason, or even common sense.

If the Rev. Joseph Harvey, D. D. who is the Editor of this paper, would but confine his labors within his acknowledged sphere of action, viz. the establishment and defence of primitive Calvinism and the discussion of questions relating thereto 'in a spirit truly christian,' instead of following in the wake of the 'Observer' and 'Secretary' and other points of a kindred character, whose almost only occupation consists in grossly wantonly and maliciously, slandering and denouncing the characters of those whom they in their wisdom, (which, as St. Paul says of the wisdom of some in ancient times, is 'earthly, sensual and devilish'), may please to consider no heretics; he might, with some degree of propriety, be considered as pursuing the objects for which, he says, the paper was established. That the rev. may see for himself how far we are correct, we here subjoin one or two instances of the many will which this number abounds, and which is demonstrative evidence of the correctness of our positions.

Mr. Daniel Dow makes a great figure, and occupies several columns in giving detailed accounts of the last moments of 'codd blaspheming infidels.' Indeed I come to wonder that many have died wretched if we consider this man's account of his own labors true. A person of his views of the character of God is but poorly qualified to administer comfort and consolation at this trying moment, when frail mortality is struggling with the grim king of terrors.

He gives an account of a man whose death he was called to witness and reproaches him to be 'strongly tainted with infidelity.' Some times he says, 'Paine's Age of Reason was his oracle,' and when Dr. Huntington's book was published, holding forth the doctrine of Universal Salvation, he exalted that very highly.' But this Dr. Huntington was a Calvinistic plerogym of high repute, and so continued until the day of his death, yet this age author comes to the fact that at the time this book was written he was a champion of good standing at the Presbyterian Church.

One other expression in the communication of Daniel Dow deserves a brief notice. Read the following wholesale and malicious slander of a portion of the Christian community, whose reputation for truth, purity, and moral honesty will suffer by a comparison with this redoubtable champion of Puritanism himself, who proclaims largely of the spirit that pervaded the hearts of the Puritans themselves in putting to death the *honor* Quakers. Hear him:—he was engaged in mercantile business, as a retailer of ardent spirits; he was constantly dealing out to his customers, rum and gin, and Universalism, and infidelity. This is the 'truly christian spirit' which

is manifested through out the article. The wretch who can thus in cold blood deliberately slander a respectable denomination by classing them with every thing vile within the scope of his imagination, deserves, if any being on earth does, the hottest place in the hell he is so willing to consign others to. 'The whole story I hesitate not to pronounce a base fabrication, and call upon Mr. Dow to give the name of this man, and place of residence, or stand before the world a wilful calumniator.'

Several other articles of a similar nature appear in this paper, but it is superfluous to notice them all. This is the Editor who 'deprecates acrimony controversy'; and is willing to discuss and examine any subject in a manner, *truly Christian*. If his insinuation consists in slander and defamation may we ever be permitted to remain ignorant of it. In conclusion I would say to Mr. Dow, in the language of St. Paul, 'O full of all mischief, thou child of the devil, thou enemy of all righteousness, with thou dost cease to pervert the right ways of the Lord.' a. s.

INQUIRER AND ANCHOR.

SATURDAY, NOVEMBER 7, 1835.

AN INVITATION.—The following letter was called forth in consequence of a conversation with Mr. Minor on the evening previous to its date. A copy was immediately sent to him; and though several weeks and even months have passed away since he received it, yet he has not had the moral courage to give it a passing notice. Dogmatical as he was, and full of brazen assurance at that time, we were led to conclude that he supposed it an easy task to demolish Universalism at a single blow; and we did hope he would come out, like a man, and engage in an honest and dispassionate discussion of the great question proposed below: although his dogmatism gave us some reason to anticipate a different result—that he would cower and hide himself behind his favorite fortress of a 'disguised silence.' This course, by his advisers, may be deemed the wisest for him to pursue, but it will not avail him long: the spirit of growing inquiry abroad in the world, will not be looked down in this manner. He may be filled with vain conceit, and spiritual pride, and self righteousness; but time will yet teach him that silent contempt, slander and denunciation, will not satisfy candid and inquiring minds at this age of the world. When, with all the order and dignity of which man is capable, the question is asked whether a portion of our race will be miserable through eternity, some other answer must be given besides the mere preaching of total depravity, and the doctrine of election and reprobation.

But we will leave these reflections to give place to the letter which follows.

Abington, Aug. 7, 1835.

MR. NATHANIEL MINOR.—*Respected Sir*—I have reflected some what upon the subject of the conversation that passed between us last evening at your house, and has you appear to entertain full confidence of the truth of your religious opinions, as well as I, of mine, I have deemed it proper to invite you to a friendly discussion of the great question which forms the dividing line between us. I am connected with a paper published at Hartford entitled the 'Religious Inquirer and Gospel Anchor,' and in case you should conclude to enter into

a discussion, the columns of this shall be at your service, provided, however, that not more than three columns per week of the paper shall be occupied by you. The size of the paper is such as renders this provision necessary, that other matter may not be entirely excluded.—Let the question be, *Is the doctrine of the endless misery of the wicked taught in the scriptures? Or will all men finally be made holy and happy?*

To this question and a discussion of it I trust you will not object. Believing as you do in the ceaseless misery of a great portion of the human race, you will, no doubt, consider it a privilege to have an opportunity to lay the evidence of this doctrine before the public. Indeed, if you really believe the doctrine—though from the conversation we had last evening I confess I have some doubts as to your sincerity—but if you really think men in danger of suffering endless damnation, it is a solemn and imperative duty resting upon you—the neglect of which must be fearful and tremendous in the highest degree—to adopt every method in your power to convince them of it, that, if possible, they may avoid it. It will not release you from the duty and responsibility to assume the phrase I use and say I am beneath your notice. There is no immortal soul of so little value as to be altogether unworthy of attention; and if you think it a hopeless task to attempt to alter my opinions, you cannot think it entirely useless, if you have truth on your side, to lay the evidence of yours before the readers of the Inquirer.—If the notion of endless misery is true, 'God's people' and the 'world's people' as well as 'your people' demand your untiring efforts; and, as a faithful minister, you are in duty bound, though good report and evil, to labor for their salvation. If by preserving total depravity and unconditional decrees you 'cannot affect them when they attend your meeting' and even drive them from it, your labor should be directed to convince them of the truth of endless suffering, through a channel that can reach them; and I will assure you that, when convinced, they will not be unaffected by the subject. If we believe the doctrine, surely, do not, I entreat you, neglect a favorable opportunity to lay the evidence that convinces you before a large and respectable class of non-nominy. If you have any scruples as to its truth—the twinges of your conscience tell loudly that you are preaching error, it may answer well enough to be silent. But if not, may I not expect that you will accept this invitation to discuss candidly and in a friendly manner the question here proposed?

Whatever communication you may see fit to make to the subject, you will please address me at Hartford.

Yours with due respect,

R. O. WHITTIER.

The above letter has been in the possession of Mr. Minor for some months; and he has had time to consider its contents seriously, attentively, and prayerfully; and yet he pays no regard to the summons that it contains. Are we and those who read our paper, in the embrace of total error? He certainly proposes to reconsider us. And as the minister of Jesus Christ? Whether he *exists* in reality or not he has assumed the character and responsibility of a gospel minister. And yet he turns a deaf ear to the earnest call of one whom he affects to regard as a deluded man, who he seeks for information on one of the most important points taught by him as a doctrine of Jesus Christ? With these things before us, which do I think—what will the world think of his sincerity and faithfulness? Does he really believe the doctrine of endless misery which he preaches? Does he find that doctrine sanctioned by the Son of God? Was it a custom with Jesus Christ to refuse to give information when asked, or refuse to answer the questions proposed to him, or sustain his doctrines when they were called in ques-

tion? Did not Jesus, on the other hand, meet his opponents face to face, and so answer the questions that were put to him, that 'no man after that durst ask him any more a question?' And is Mr. Minor a faithful disciple of this same blessed Jesus? We would that we could say so, but we fear that it is not so. We fear he is making 'a gain of godliness' in preaching that which, in his heart, he does not believe to be true. If this is not the case why does he manifest so much backwardness in presenting the evidence to support his doctrine? If he really and sincerely believes in endless suffering and believes it to be a doctrine of the gospel, he ought to feel as much as a faithful disciple, both to labor and suffer in 'preaching,' and even 'become all things to all men,' that he may be a means of saving souls from that wretchedness, to which he professes to believe a large portion of the human race are rapidly hastening. We have often been astonished at the rancor, apathy and indifference manifested by ministers of endless misery. They profess great love for immortal souls, and yet treat with contempt and silence those who ask them for evidence of the truth of their horrid doctrine. If that doctrine is true, unless they alter their course, the blood of souls may yet be required at their hands. Their conduct in us but a sorry comment upon their sincerity and their real faith in the doctrine they profess to believe.

But we will not give up all hope as it respects Mr. Minor. We again invite him to a candid discussion of the question proposed in the letter above; and we trust he is not so much under the influence of total depravity as to reject the invitation. Our columns are open at his service, according to the proposition above made, as long as he shall see fit to discuss the question in a mild, candid and christian spirit. Will he then comply with our request and show us our error, if we have erred in our error, or allow us to point out wherein we think he is in error?

The above is respectfully submitted by

B. O. W.

THE INQUIRER AND ANCHOR—IN CLOSURE.—In forwarding our paper to a close in its present form and features, before the expiration of the year, unexpectedly perhaps to a great majority of our subscribers, a few words may be necessary and called for, by way of explanation.

Since we have been connected with the *Inquirer and Anchor*, we have always endeavored as far as we have been able, to give the paper such a character as to make it useful to our patrons and to the cause in general. We have aimed not only to have it *valuable* in season, but *valuable*; and not only read with interest and profit. Our means, however, have not been sufficient to make it what we have desired it to be. And it has not been our rule, when we cannot subserve the interests of our patrons and the cause, enemy, to try another, but by all means do the best we can. If our labors have been profitable, if our paper has been improved, our readers we trust, will not withhold their favor, when we assure them that we have done the best we could. It is to do still better, to give our patrons better satisfaction, to present them weekly with a better paper, and advance the cause in a greater degree, that we have made our present arrangement. And we have full confidence that we shall succeed, at least in some degree, if not according to our own wishes and the

desire of our patrons. We never could have consented to form the 'Union,' except with the hope of presenting them with a weekly sheet much better, more acceptable, and more worthy of patronage than our paper heretofore has been. It would be superfluous we presume under these circumstances, to be fully satisfied to any of our present patrons: for we do not apprehend that any will withdraw their patronage on account of the change. If any should, we affectionately extend to them the parting hand and bid them adieu. We trust, however, on the other hand, they will be more active and energetic in extending the circulation of our paper. And we intreat them, if they do withdraw, to leave behind them some substantial exhibition of their reciprocal good feeling by presenting an addition of potential new subscribers to our present list. We need the assistance of all our patrons and patrons; and so far as we meet their approbation, we trust it will not be refused. We shall furnish them with the first number of the new paper next week. Meantime they will please accept our warmest thanks for their past favors; and our renewed assurance that we shall continue to serve them faithfully according to the best of our ability.

EOS.

N. B. Business connected with the paper will be punctually attended to as heretofore both at Hartford and Albany.

DELINQUENT SUBSCRIBERS.—It becomes our painful duty to state that there are many subscribers on our list who have not paid their dues—some indeed, who yet have not received the 13th volume of the *Inquirer and Anchor*. And it is still more painful to call upon them for a settlement. But we must do it. It is only we owe to them and ourselves to do it: there are many considerations that call for the step. 1. We wish to keep them honest. A delinquent subscriber for a Universalist periodical is a doubtful subscriber; such an one as excites our *hemp of abhorrence* (speaking parenthetically). And even a negligent and delinquent subscriber, having many traits of character that make a very singular impression upon our *hemp of disapprobation*. Remissions on the part of subscribers in the payment of their dues is a very unfavorable symptom. Hence we wish them to be punctual.

2. We wish to be honest and punctual ourselves, in the payment of our own debts. But as we are in great measure dependent on our subscribers for means, we cannot always meet the demands against us without punctuality on their part. And we are sure they would not for all the world have us dishonest. We guess they have as strong a desire to keep us honest as we have to keep them so. If they have, they can convince us of the fact, very readily and very acceptably, by a speedy remittance of their dues. Will they try to show us how much they care to keep us honest? Their considerations for making this call, we presume will be self-silent. Those who are in arrears will be charged the full amount according to our terms—for the 13th volume \$2.00; and for the 14th, (32 numbers) \$1.25—each for the numbers. EOS.

WATCHMAN AND IMPARTIALIST.—The *Universalist Watchman* published at Montpelier Vt., and the *Impartialist*, heretofore published at Clarendon N. H., have recently been united under the name of the *Watchman*,

Impartialist and Christian Repository. The new paper is published weekly on an imperial sheet, folio, at Lebanon N. H. It assumes the character of a 'denominational paper,' and is professedly designed to benefit the denomination without entangling the publishers. The principles on which it is to be published, we do not exactly understand; but we believe, the subscribers have the assurance that if at the subscription price, there is a surplus fund after paying the expense of publication, the price is to be reduced. Each subscriber therefore is interested in increasing the list. It is a new project, and whatever success it will meet with, remains yet to be seen.

REMOVAL.—Br. E. Wellington, late of Mason N. H., has removed to Woodstock Vt., and desires all communications designed for him to be sent accordingly.

Br. J. Spear has removed from Hyannis to New Bedford, Mass.

DEDICATION.—A Universalist meetinghouse lately erected at Wolcott Wayne Co. N. Y., was dedicated to the worship of God on the 14th ult. The sermon was delivered by Br. P. Morse.

ZEALOUS OLD AGE.—We are informed that at the Susquehanna Association of Universalists, lately held in Brooklyn township Pa. an aged lady of 84 years, tested *zealousness* of grace to hear the glad tidings of the universal gospel of God. Being a kind if she did not feel very tired, she replied that she did not—also was well paid for her journey—and it necessary she would go twenty miles further to hear precluded the fullness of the blessings of the Gospel of Christ. Her children and other friends around her are Baptist—at least opposed to Universalism—and would do nothing towards helping her to meeting—they opposed her going—but she did. She said she had so little freedom to speak of the Gospel at home, she must go *sometimes*, among liberal minds, that she might at least occasionally enjoy the liberty where with Christ had made her free. May God continue to bless the aged mother in Israel with the light of his truth, and enlarge to the place of her enjoyment thereof, till like a mellow fruit ripened for immortality, she may be gathered into that boundless garner where limitation and restriction shall cease, and liberty be truly enjoyed world without end.

M. G. & M.

NOTICE.—The annual meeting of the first Universalist Society in East Windsor will be held at the Methodist meeting house in said town on Monday the 23d inst.—when it is expected that the Rev. J. Sturges will deliver a lecture.

C. B. BARNES, Clerk.

East Windsor, Nov. 6.

REMOVALS.

THE OFFICE of the *Inquirer and Anchor* in Hartford, is removed to the building formerly owned and occupied by Mr. N. Knapp in Main St. a few rods south-west of the State House square.

The office of the *Inquirer and Anchor* in Albany is removed to the room over E. Mumler's store, directly opposite the Eagle Tavern, South Market st.

POETRY.

Let's take this world as some wide scene.

Let's take this world as some wide scene,
Through which in frail but buoyant boat,
With skies now dark and now serene,
Together thou and I must float,
Beholding on either shore,
Bright spots where we should love to stay—
But time flies swift his flying oar,—
And on we speed, far, far away.

Should chilling winds and rains come on,
We'll raise our awning 'gainst the shower,
Sit closer till the storm is gone,
And smiling wait a sunnier hour.
And if that sunnier hour should stay,
We'll know its brightness cannot stay,
But happy, while 'tis mine and mine,
Complain not, when it fades away.

So reach we both, at last, that fall
Down which life's current all must go:
The dark, the brilliant, destined all
To sink into the void below.
Not ev'n that hour shall want its charms,
If, side by side, still fond we keep,
And calmly in each other's arms,
Together linked go down the deep.

Things we dislike.

1. A man who is all piety to-day—and full of that wisdom 'which is earthly, sensual, devilish, to-morrow.

2. A bigot pretending to be exceedingly charitable! 'Satan transformed into an angel of light!

3. A long perambulatory introduction to a discourse—an apology for it, very slowly delivered—and a declaration before proceeding to the general subject, that certain things must now be explained, in order that the speaker may be clearly understood! 'Tisn't to find out that *fratry*, *secundly*, *thirdly*, and so on to *tenthly*, are coming along in smooth and regular succession!—O, for the patience of Job!

4. Two individuals discussing a subject which neither of them understands. 'Words to no profit.'

5. A very long prayer brought to a close in a sentence beginning with these words—'And now, Lord, as we are not heard for our much speaking!'—Solomon mockery.

6. An individual sleeping audibly during sermon time. He may wake others!

7. A man who professes great love for the gospel; who is very fond of attending meetings—is abundantly able—but who will not pay one cent for its support. A passage of scripture speaks to him: 'Faith without works is dead.'

8. An editor who dares not speak his own opinion till he has found out the opinions of more than twenty others. And then to hear him speak as though he was about to commit an unpardonable sin. What freedom he must enjoy!

9. A modern Nicodemus.

These things we dislike—we have said so—and we shall not probably change our opinion so long as we can discern good from evil.

Reflections on a mother's grave.

In pensive silence I hung reeling on the time-shattered piquets that surrounded it, over the grave of my mother. It was an hour when the elements seemed hushed to compose—nature

wore a pleasing aspect; and you may well suppose the passions of my own mind gave place to the most serious and solemn meditations.

True, more than sixteen years had been numbered with the past, (bringing with them more of adversity than prosperity to me,) since here, on this spot of death's devoted soil, I had the last parting look at that pallid face, that interesting countenance that was destined to moulder beneath this heap of earth. But what were my feelings and reflections now? Even in past as at that time; that she who had watched with anxious and unremitted care over the years of my infancy, whose kind endearing sympathies prompted her to my midnight pillow to assuage the aching temple, and administer relief when sickness bore me down; who so oft had clasped me to her fond embrace with seemingly ten times more than maternal tenderness, had exchanged her tools, her sufferings and anxious solicitude in this changing, checkered scene of time, and gone hence to realize, in full fruition, the blissful sweets of redeeming love in that world where 'the wicked cease from troubling and the weary are at rest.'

But my hopes for myself and the vast family of mankind were not then as at this time. I had not yet learned that all things pertaining to the salvation of a ransomed world from sin and its concomitant evils, were well ordered sure. Now standing as it were, upon the threshold of the grave, and viewing my friends around me in the like predicament, I can look forward to the pleasing prospect of the future without even the fear of disappointment, knowing that 'whether we live or die, we are the Lord's'—that 'we shall not all sleep, but we shall all be changed, at the last trump, and awake to glory and immortality.'

Spirit of my ever venerated mother! If I do, indeed, but feeble justice to the memory of thy departed worth in this frail tribute of affection; yet thy love, thy friendship and thy kindness were but a drop from the ocean of almighty love and beneficence, coming down from the Father of us all. Who, then can charge Him in whom we live, move and have our being, with vindictive wrath and endless cruelty? I cannot—no, I repent, I cannot. *Mag. & Id.*

THE TRINITY.

Admitting this doctrine to be true, would it not substantiate the doctrine of universal salvation?

Let us see. 1. It is contended that God the Father, God the Son and God the Holy Ghost are essentially one being, equal in substance, power and eternity—and what is true of one, is true of all.

2. It is admitted that God the Father is the creator of all intelligences, and that 'the chief end of man is to glorify God and enjoy him forever.'

3. It is admitted that Jesus is the redeemer of mankind, and gave himself a sacrifice for sin.

4. It is admitted that the Holy Ghost is the sanctifier of mankind, this being his office and business.

Now we have a few questions to propose. If God has created all intelligence for the purpose above stated—if the Son is the second person in the Trinity and equal with the Father, in substance, power and eternity—must he not redeem as many as the Father creates? If he does not, is he equal?

Again, if the Holy Ghost—the third person in the Holy Trinity, is the cleanser & sanctifier, must he not, in order to be equal with the Father and the Son, cleanse and sanctify as many as the Father creates and the Son redeems? And if the Father creates all mankind—the Son redeems all mankind, and the Holy Ghost cleanses & sanctifies all mankind, which each must do in order to be equal with each other, is not the doctrine of the restitution of all things true?

Let the Trinitarian undertake to refute this conclusion, if he feels himself able.

Herald of Truth.

NOTICE.—The undersigned, having been appointed Corresponding Secretary of 'The Universalist Historical Society,' for the State of Connecticut, earnestly desires to acquaint said Society with every important fact connected with the rise and progress of Universalism in this State; and he therefore requests that any information touching this subject may be communicated to him, (at his expense.) Any old Books, whether in defence of, or in opposition to Universalism, will be thankfully received, and faithfully deposited in the archives of 'The Universalist Historical Society.'

ASHIER MOORE.

New London, Conn.

Deaths.

In Guilford, on the 27th ult., Miss Ann Elmsted Lopez, aged 18, daughter of Henry Lopez, Esq.

Religious Notices.

CTDr. J. Shrigley is expected to preach in the Universalist Church in this city (Hartford,) the second and Sabbath in Nov.

Br. J. Shrigley will preach at West Suffield on the 5th Sabbath in Nov.

Br R. O. Williams will preach in Northfield on the 2d Sabbath in Nov.—at Plymouth Hollow on Saturday evening previous.

Br. R. O. Williams will preach at Dry Brook on the 24 Sabbath in Nov. and at Broad Brook on the evening of the same day.

There will be preaching at Poughkeepsie on the 24 Sabbath in Nov.

Br. W. A. Stickney will preach in Burlington on the 2d Sunday in Nov., and a lecture at Collinsville on 6 o'clock the same day.

Br. Henry Brown will preach at the School House, near Gt. Jagdgets, in Bolton, on Thanksgiving day, and discourse in reference to the formation of a Universalist Society in that place.

NEW BOOKS.

OBSERVATIONS on the influence of religion upon the mental and physical welfare of mankind. By Amariah Brigham, M. D. Annual Report of the Universalist General Convention for the year 1855 together with the proceedings of the Universalist Historical Society.

Theological Discussion between Rev. Messrs. Ely and Thomas.

Lives of the Necromancers, or an account of the most eminent persons in successive ages who have claimed for themselves, or to whom have been imputed by others the exercise of magical power. By Wm. Godwin.

An extensive assortment of Theological and Miscellaneous books, &c. For sale by BELKNAP & HAMERSLEY.

Hartford, (Exchange Buildings,) Nov. 4.

NOT TO BE REMOVED
FROM THE LIBRARY

